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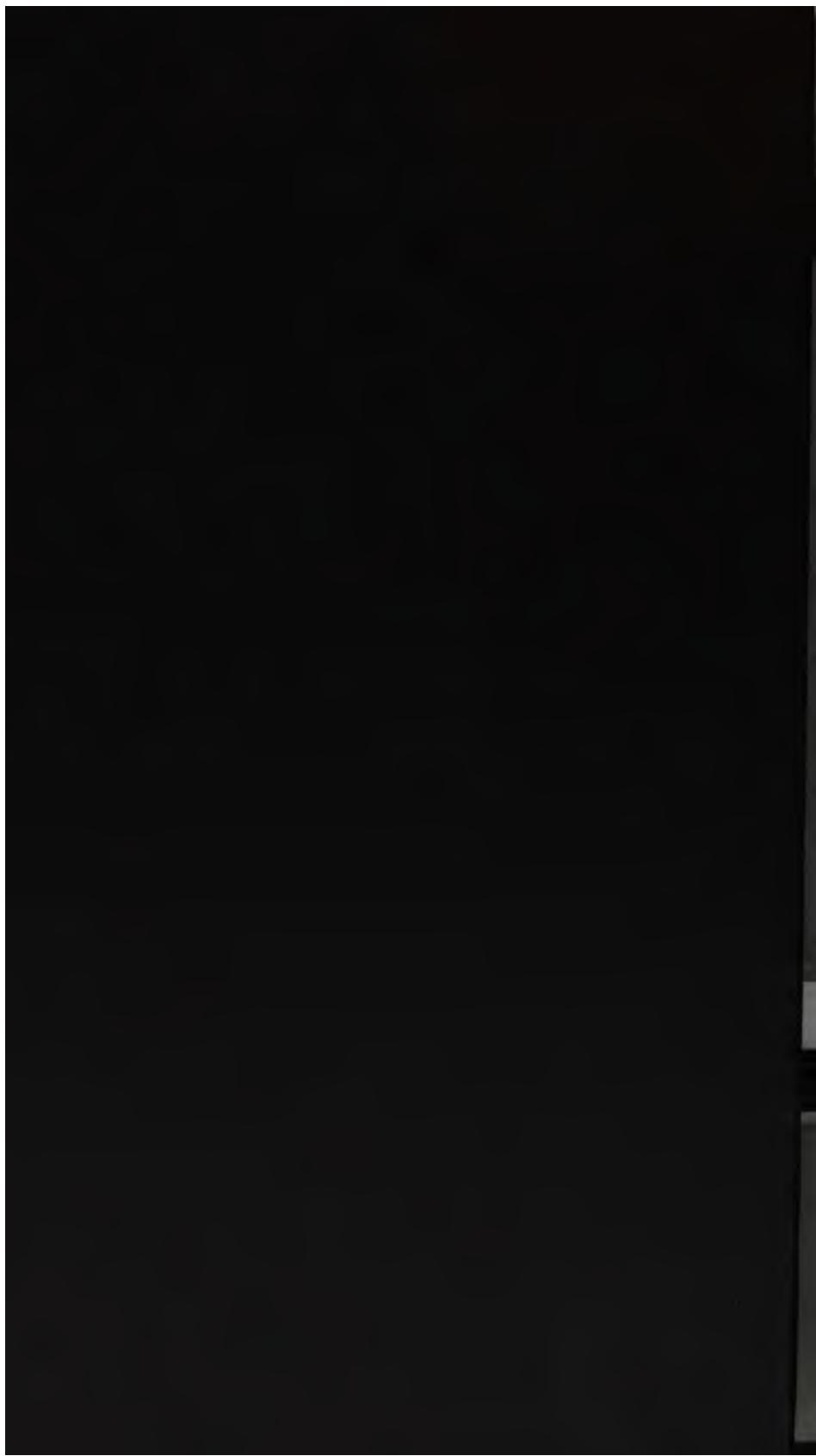
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A  
DICTIONARY  
OF  
ENGLISH ETYMOLOGY.

BY  
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## INTRODUCTION.

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THE inquiry must sometimes occur even to those not specially engaged in the study of language, by what steps does such and such a word come to have the meaning in which it is actually found, what is the earliest source to which it can be traced, and what are the cognate forms either in our own or in related languages. The answer to inquiries of such a nature constitutes what we look for in the etymology of a language. But if we are asked to recommend a book of reference in English etymology, we find it hard to point out a work to which resort may be had, with a reasonable expectation of meeting with reliable information on the subject. The increase of linguistic knowledge, and the quantity of materials placed within reach of the student, since the *Etymologicums* of Skinner and Junius, would inevitably have required a review of their labours, if they had been guided by far more correct views of the development of language, than those of which the authors have given proof in the works above cited, acute and learned men as they both of them were.

In later times the subject of English etymology has for the most part been treated as a subordinate department in the dictionaries of the language, and the choice would now lie between the elaborate works published within the limits of the present generation by Todd, Richardson, and Webster. The labour of compiling a dictionary single-handed can leave so little leisure for original speculation, that we ought not perhaps to look to the authors of such a work for more than a judicious selection among the suggestions afforded by the current philology of the period. Little more than this is aimed at in the etymologies of Todd, whose information was besides of a somewhat limited range. The great value of Richardson consists in his store of quotations, which are those mainly employed in the present work. In his own etymologies he is often led very wild by his belief in Horne Tooke, whose formula he applies at every turn, as the great master-key of the language. Few works indeed have been so effective in imparting interest to etymological

discussion as the *Eπεια Ητεροεντα*, to which I, among others, am indebted for the first direction of my own attention to this branch of inquiry. But Tooke's alluring speculations will not bear the light of advancing knowledge, and it is hardly too much to say that there is not a sound etymology in the work.

The aim of true science is the same in every branch of learning, and it has commonly advanced by steps of very similar nature. The first germ of science begins to quicken when the question is suggested, what is the reason of some resemblance or contrast, or of some action observed among the phenomena of nature? The imagination proposes some kind of machinery adequate, according to the notions of the time, to account for the phenomena in question, which in very early times is apt to take the form of a narrative of facts implicitly believed as historical truth. In process of time the theory is found either insufficient to satisfy the inquiries of a more cultivated age, or absolutely inconsistent with undeniable experience. Recourse is again had to the old source of the imagination, and new theories are invented to meet the improved condition of intellectual cultivation. But when once the principle of testing a theory by comparison with actual experience has been admitted, no system can long be left standing which has not a better foundation than the ingenuity with which it accounts for the particular group of phenomena for which it was originally invented. At last the true path is struck. A power is recognised in actual operation, producing effects analogous, on however inferior a scale, to the phenomena which form the subject of inquiry. Thus a solid foundation is attained, and the nature of the action being clearly understood, thousands of scientific labourers are found to trace the results through endless ramifications.

Geology affords an example of a science in which the final stage has been attained in the most recent period. It is only within our own times that geologists have established a *vera causa* in the powers now in action on the surface of the earth, to which they look for an account of the phenomena falling within the domain of their science, viz. the interior condition of the stratified crust of the earth, and the remains of organised beings imbedded in it.

Etymology is still at the stage where an arbitrary theory is accepted as the basis of scientific explanation. It is supposed that all language is developed from roots or skeletons of articulate sound, endowed with distinct and often very abstract meaning, but incapable of being actually used in speech, until properly clothed in grammatical forms. And this

theory of roots takes the place of the elementary powers which form the basis of other sciences. The etymologist, who succeeds in tracing a word to a Sanscrit root, is as well satisfied with the account he has rendered of his problem, as the astronomer who traces an irregularity in the orbit of a comet to the attraction of a planet, within whose influence it has been brought in its last revolution. Now in what condition is it possible that roots could have existed, before they were actually used in speech? If it be suggested that they were implanted by Nature in the mind of man, as some people have supposed that the bones of mammoths were created, at the same stroke with the other materials of the *strata* in which they are buried—we can only say that it is directly opposed to anything we observe in infants of the present day. But if it be said that no one supposes that the roots, as such, ever had independent existence; that they are merely fictions of the grammarians to indicate the core of a group of related words having similar significations, in which sense the term will always be used in the present work; or if they are regarded as the remains of some former condition of language, then they cease to afford a solid resting-place, and the origin of the roots themselves becomes as fit an object of inquiry, as of the words in actual use at the present day. Nor will the curiosity of a rational inquirer be satisfied until he meets with a principle adequate to give rise to the use of language in a being with a mental constitution, such as he is conscious of in himself, or observes in the course of development in the infants growing up around him.

Now one such principle at least is universally admitted under the name of Onomatopoeia, when a word is made to imitate or represent a sound characteristic of the object it is intended to designate, as *Bang*, *Crack*, *Purr*, *Whizz*, *Hum*. In uncivilised languages the consciousness of the imitative character of certain words is sometimes demonstrated by their composition with verbs like say, or do, to signify making a noise like that represented by the word in question. Thus in Galla, from *djeda*, to say, or *goda*, to make or do, are formed *cacak djeda* (to say *cacak*), to crack, *tirr*-or *trrr-djeda*, to chirp, *dadada-goda* (to make *dadada*), to beat, to make a noise, *djam djam goda*, to smack or make a sound with the lips in eating, as swine, to *champ*.—Tutschek. And the same mode of speech may be observed even in English.

“ I should be loth to see you

Come fluttering down like a young rook, *cry squab*,

And take you up with your brains beaten into your buttocks.”

B. and F. Women pleased.

Here *squab* represents the sound made by the young rook thrown down from its nest upon the ground, whence a young rook is called a squab.

But though the origin of a certain number of words in the direct imitation of sounds is a recognised fact, yet it has been considered as quite an exceptional case, and there is a constant tendency in the progress of cultivation, to regard the words, whose imitative character is most clearly marked, as a sort of illegitimate pretenders to the dignity of language. We are apt to look upon words like *fizz*, *whack*, *bump*, *bang*, clearly representing different kinds of sound, or the actions which they accompany, as make-shifts of modern invention, not entitled to take place in sustained composition with elements which appear to derive their significance from the mysterious source of universal speech. The discredit, however, into which words of this description have fallen, is a prejudice resting on no solid foundation. There is no reason for supposing them less ancient than the most time-worn particle, of whose origin in a sensible image we cannot form a guess. To *slam* the door is a colloquial expression in which the verb seems as if it might have been suggested yesterday by its appropriateness to express that kind of noise, but the word is used in a much wider sense by the Laplanders, with a special application to this very instance of slamming the door; and what countless ages must have elapsed since their ancestors and ours parted from a common stock!

A little examination shows that the principle of imitation has a wider range than we are at first inclined to suppose. In some words the imitative character is so strongly marked, that it will be admitted by every one as soon as the question is raised. In others, though not consciously recognised, it heightens the power of expression, and gives much of that vividness of imagery which we admire in the poetry of Spenser and Gawaine Douglas. In others, again, the power of direct representation is wholly gone, and the imitative origin can only be shown by a detailed examination of the mode in which the meaning of the word has been developed.

It will be our aim to trace the operation of the principle through the foregoing classes, and to show that it is adequate to the expression of ideas the most opposed to all apparent connexion with sound of any kind.

It may be thought that we are so far removed from the origin of speech, that it must be as impossible to meet with an opportunity of observing language in the course of formation, as it appeared to our ancestors to obtain

personal experience of the powers by which the surface of the earth has been reduced to its present form. But in the case of the infant learning to speak we are able to study the process by which an understanding in the first stage of development acquires the use of names. The nurse imitates the lowing of an ox, or bleating of a sheep, by the syllables *moo* or *baa*, which are subsequently recognised by the infant as the same articulation, when pronounced in an ordinary tone of voice; and thus he readily admits the compounds *moo-cow* or *baa-lamb* as the name of the animal whose cry is indicated in the former syllable. The name of the dog, in nursery language *baw-wow*, is composed of the syllables used in imitation of his bark, without further addition. Swiss *baäggen*, to bleat; *baäggeli* (in nursery language), a sheep. And so, of course, it must have been in the origin of speech with all animals named on this principle. In the absence of means of communication by a common language, a person desirous of raising in the mind of another the thought of an animal, such as a lion or an ass, characterised by a distinctive cry, would certainly resort to an imitation of the roar or the bray of the animal for that purpose. In many kinds of wild animals the voice is almost the only way in which they offer themselves to our notice. Hence the designation of birds especially on this principle is very common. The imitation of the cry of the cuckoo or the cockatoo is universally recognised. The origin of the designation is nearly as clear in the case of the peewit, whose melancholy cry gives rise to names in different European dialects, in which we recognise a fundamental identity, with considerable variety in the particular consonants by which the sound is represented; E. *peewit*, Sc. *pee-weip*, *tuguheit*, *Feewhoap*; Fr. *dishuit*, Du. *kievit*, G. *kiebitz*, Sw. *kowipa*. The Lat. *ululare*, to howl, and *ulula*, a screech-owl, show the imitative character of the name, of which we are hardly conscious in the E. *owl*. The Lat. *curtur* is derived from an imitation of the *cooing* of a dove by a repetition of the syllable *tur*, *tur*, as in Dutch by the equivalent *kor* in *korren*, to coo or croo, as it was formerly written. It will be observed that it makes little difference in the imitation of natural sounds whether we make use of a *p*, *t*, or *k*, as seen in the different modes of representing the cry of the *peewit* above cited. For this reason it may commonly be taken as presumptive evidence of a short descent from an imitative origin, when we find a variety of equivalent forms, with an apparent interchange of consonants of different organs, as in *clap*, *clack*, or in Sc. *teet*, *keek*, E. *peep*.

The connexion of the name of the *crow* with the *croaking* voice of the bird is apparent in the NE. *crouk*, a crow; Icel. *kraki*, a crow, *krakr*, a raven; Du. *kraeyen*, to caw or croak, *kraeye*, a crow; Lith. *kraukti*,

to croak, *krauklys*, a crow. In like manner the syllable *caw*, with which we imitate the voice of the rook or daw, gives rise to the Du. *kau-kae*, a jay or jackdaw, Picard. *cau* (Kil.), AS. *ceo*, E. *chough*.

Examples of names given on the same principle in modern times are the American *whip-poor-will*, a species of nightjar, *tuco-tuco*, a small rodent in the plains of Buenos Ayres (Darwin), *ai-ai*, a species of sloth. And probably the name of the Hottentot is another example of the same class. The first colonists of the Cape of Good Hope could not fail to be struck with the *click* which forms so marked a feature of the native tongues, which to a stranger would sound like a constant repetition of the syllables *hot* and *tot*. Hence the natives would be named by the Dutch masters *Hott-en-tots*. Du. *en* = and.

The imitative origin of the words designating the peculiar cries of different kinds of animals is still more obvious than the application of the principle to the animals themselves. No one doubts that the *cackling* of geese, *clucking* of hens, *gobbling* of turkeys, *quacking* of ducks, *twittering* of swallows, *chirping* of sparrows or crickets, *cooing* or *crooning* of doves, *bumping* of the bittern, *hootings* of the owl, *croaking* of the raven, *cawing* of rooks, *chattering* of jays or magpies, *neighing* or *whinnying* of a horse, *barking*, *yelping*, *snarling*, *growling* of a dog, *grunting* of a hog, *bleating* of sheep or goats, *meowing* or *purring* of a cat, are intended in the first instance as imitations of the sounds made by the animals in question.

In close connexion with the foregoing are the names of various articulate utterances of our own which may be compared with the cries of animals, as *sob*, *sigh*, *moan*, *groan*, *laugh*, *cough* (originally pronounced with a guttural, as Du. *kuch*, *cough*, *lachen*, *lachachen*, to laugh (Kil.), *titter*, *hiccup*, *shriek*, *scream*, *snore*, *sneeze*, *wheeze*, *ho-ho-ho*, *whoop*.

The imitative character of the last of these, representing a sharp short sound, is distinctly felt in *whooping-cough*, and in Goth. *vopjan* applied to the crowing of a cock (Mark xiv. 68), while it is a good deal obscure in the sense of calling, in which *vopjan* is commonly used. The original force of the word is preserved in AS. *wop*, outcry, lamentation, whence *wepan*, to weep, properly to lament, to utter the high-pitched tones of one in pain or grief, ultimately to shed tears, with a loss of all consciousness of audible accompaniment. In Icel., as is usual in that language, the initial *w* is lost, giving *op*, outcry, *herop*, war-whoop, battle-cry, a Breton. *hopa*, to cry, to call, whence may be explained the Gr. οψ (οψ) (οψ the voice, as Lat. *vox* from *vocare*, the counterpart of Goth. *vopjan*, v.

the very common interchange of the sounds of *p* and *k*. So also the Hebrew *kol*, the voice, from an equivalent of the Gr. *καλεω*, and E. *call*.

A very numerous class of words, of which the imitative nature can hardly be mistaken, are those employed to represent in the first instance the noise made by the collision or fracture of bodies of a greater or less degree of hardness or resonance, then the collision or fracture itself, the instrument by which the noise is produced, the consequences of the action, or generally any phenomenon that may be vividly associated in our mind with the noise fundamentally represented by the word in question. For example—

clap	frac-as (Fr.)	whine
rap	clash	bump
tap	flash	thump
knap	plash	dump
snap	splash	plump
frap-per (Fr.)	slash	boom
trap	swash	hum
flap	smash	drum
whap	dash	burr
swap	crash	whirr
slap	bang	surr-a (Sw.) to hum
clack	clang	knurr-en (G.) to growl
crack	twang	whizz
knack	ding	fizz
smack	ring	buzz
whack	din	hiss
thwack		

Of the same class are the interjections mentioned by Grimm (III. 307) as imitating the sound given by certain objects in falling, whirling, snapping, breaking, as *plump*, *platesch*, *bratsch*, *patsch*, *klatsch*, *witsch*, *husch*, *klapps*, *riperaps*, *schwapps*, *bim*, *bam*, *bum*, *zink*, *fitsche*, *faische* (for blows with a rod), *strip*, *strap*, *stroll* (for the sound of milking), &c.

A few examples may be given, showing as well the general recognition of the imitative principle in words of the foregoing class, as the mode in which their meaning is extended to ideas associated with the original image.

The Bremisch Wörterbuch explains *klapp* as a direct imitation of the sound of a blow. “He kreeg enen an de oren, klapp, segde dat”—He caught it on the ears, clap! said it. He got a box on the ears that

sounded again. *Klapps*, an interjection that indicates the sound of a blow. "Klapps! daar kreeg he enen." Smack! he has caught it. *Klappe* is then applied to a flap, or anything that falls with a sudden blow, a draw-bridge. *Enes klapps*, at a blow, suddenly. To *clap* is used in English to express any sudden action. To *clap* on a hat, *clap* one up in prison. G. *Knack*, an indeclinable word that imitates the sound that a hard body makes when it breaks suddenly, in which also *knucks* is usual.—Küttner. "Knack, da war es entzwey," there, 'tis broken. "Es that einen Knack," it gave a crack. *Nusse knacken*, to crack nuts. In the E. *knock* the reference to the sound of a blow is less vividly felt. G. *klatsch*, a clap, flap; *klitsch-klatsch*, *pitsch-patsch*, thwick-thwack.—Küttner.

Galla *bilbila* (natural sound), bell, clock; *bilbil-goda*, to make *bilbil*, to sound, to ring a bell, and 2. to glitter, beam, glisten.—Tutschek. In the last of these examples we may observe in the first place the agreement of the sound, by which a language, so remote from our own, imitates a clear ringing sound, with the English *bell*, Icel. *bialla*, and with *peal*, which is used to represent a similar sound; a peal of bells, a peal of laughter. In the second place we have a good example of the way in which a word, representing in the first instance (as must be the case with all imitative words) a lively impression on the organ of hearing, is used to express a visual sensation of the like vivid character. A closely analogous case is seen in the Fin. *kilina*, a ringing sound, a brilliant light; *kilia*, clear-sounding, also glittering. The articulation employed in the first instance to represent a tremulous sound in Pol. *szemrać*, Bohem. *seemrati*, to rustle, murmur, E. *simmer*, to sound like water about to boil, is transferred to the appearance of tremulous light in G. *schimmen*, E. *shimmer*. Other examples of the same transference of signification from phenomena of sound to those of sight may be seen in the body of the work under Bright. It must not, however, be supposed that words will always preserve any cognizable resemblance to each other because they are originally imitations of the same natural sound. The explosion of a gun, which the English boy imitates in the exclamation "Bang-fire," is represented in French by *Pouf!* The neighing of a horse is expressed by the Fr. *hennir*, It. *nitrire*, Sp. *rinchar*, *relinchar*, G. *wiehern*, Sw. *wrena*, *wrensha*, Du. *runniken*, *ginniken*, *brieschen*, words in which it is difficult to see a glimpse of resemblance, although we can hardly doubt that they all take their rise in an attempt at direct representation of the same sound. There is so great a difference between the mechanism by which the cries of animals are produced, and the articulations of the

human voice, as to allow a wide choice of syllables in which the imitation may be made with nearly equal propriety, and still more so in the case of inorganic sounds. The resemblance, therefore, between the words employed in cognate languages will often be of a very general kind, consisting in the syllabic structure of the word, the use of consonants of like class, &c. A momentary sound, such as that produced by the collision or fracture of hard bodies, is represented by monosyllables ending in the tenues *p, t, k*, as *rap, clap, crack*; *rat-tat-tat*, for the knocking at a door; a deader or hollower sound arising from bodies of a softer nature, by the medials *b, d, g*, as *dab, thud, dag*; *rub-a-dub-dub*, for the beating of a drum, represented in French by the syllables *ran-tan-plan*.

Sounds prolonged with more or less resonance are represented by syllables terminating in a liquid, as *clang, din, boom, bang, knell, hum*. Those arising from the motion of the air, or of liquids, are often represented by the letters *r, s, sh, z, f, w*, as *whirr, whizz, fizz, whisper, rustle*, Fr. *siffler*, It. *fischiare*, to whistle, Galla *afufa*, Hung. *fuv-ni*, Sc. *fuff*, to blow, Hung. *fuvola*, a fife.

Modification in the volume or pitch of the sound, depending on the size of the bodies in collision or vibration, are represented by a change of vowel; a sound of considerable volume being imitated by the vowels *a* or *o*, which are pronounced with a more open mouth and fuller voice, while notes of a high pitch are sounded with the thinner vowel *i*, into which the highest notes of the voice are necessarily moulded. We speak of the *clanking* of chains or of armour, using *clink* to express the sharp note given by smaller pieces of metal, as coin, bells, the blow of a hammer on a nail, &c.

And I shall *clinken* you so merry a bell  
That I shall waken all this compagnie.—Chaucer.

Safe through the wet on *clinking* pattens tread.—Gray.

The open vowel in *roar, blare, bray* represents the volume of sound in the cry of lions or bulls, while *i* or *ee* is used in *chirp, cheep, peep*, to express the thin acute noises uttered by small birds, crickets, mice, and the like. The same adaption of the vowel to the sound represented is very common in German, as repeatedly observed by Küttnner. “*Knack*—which imitates the sound which a hard body yields when it breaks suddenly. *Knick* expresses a finer, but *Knuck* a rougher, sound of the same kind.” The distinction in the Bremisch Wörterbuch is that *knaks* represents a loud ringing sound; *knicks*, the noise of something breaking that is small and hard, as when a glass cracks; *knucks* an obscure or smothered sound (dumpfig), as when a joint springs back into its place.

## INTRODUCTION.

The same relation holds good between *knarren*, *knirren*, *knurren*, creak, *knastern*, *knistern*, to crackle. The E. *clap*, *clack*, express the open sound given by striking together the palms of the hands, *clip*, *click* the sharp snapping of a pair of scissors, the fall of a latch, or light snap like that given by the spring of a gun-lock. The change of vowel from *a* to *i* is then used to express a lighter kind of action, without specific reference to any difference in musical pitch in the noise produced in the two cases, and finally to indicate a diminution in size of the instrument or organ of action. The sound of the footfall is imitated in German by the repetition *trapp-trapp-trapp*, from whence Du. *trappen*, to tread. In the English *tramp* a greater emphasis is given by the insertion of nasal, in order to express a heavier tread, in which each fall of the foot is distinctly heard. To *trip*, on the other hand, with the short compressed vowel, is to tread with a light and quick step. So from *stop*, another imitation of the same sound preserved in the Du. *stappen*, to step, we have in English the intensitive *stamp*, and in Du. the diminutive *stippe* to prick, whence the E. *stipple*, to mark with a succession of dots. The effect of the change of vowel in expressing diminution in the size of the organ of action is seen in *top*, *nab*, *knob*, an obtuse summit or projection, *tip*, *nib*, *nipple*, a thin and pointed one.

The same change of vowel which marks a rise in musical pitch, distinguishes the present from the perfect tense in a certain class of verbs called strong verbs, as *sat*, *sit*; *lay*, *lie*; AS. *fand*, found, *findig* find; and though the following explanation may be thought fanciful, yet it appears to me strictly in accordance with other instinctive devices for expressing similar modifications. It has been observed by others that the perfect tense, which indicates a complete and finished act, should naturally be expressed by a more original form of the verb than the present, which indicates a continuation of action; and as all modifications of thought must ultimately be expressed by some analogy in sound, would compare the present with a vibratory sound, the continuous beats of which are less and less distinguishable to the ear as the vibrations become quicker, while the perfect may be represented by a single beat in the vibrating body, on the circumstances of which depends the general character of the continuous sound. Then as sound gradually rises in tone with increasing rapidity of vibration, the change from *a* to *i*, which represents a rise in musical pitch, would offer a natural type of the transition from the separate beat of the perfect to the uniform hum representing the continued action of the present.

The simplest mode of expressing continuance of action would w

doubtedly be by actual repetition of the syllable representing a single beat of the vibration, or momentary element of the action in question. Thus we have *rat-a-tat-tat*, *rub-a-dub-dub*, for continued noises, of which the individual elements are represented by *rat-tat*, *rub-dub*. The Latin *turtur*, *murmur*, *tintin* (in *tintinabulum*), represent noises the momentary effect of which upon the ear is imitated by the syllables *tur*, *mur*, *tin*. The repeated element is slightly curtailed in Lat. *susurrus*, Fr. *chuchotter*, It. *bisbiglio*, a whisper.

The formation of words on such a principle is particularly common in uncivilised languages, and the natural course seems to be to get rid of the repetition in the progress of cultivation. We may cite Susu (Western Africa), *bang-bang*, to drive a nail, *nim-nim*, to taste (from an imitation of smacking the lips; Zulu *nambeta*, to smack the lips, to have a taste, to relish); Indian, *tom-tom*, a drum.

A more artificial method of representing repeated or continued action is to add to the syllable, expressing a single element of the action, a second syllable composed of an obscure vowel with the consonants *r* or *l*, on which the voice can dwell for a length of time with more or less sensible vibration, in order to represent the effect on the ear, when the rapid succession of beats has merged in a continuous whirr. In the *pattering* of rain, expressing the falling of a rapid succession of drops on a sonorous surface, the first syllable *pat* is an imitation of the sound made by the fall of a single drop, while the vibration of the *r* in the second syllable represents the murmuring sound of the shower, when the attention is not directed to the individual taps of which the complex sound is made up. In like manner, to *clatter* is to do anything accompanied by a succession of *claps* or noises that might be imitated by the syllable *clap* or *clat*; to *crackle*, to make a succession of cracks; to *rattle*, *dabble*, *bubble*, *guggle*, to make a succession of noises that might be imitated individually by *rat*, *dab*, *bub*, *gug*. After the invention of such a mode of representing continuous sound, it would speedily be transferred to other cases of repeated or continuous action, giving rise to the commonest English form of the frequentative verb. Thus we have *draggle*, to continue dragging, *grapple*, to make a succession of grabs or gripes. The same effect is often produced by a final *l* alone, which, as Ihre remarks under *gnælla*, has something ringing (*aliquid tinnuli*) in it. Thus to *squeak* is to utter a sharp cry of momentary duration; to *squeal*, to utter a prolonged cry of the same nature; to *wail*, to utter cries of pain, such as those represented by the Lat. *ve*; or G. *wehe*; Fr. *miauler*, to utter cries imitated by the syllable

*miau*, to mew; and the E. *pule*, *howl*, *growl*, are formed on the principle. Here also the device contrived to represent the sound of sound is extended far beyond the original purpose, and we terminating *l* as well as the fuller forms *el* and *er* used as the symbol of continued action with the instrument or object indicated in the word. Thus to *kneel* is to rest on the *knees*; to *prowl*, to *proie*, is to go about seeking for prey.

When the body of the word has already a verbal significant terminations *el* and *er* (still employed as the symbols of continued action) serve to indicate the instrument or agent, as AS. *rynel*, a runner, bidder, one who conveys orders. Du. *krauwel*, a claw, a scratcher, clutcher, from *krauwen*, to scratch. The identity of the frequentative *t* or *r* with the termination of the agent is pressed upon our minds in cases like the E. *crawl*, which may either be formed direct from the equivalent to the Du. *krauwen* above mentioned, as *draggle* from *draggen*, or through the instrumental form *krauwel*, a claw, as signifying oneself along. The frequentative termination is sometimes formed by *t* instead of an *l* or *r*, as *racket*, a succession of *raps*, Fr. *cliquet*, clashing or succession of *clacks*. Here the additional syllable *et* is used to represent an echo of the sound indicated by the radical syllable *clac*; therefore this mode of expressing continuance would in the first instance be applicable, only when the elementary sound was of a hard character such as we have seen articulated with a *p*, *t*, or *k*. But in Latin the *it* is the regular constituent of a frequentative verb, as *l* or *r* in *litterari*.

We have next to consider an important class of words founded on imitation of sounds by which our bodily and mental affections, as of pain, cold, terror, disgust, &c., are more or less instinctively expressed. The cry to which we are impelled by a sharp pain is well represented by the G. *ach*, our *ah*, *oh*. Hence the OG. *achen* to utter cries, the Gr. *αχοει*, pain, grief, and the E. *ache*. A deeper seated groan, more from mental than bodily suffering, is represented by the I. *vah*, G. *wehe*, AS. *wa*, from whence our *woe*, *wail*.

The effects of cold and terror on the human frame closely resemble each other. They both check the action of the heart and depress the vital powers. The shoulders are shrugged forward, and the arms closed hands pressed against the chest, while the muscles of the jaw are kept rigid. The deep guttural sound uttered in this condition of the bodily frame is imitated in English by the interjection expressive of cold or horror, whence the Scotch and OE. *ug*, to shun, to abhor, to abhorre at, to nauseate.

The rattling drum and trumpet's tout  
 Delight young swankies that are stout;  
 What his kind frightened mother *ugye*  
 Is musick to the sodger's lugs.      Jamieson.

In a passage of Hardyng, cited at the same place, it is said that the abbes of Coldinghamme, having cut off her own nose and lips for the purpose of striking the Danish ravishers with horror,

—counselled all her sisters to do the same,  
 To make their foes to *houge* so with the sight.  
 And so they did, afore the enemies came  
 Eche-on their nose and over-lip full right  
 Cut off anon, which was an *hougly* sight.

Here, as Jamieson rightly observes, the passage clearly points out the origin of the E. *ugly*, as signifying what causes abhorrence, and he might have carried the derivation to its original source if he had added, what impels one to utter the exclamation *ugh!*

Ugh! the odious ugly fellow!

Countess of St. Albans.

In the Sc. *ugsome*, frightful, terrible, the original force of the root is preserved, which is much softened down in *ugly*.

The *ug someness* and silence of the nycht  
 In every place my sprete made sare aghast.—D. V.

Then as things of an extraordinary size have a tendency to excite awe and terror, to make us *ug* or *houge* at them, the term *huge* is used to signify the utmost degree of magnitude. To *hug* is another derivative from the same fundamental image, expressing the bodily action induced by great cold, shrugging up the shoulders and pressing the folded arms against the breast; then with a total loss of all reference to the instinctive origin of the action, to press another to one's breast. The verb to *shrug* has probably its origin in the same image, as *schuck* is one of the interjections of cold cited by Grimm, and the insertion or omission of the *r* is of little importance. Compare Fr. *trut*, G. *trotz*, interjections of contempt, with E. *tut*, *tush*.

The idea of disgust takes its rise in the senses of smell and taste, in the first instance probably in smell alone. Now in defending ourselves from a bad smell we are instinctively impelled to screw up the nose, and to expire strongly through the compressed and protruded lips, giving rise to a sound represented by the interjections *faugh!* *foh!* *fie!* Lith. *pui!* G. *pfiui!* Bret. *fazi!* *fec'h!*

Faugh! I have known a charnel-house smell sweeter ;  
If emperor's flesh have this savour, what will mine do  
When I am rotten? Beaumont and Fletcher.

Foh! one may smell in such a will most rank.—Shakespeare.

The Welsh interjection *ff* is used as a substantive in the sense of loathing, whence *ffaid*, loathsome; *ffieiddra*, loathsome, disdain. From forms like the Lith. *pui*, G. *pfui*, rise the Lat. *putere*, Fr. *puer*, to stink, Lat. *putris*, stinking, rotten; Icel. *fuki*, stink, *fuinn*, putrid, Goth. *fuls*, stinking, *foul*. "Jah fuls ist," (Ulph. Joh. xi. 9.)—by this time he stinketh. Hence Icel. *fullsa*, to show disgust at anything, *fullslegr*, hateful, disgusting, *fulsome*.

The expression is naturally transferred from physical to moral aversion in Icel. *fjá*, Goth. *fijan*, to hate, whence G. *feind*, an enemy, E. *fiend*, *foe*, *feud*.

The gratification of the appetite for food is the earliest occasion **on** which the infant has to exercise the option of acceptance or rejection ; and the gestures by which he indicates his inclination on this occasion are taken in after-life as the type of acceptance or refusal in **general**. When the infant is inclined to accept the proffered food, he bends **his** head eagerly forward to seize the breast, and when he is satisfied **he** moves his head from side to side, in order to withdraw his mouth **from** the nipple. Hence nodding or bending the head forward is **universally** used as the symbol of acceptance, and shaking the head, of negation **or** refusal.

The negative force of the particle *ne* may probably be explained on the same principle, from representing the sound made through the clenched teeth, in sign of a resolution not to open the mouth for the reception of offered food. The act of rejection is expressed in a more lively manner by an imitation of spitting, as if in the effort to rid oneself of something disagreeable taken into the mouth, while the opposite feelings are indicated by smacking with the lips, as if in the endeavour to make the most of an agreeable taste.

In Leichardt's Australia we are furnished with examples of both these modes of expression among tribes in the lowest stage of civilisation, given as a simple statement of fact, without any theorising on the principle on which the meaning of the natives was understood.

"The men commenced talking to them, but occasionally interrupted their speeches by spitting, and uttering a noise like pooh! pooh! apparently expressive of their disgust."—p. 189. The utterance was in fact identical with our own interjection *pooh!* which is merely a represent-

ation of the act of spitting in sign of contemptuous rejection. "Puh! puh! fi! fi! interjection of one who is sensible of something disgusting (cosa stomachevole)."—Patriarchi, Dict. Venet.

"They very much admired our horses and bullocks, and particularly our kangaroo-dog. They expressed their admiration by a peculiar smacking or clacking with their mouth or lips."—Leichardt, p. 336.

The production of the sound here represented by *smack* or *clack* arises from the fact, that the organ of taste is distributed over the tongue and palate, and the sensation is only appreciated in full intensity at the moment when the two branches of the organ are brought into contact, and again separated. Hence AS. *smaec*, G. *geschmack*, Pol. *smak*, taste, savour; Du. *smaecklick*, sweet, palatable, agreeable to the taste. In the Finnish languages the initial *s* is lost, giving rise to Esthon. *macco*, *makko*, taste; *maggus*, *makke*, Fin. *makia*, sweet, well tasting, *maikia*, to smack the lips; *maiskis*, a smack, kiss, delicacies; *maisto*, taste. In like manner the Gr. γλυκύς, Lat. *dulcis* (for *dlucis*), sweet, may be explained from the second of the forms above mentioned, *clack*, or *click*, shown also in W. *gwefus-glec*, a smack of the lips—Spurrell, and with slight modification in E. *lick*. A sweet taste is one which makes one lick one's chops.

The natural expression of displeasure, assuming the shape under different circumstances of anger, defiance, or contempt, is a whiff of breath through the nostrils, or protruded lips. Hence to sniff or snuff at, to treat with contempt; to take a thing in snuff, to receive it with displeasure.

Sharp breaths of anger puffed  
Her fairy nostrils out.—Tennyson.

To *huff*, which signifies in the first instance to blow, is commonly used in the sense of showing one's displeasure, giving one a sharp answer. The endeavour to represent the sound of a sniff or blurt of contempt or anger has given rise to several interjections, expressive of such feelings, pish, pshaw, tut, tush, OE. *ptrot* (scornful word—Pr. Pm.), *prut*, Fr. *trut* (an interjection importing indignation, tush, tut, fy man—Cot.), G. *trotz*.

Besides being used as the interjection *tut*, the W. *twt* signifies a puff or breath.—Lewis. Sc. *toot*, to blow a horn, to express dissatisfaction or contempt.—Jam. As the same puff of air through the nose and lips which expresses dissatisfaction is produced in sneezing, the act of sneezing is sometimes taken as a type of contempt, and we speak of a thing as not to be sneezed at, not worthy of contempt. Hence may be ex-

plained the agreement of many words signifying sneeze with the foregoing interjections. We may compare *pshaw* with *kishoo*, the articulation by which a sneeze is commonly imitated in English; *tush* with W. *tisio*, 1 sneeze; Gael. *trus*, Fr. *trut* with Lap. *trusset*, Fr. *trucheter*, to sneeze; *ptröt*, and *prut* with Hung. *ptrüsz*, *trüsz*, *prüsz*, sneeze, Sw. *prusta* to snort, spurt, sneeze.

The *Manuel des Peccâches*, when treating of pride, takes as first example him

—that is unbuxom al

Ayens hys fader spirital—

And seyth “prut! for thy cursyng, prest.”—l. 3016.

The author then proceeds to denounce him who uses “prout wordys to his sovereign.

As from G. *trotz!* originally an interjection of contempt or defiance (Grimm.), is formed *trotzig*, arrogant, so from *prut!* arises *prout*, or as we now write it, *proud*, and the abstract *pride*.

The effect of complete absorption in an object, whether from sudden astonishment or intent observation, is marked by involuntary opening of the mouth, arising from the relaxation of all the muscles of the face mainly exerted in effecting a steady gaze.

I saw a smith stand with his hammer—thus—

The whilst his iron did on his anvil cool,

*With open mouth* swallowing a tailor's news.—K. John.

The interjection of wonder then is formed from a repetition of the syllable *ba!* *ba!* mechanically uttered through the parting lips; G. *βaβa!* Lat. *babə! papə!* Hence the use of the root *ba* in the expression of astonishment in languages the most distantly removed from each other. Zulu *babaza*, Fr. *e-ba-hir*, *a-bau-bir* (Roquefort), to cause to cry *ba!* to set agape, to astonish. Hécart in his *Rouchi Dictionnaire* (the dialect of Lille) explains *Ba!* an interjection expressing doubt and adds his belief that the word is pretty generally used with some modifications to express astonishment. In the same dialect *babais* celui qui regarde *la bouche bâante*, a staring *booby*.

The original force of the syllable is seen in the O. Fr. *baer*, *bais* modern *béer*, to open the mouth, to gape, then to be intent upon anything; *abayer*, attendre quelqu'un avec empressement, inhaliare loquenter—Lacombe. Hence the OE. *abeyance*, expectation, *aby*, to expect, endure, remain. The insertion of a *d* to avoid the hiatus gives the Prov. *badar*, to gape, to open; *gola badada*, as Fr. *gueule bâie*, with open

mouth. It. *badare*, to be intent upon, to wait, corresponding to the E. *bide, abide* (as shown in the body of the work), as O. Fr. *baer* to E. *abie* or *aby*. The same change of vowel takes place in the Lat. *hio* as compared with the Gr. *χαω*, to gape.

The interjections commanding silence, *st, hist, whist, hush*, stand on a somewhat different footing. They are not the instinctive expressions of bodily or mental affections in the speaker, but are to be understood by the ellipse of a negative.

The slight inarticulate sounds that escape involuntarily from a person, or lowest whisper, are represented by the syllables *st, hist, whist, whish, chut, chus, mus, mut, muk, mu, &c.*, and the fact of total silence is expressed by saying that not even a sound of such a nature was heard. Sp. *no decir chus ni mus*; *ni chistar ni mistar*; It. *non far ni motto ni zotto*; Gr. *μνζειν μηδε γρυζειν*; Lat. *ne mutire quidem*, to be totally silent. Dan. *muk* or *gny* (= Gr. *γρυ*), the slightest sound; *han gav ikke en muk*, not the slightest sound escaped him.—Ferrall. The author of Piers Plowman, speaking of the avarice of the monks, says that you may sooner

—mete the mist on Malvern hills  
Than get a mom of their mouths till money be them shewed.

*Hum* is then used as an interjection commanding silence, or for a state of silence. In like manner It. *citire*, to whisper softly and scarce to move the lips; *non fare zitto, non sentirsi un zitto*, non fiatare, non alitare, not to let a breath be heard, to be perfectly still. Then with the ellipse of the negative, *zitto*, hushed, silent; *citire*, to silence, *whist*, still.—Fl. Sc. *whish*, a whisper, a rushing or whizzing sound; *to whish*, to hush.—Jam.

Lat her yelp on, be you as calm 's a mouse,  
Nor lat your *whisht* be heard into the house.

Again, the sound of breathing is represented by the Sc. *souch, swouch, swoough*, and thence by the same ellipse of the negative, *souch*, silent, *tranquil*, explaining the AS. *swugan, swigan, suwian*, Gr. *σιγαν*, to be silent.

After thus tracing the expression of ideas like endurance or continuance, and even of silence itself, to an imitative root, we need not doubt the possibility of expressing any other idea on the same principle. A derivation then in the following pages will only be considered as having reached its utmost limit when it is traced to an imitative root. In the great majority of instances we are forced to stop far short of this, and

must be satisfied if we are able to bring to light some portion of the process by which the form of the word and the actual signification have been attained.

One important consequence of the foregoing theory of the formation of language must not be overlooked; that it accounts for those striking coincidences which are occasionally found in the most remote languages, irrespective of the question whether the common forms of speech are the lingering remnants of a common ancestry. The most barbarous nations are often extremely good mimics, and it would not be surprising if their imitations of natural sounds often agreed with our own. I have accordingly made use of every source which I have found available, whether it tended to illustrate the formation of a word, or the application of a sensible image to the expression of a moral conception.

I have as a rule omitted words of classical derivation, whether immediate or through the French, unless sufficiently disguised in form to require explanation, or in cases where the meaning of the word has been greatly modified during its residence in a foreign soil, or where it seemed desirable to point out relations not commonly recognised by our classical scholars. It is difficult to draw such a line very accurately, and doubtless words of classic origin will occasionally have slipped in where it might not be very easy to explain the grounds of the exception.

It has been usual in the introduction to works of the present description to give a table of the consonantal changes met with in tracing a root through the related languages. But it seems to me that there is not an adequate advantage in such a provision. If it be confined to a statement of the consonants which may occasionally replace each other in equivalent forms, it might justify the change of any letter into almost any other, and if it took into account the conditions under which certain changes are found, it would draw to too great a length. Etymology is like other sciences. You cannot at once carry conviction in a given derivation to one who has never attended to the subject, and the kind of change compatible with identity in the root of a word must be practically learned in the course of experience. The best preparation will be found in an accurate analysis of the organic relations of the elementary sounds.

The usual classification of the consonants arranges them on a double principle, viz. first, according to the part of the vocal organs by the action of which the modification is produced, as labials, *p, b, f, m*; dentals, *t, d, th, n*; and gutturals, *k, g*, Germ. *ch*; and secondly, according to the nature of the organic action employed in pronunciation, as *tenues, p*,

*t, k*; medials, *b, d, g*; aspirates, *f* or *ph, th, ch*; liquids, *l, m, n, r*; breathings, *s, h, v*; and semivowels, *y* and *w*.

Or in a tabular view

	Tenues.	Medials.	Aspirates.
Labials	P	B	PH or F
Dentals	T	D	TH
Gutturals	K	G	Germ. CH.

But this, as has frequently been observed, omits many analogies of the very kind which constitutes the principle of the arrangement. It is plain that *v* has to *f*, and *z* to *s*, the same relation that the medial has to the tenuis; that *v* is related to *b* as *f* to *p*, and that *sh* stands in the same relation to *s* as *ph* to *p*, or *th* to *t*, as is shown by the mode of spelling what are in truth simple sounds.

The whole of the organic relations of the consonantal sounds is, I believe, exhibited in the following table, in which the names of *spirant* and *sonant* are adopted instead of *tenuis* and *medial*, as expressing more clearly the nature of the vocal modification.

	Spirant.	Sonant.	Liquid.
Labial { clear thick	P	B	M
	PH or F	V	W
Guttural { clear thick	K	G	NG
	Germ. CH	Gael. GH	H
Dental { clear thick	T	D	N
	TH in thick	DH, TH in this	L
Palatal { clear thick	S	Z	R
	SH	ZH, Fr. J	Y, Germ. J

The natural order of the vowels pronounced as in Italian, is i, e, a, a (in *call*), o, u, of which i at one end and u at the other pass into the semivowels y and w.

The difference between the spirants and the sonants, as intimated by the names, is that the latter are pronounced by the full tone of the voice, while in the former the same articulation is used with a breathing only. Both of these columns have been comprised under the name of *explosives*, as formed by the voice or breath being forced through a passage

suddenly opened in some part of the vocal organs at the moment of articulation. The peculiarity of the liquids is that the configuration of the vocal organs with which they are pronounced is the same as that which immediately precedes the explosion productive of the coming sonant or spirant. The vocal organs during the pronunciation of the letter M are in the position occupied at the moment immediately preceding the exertion by which B is pronounced, and so with N and D, NG and G, and the same is, I believe, true of L and V and CH. Hence may be explained the common phenomenon of the nasalisation of a consonant, when the corresponding liquid is in a word before a radical spirant or sonant, as in Gr. *λαμβάνειν*, root *λαβ-*, Lat. *tundo*, from a root *tud-*, &c. On the other hand it is frequently strengthened by the addition of the corresponding vowel, as the vulgar *gound* for *gown*, E. *swamp*, G. *schwamm*, &c.

I have not been able to come to a clear understanding of the nature of the organic action which produces what I have called the thick classes of consonants, but the general conviction, that the transition from clear to thick is effected by a definite organic modification, is strengthened by the fact, that the thick consonant is written by the addition of H to the corresponding clear one.

With respect to the probable length to which the present work may be expected to run, many circumstances tend to help us more over the ground as we advance, and from such an estimate as I now make I hope to complete it in two more volumes.

# TABLE OF CONTRACTIONS

AND

## PRINCIPAL REFERENCES.

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AS.	Anglo Saxon.
Bav.	Bavarian.
Schm.	Schmeller. Bayerisches Wörterbuch. 1827.
Bohem.	Bohemian. Palkovitsch. Böhm.-Deutsch-Lat. Wörterbuch. 1820.
Bret.	Breton.
Legon.	Legonidec. Dict. Celto-Bretonne. 1821.
Cat.	Catalan. Esteve. Cat. Dict. 1803.
Dan.	Danish. Molb. Molbech. Dansk Ordbog. 1833. Prov. Dan. Ferrall and Repp. Dan. Eng. Dict. 1845. Provincial Danish. Molbech. Dansk Dialekt Lexicon. 1841.
Du.	Dutch. Kil. Kilian. Etymologicum Teutonicæ Linguæ. 1605.
Bigl.	Biglotton seu Dictionarium Teut. Lat. 1654.
E.	Halma. Dict. Flamand Franç. 1729. Père Marin. Dict. Holl. Franç. 1730.
OE.	English. Old English.

Prov. E.	Provincial English.
B.	Bailey's Eng. Dict. 1737.
F. Q.	Fairy Queen.
Hal.	Halliwell's Dict. of Archaic and provincial words. 1852.
P. P.	Piers Plowman.
Pr. Pm.	Promptorium Parvolorum, by Albert Waterlow. Camden Society.
R.	Richardson's English Dict.
R. R.	Roman de la Rose.
Esthon.	Esthonian.
Fin.	Hüpel's Esthnische Sprachlehre. 1818.
Fr.	Finnish.
Cot.	Renval. Finnish Lexicon. 1826.
Dict. Castr.	French.
Lang.	Cotgrave. French-Eng. Dict. 1650.
Pat. de Brai	Beronie. Dict. du Bas-Limousin.
Fris.	Couzinié. Dict. de la langue Romane Castraise. 1850.
G.	Languedocian.
OHG.	Dict. Lang. Franç. par Mr. L. D. S. 178.
Küttn.	Vocabulaire de Berri. 1842.
Gael.	Dict. du Patois du pays de Brai. 1852.
Gris.	Frisian.
Hung.	German.
Icel.	Old High German.
	Küttner's Germ. Eng. Dict. 1805.
	Saunders. Wörterb. der deutschen Sprach 1859.
	Gaelic.
	Macleod. Gael. Eng. Dict. 8°. 1839.
	Armstrong. Do. 4°. 1825.
	Grisons.
	Cärisch. Wörterb. der Rhæto-Romanisch-Sprache.
	Hungarian.
	Farkas. Hung. Germ. Dict. 1854.
	Dankovsky. Magyaricæ Linguae Lexicon. 1833.
	Icelandic or Old Norse.

## TABLE OF CONTRACTIONS.

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Anders. or Gudm.	Lexicon Islandicum a Gudmundo Andreæ (G. Anderson). 1683.
Hald.	Biorn Haldorsen. Icel. Lex. 1814.
It.	Italian.
FL	Florio. It. Dict. 1680. Altieri. It. Eng. Dict. 1726.
Lang.	Languedoc. See Fr.
Lap.	Lapland.
	Lindahl and Ohrling. Lex. Lapponicum. 1780.
Lat.	Latin.
Mid. Lat.	Latin of the Middle Ages.
Duc.	Ducange. Glossarium Mediæ et Infimæ Latinitatis. 1681.
Carp.	Carpentier. Supplement to Ducange. 1766.
Dief. Sup.	Diefenbach. Supplement to Duc. (Lat. Germ.) 1857.
Lith.	Lithuanian.
Piedm.	Nesselman. Lithauisches Wörterb. 1851.
Pl. D.	Piedmontese. Zallé, Dict. Piedm. 1815.
Brem. Wörterb.	Platt Deutsch. Low German of the shores of the Baltic.
Pol.	Bremisch-Niedersächsisches Wörterb. 1768.
Port. or Ptg.	Polish. Behr. Polish-English Dict. 1849. Portuguese. Roquete. Port. Fr. Dict. 1845. Vieyra. Port. Eng. Dict.
Prov.	Provençal.
Rayn.	Raynouard. Dict. Prov. 1836.
Rouchi.	Patois of the Hainault.
Russ.	Hécart. Dict. Rouchi-Franç. 1852.
Sc.	Russian.
Jam.	Lowland Scotch.
D. V.	Jamieson, Dict. of Scottish Lang. 1808. Douglas' Virgil.
Sp.	Spanish. Newmann and Baretti, Sp. E. Dict. 1831. Taboada, Sp. Fr. Dict. 1828.

Serv.	Servian. Stephanson. Lex. Serbico-Germ.-Lat. 1818.
Sw.	Swedish. Widegren. Swed. Eng. Dict. 1788. Nordforss. Swed. Fr. Dict. 1805.
Swab.	Swabian. Schmid. Schwäbisches Wörterb. 1831.
Swiss.	Stalder. Schweizerisches Idioticon. 1805.
Sw. Rom.	Swiss Romance. The French patois of Switzerland. Humbert Vocabulaire Genevois. 1852.
Vocab. de Vaud.	Recueil du Patois des Dialectes de la Suisse Française. Lausanne. 1842.
Venet.	Venetian. Patriarchi Vocabolario Veneziano e Padovano. 1821.
W.	Welsh.
Walach.	Walachian or Daco-Roman. Isser. Walachisch-Deutsches Wörterb. 1850. Lex. Walachico-Lat.-Hung.-Germ. 1825.
Wal.	Walloon.
Grandg.	Grandgagnage. Dict. de la Langue Wallonne. 1845.
s. s.	Same sense.

## DICTIONARY

or

## ENGLISH ETYMOLOGY.

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as a prefix to nouns, is commonly the remnant of the *on*, *in*, *on*, among, as *aback*, AS. *on-bæc*; *away*, AS. *aweg*; *alike*, AS. *on-līc*.

the obsolete *adown* it represents the AS. *of*, of or; AS. *of-dune*, literally, from a height, downwards.

a prefix to verbs it corresponds to the Goth. *us*, out of; *ur*, *ar*, *er*, *ir*; G. *er*, implying a completion of the n.

*us* G. *erwachen*, to awake, is to wake up from a state of ; to *abide*, is to wait until the event looked for takes ; to *arise*, to get up from a recumbent posture. See *um*, ii. 818.

*aft.* AS. *æftan*, *be-æftan*, *bæftan*, after, behind. Hence *æftan*, abaft. The word seems very early to have acc'd the nautical use in which alone it survives at the ent day.

Every man shewid his connyng tofore the ship and *bæft*.

Chaucer, *Beryn*, 843.

*bandon*. Immediately from Fr. *abandonner*, and that the noun *bandon* (also adopted in English, but now lete), command, orders, dominion. The word *Ban* is mon to all the languages of the Teutonic stock in the

sense of proclamation, announcement, remaining with us in the restricted application to Banns of Marriage. Passing into the Romance tongues, this word became *bando* in Italian and Spanish, an edict or proclamation, *bandon* in French, in the same sense, and secondarily in that of command, orders, dominion, power :

Alangst the land of Ross he roars,  
And all obeyed at his *bandon*,  
Even frae the north to suthren shores.

Battle of Harlaw in Jamieson.

Than Wallace said, Thou spekis of mychty thing,  
Fra worthi Bruce had resavit his crown,  
I thought have maid Ingland at his *bandon*,  
So wttrely it suld *beyn at his will*,  
What plesyt him, to sauff the king or spill.—Wallace.

Hence to *embandon* or *abandon* is to bring under the absolute command or entire control of any one, to subdue, rule, have entire dominion over.

And he that thryll (thrall) is is nocht his,  
All that he has *embandonyt* is  
Unto his Lord, whatever he be.—Bruce i. 244.

The hardy Bruce ane ost *abandonyt*  
Twenty thousand he rewlyt be force and wit  
Upon the Scottis his men for to reskew.—Wallace x. 317.

The king ryght weill resauyt he,  
And wndretuk his man to be,  
And him and his on mony wyss  
He *abandonyt* till his servise.—Bruce iii. 130.

He that dredeth God wol do diligence to please God by his werkes *and abandon* himself with all his might well for to do.—Parson's Tale.

Thus we see that the elliptical expression of "an abandoned character," to which the accident of language has attached the notion of one enslaved to vice, might in itself with equal propriety have been used to signify devotion to good.

Again, as that which is placed at the absolute command of one party must by the same act be entirely given up by the original possessor, it was an easy step from the sense of com-

ferring the command of a thing upon some particular person, to that of renouncing all claim to authority over the subject matter, without particular reference to the party into whose hands it might come ; and thus in modern times the word has come to be used almost exclusively in the sense of renunciation or desertion. “ *Dedicio—abaundunement*,” the surrender of a castle. Neccham.

The adverbial expressions *at abandon, bandonly, abandonly*, so common in the “ Bruce ” and “ Wallace ” like the O. Fr. *à son bandon, à bandon*, may be explained, at his own will and pleasure, at his own impulse, uncontrolledly, impetuously, determinedly. “ *Ainsi s'avancèrent de grand volonté tous chevaliers et écuyers et prirent terre.*”—Froiss. vol. iv. c. 118.

**To Abash.** Originally, to put to confusion from any strong emotion, whether of fear, of wonder, shame, or admiration, but restricted in modern times to the effect of shame. *Abash* is an adoption of the Fr. *esbahir*, as sounded in the greater number of the inflections, *esbahissons, esbahissais, esbahissant*. In order to convert the word thus inflected into English it was natural to curtail merely the terminations *ons, ais, ant*, by which the inflections differed from each other, and the verb was written in English to *abaisse* or *abaish*, as *ravish, polish, furnish*, from *ravir, polir, fournir*.

Many English verbs of a similar derivation were formerly written indifferently with or without a final *sh*, where custom has rendered one or other of the two modes of spelling obsolete. Thus *obey* was written *obeisse* or *obeyshe*; *betray, betrash*.

Speaking of Narcissus stooping to drink, Chaucer writes :

In the water anon was sene  
His nose, his mouth, his eyen shene,  
And he thereof was all *abashed*,  
His owne shadow had him *betrashed*,  
For well he wened the forme to see  
Of a childe of full grete beauti.—R. R. 1590.

In the original—

Et il maintenant s'ebahit  
 Car son umbre si le trahit  
 Car il couda voir la figure  
 D'ung enfant bel a demesure.

On the other hand, *burny* was formerly in use as well *burnish*; *abay* or *abaw* as well as *abaisse* or *abaish*:

I saw the rose when I was nigh,  
 It was thereon a goodly sight—  
 For such another as I gesse  
 Aforne ne was, ne more vermeille,  
 I was *abawid* for merveille.—R. R. 3645.

In the original—

Moult m'ebahis de la merveille.

Yield you madame en hicht can Schir Lust say,  
 A word scho could not speik scho was so *abaid*.

K. Hart in Jamieson.

Custom, which has rendered obsolete *betrash* and *obe* has exercised her authority in like manner over *abay* *abaw*, *burny*, *astony*.

The origin of *esbahir* itself is to be found in the O. Fr. *béer*, to gape, an onomatopœia from the sound *Ba*, most naturally uttered in the opening of the lips. Hence Lat. *Ba*. Mod. Prov. *Bah!* the interjection of wonder; and *abat esbahir*, in the active form, to set agape, confound, astonish strike with feelings the natural tendency of which is to manifest itself by an involuntary opening of the mouth.

In himself was all his state  
 More solemn than the tedious pomp which waits  
 On princes, when their rich retinue long  
 Of horses led, and grooms besmeared with gold,  
 Dazzles the crowd, and sets them all agape.—Milton.

Wall. *bawi*, to look at with open mouth; *esbawi*, to abase or astonish.—Grandg. See Abide.

To **Abate**. Fr. *abattre*, to beat down, to ruin, overthrow cast to the ground, Cotgr. Wall. *abate*, faire tomber

andg. It. *abbatere*, to overthrow, to pull down, to make over, depress, weaken, to diminish the force of anything; *abatere la vela*, to strike sail; *abbatere dal prezzo*, to bate iething of the price; *abbatersi*, to light upon, to hit, to open, to meet with; *abbatersi in una terra*, to take possession of an estate. Hence the OE. law term *abatement*, which the act of one who intrudes into the possession of lands d by the death of the former possessor, and not yet taken by the lawful heir; and the party who thus pounces upon inheritance is called an *abator*. See Beat, Bate.

**Abbot, Abbey, Abbess.** More correctly written *abbat*, from *abbas*, *abbatis*, and that from Syrian *abba*, father. The word was occasionally written *abba* in Latin. It was a title of respect formerly given to monks in general, and it must have been during the time that it had this extended significance that it gave rise to the Lat. *abbatia*, an abbey, or society of abbots or monks. Epiphanius, speaking of the Holy places, says, εχει δε η αυτη αβαδες χιλιων και χιλια κελλια, it contains a thousand monks and a thousand cells.—Ducange. In processime we meet with protestations from St Jerome and others against the arrogance of assuming the title of Father, and either from feelings of such a nature, or possibly from the analogy between a community of monks and a private family, the name of Abbot or Father was ultimately confined to the head of the house, while the monks under his control were called Brothers.

**bæle.** The white poplar. Pol. *bialo-drzewo*, literally white tree, from *bialo*, white.

**Abet, Bait, Bete.** Directly from O. Fr. *abetter*, to incite, incite, and that from the cry, *bet!* used in setting dogs at their prey.

He bade me what time a hart I met  
That I should let slip and say, Go bett !  
With Hay go bett ! Hay go bett ! Hay go bett !  
Now shall we have game and sport enow.

Common-place Book of Richard Hilles.—Fraser's Mag. Aug. 1858.

The herd of hertes founden is anon,  
 With hey go bet ! pricke there, let gon, let gon.  
 Chaucer, Legend of Dido. Dyces Skelton, i. 169.-

In the South of France the exclamation takes the form of *Abouto!* a cry made to dogs, clapping the hands, to excite them against each other, whence *abouta*, to set dogs on, and figuratively to excite to anger. Dict. Castraise.

This exclamation seems to have been of very general use, as it has given rise also to Icel. *beitā*, G. *baizen*, E. *bait*, to hunt with hawk or dog,—properly, to set on the animal to attack another. Icel. *beitī hauki*, *hundum*, falconem, vel canes incito, emitto. Hald.

The herd had with him a hound his hert to light,  
 For to baite on his bestis when thai to brode went.

William and the Werewolf.

i. e. to set on his dog to drive in his beasts when they wandered too far.

To *bait* a bull, to set dogs on a bull.

So in Dan. *hidse*, to set on, incite; *hidse en hare*, to course a hare.

The word is not found in A.S. in the primitive sense of setting on dogs, but the compound *gebetan* is used in the applied sense of inciting. “He is to onbeernanne and to *gebetanne* mid thinre brotherlicnesse lufan.” He is to be kindled and incited by the zeal of your brotherhood.—Bede in Junius. And *betan* itself is used in the closely analogous sense of kindling a fire by blowing it up. Prov. and O.E. *to bete* or *beet* the fire, to keep up the fire by supplying it with fuel. O. Sw. *boeta fyr*, accendere focum.—Ihre. Du. *boeten het vier*, struere ignem, admovere titiones.—Kil. *vuur anbuten*, to set fire to.—Overyssel Almanach. Fr. *boutefeu*, an incendiary, where it will be observed that we have the vowel sound of *ou* instead of the thinner *e*, as in the cry of encouragement to dogs, *abouto!* used in the South of France.

The senses of kindling, making up, and mending a fire, sup-

plying it with fuel, are closely allied. And from mending a fire the signification is extended to embrace the sense of repairing, mending, in general. Sc. “To *beit* a mister,” to supply a want. “To *beit* one’s bale,” to remedy one’s misfortune. “Daily wearing needs yearly *beiting*.”

From the use of a dog in driving cattle, the term was specially applied to the driving of cattle to pasture. Icel. *at beita*, pastum agere pecus, whence *beit*, Sw. *bete*, a pasture, grazing; *gå i bete*, to graze; *beta boskap*, to graze cattle, to feed cattle. In like manner the Hung. *haitani*, to drive, when applied to cattle, signifies to drive them to pasture.

In the next stage *bait* comes to signify the act of feeding, without reference to the question whether the animal is driven to the pasture or the food brought to it.

Sw. *beta pa vägen*, to give your cattle food, to bait on the way. Icel. *fia-beit*, *hrossa-beit*, cattle-food, horse-food. In English the sense was formerly extended to the taking of food in general.

On many a sorry meal now may she *bait*.—Chaucer.

In the Scandinavian languages the notion of driving is made to comprehend the act of urging forwards an inanimate object, or one which is not regarded as an agent in the matter; Sw. *at beta för hestarna*, to put the horses to. Icel. *at beita sverdi*, to brandish a sword.

In the sense of *baiting* a hook the accidental resemblance of *bait* and *bite* has led etymologists on a wrong scent. The object for which a bait is used is to induce the animal to take the hook, and thus the thing is naturally expressed by a word signifying incitement, instigation. So from G. *reitzen*, to stir up, irritate, provoke, is formed *reitz*, an irritation, incitement, bait (Küttner); and the E. *entice*, to allure, is a mere adoption of the Fr. *attiser*, to incite, stir up, kindle.

**Abeyance.** See Abide.

**To Abide.—Abie.** *Abide* and *Abie* (like *guide* and *guy*, Prov. *guidar* and *guiar*, It. *gridare*, and Fr. *crier*) are essen-

tially the same verb under different forms, of which *abide* has descended to us from our Saxon ancestors, while *abie* has come to us through the medium of the French.

To begin with *abie*, we have seen under *Abash* that the sound made by the involuntary opening of the mouth under the influence of astonishment or similar affection was imitated by the syllable *Ba*, whence in O. Fr. *baer*, mod. Fr. *béer*, to open the mouth, to gape.

Quant voit le serpent qui *baaille*  
Corant seu lui, geule *baée*.—Raynouard.

The verbs *baer*, *baier*, *béer* were then applied figuratively in the sense of listening attentively, gazing with open mouth, having the attention fixed upon anything, being absorbed in an object.

Tous *baioient* à la servir  
Por l'amor de li desservir.—R. R. 1043.

Translated by Chaucer :

All busy werin her to serve  
For that they would her love deserve.

Pour le temps que seras *béent*  
En ta pensée delectable.—R. R. 2469.

In Chaucer:

Whilst thou so slombrist in that thought,  
That is so swete and delitstable.

The addition of an initial *a* makes no alteration in the sense, and *abayer* is explained by Lacombe, “écouter avec étonnement, bouche béante, inhiare loquenti.”

I saw a smith stand with his hammer thus,  
The whilst his iron did on the anvil cool,  
With open mouth swallowing a tailor's news.—K. John.

The adoption of Fr. *abayer* gives us the verb to *abie*, and with still less change of form the legal term *abeyance*, suspense or expectation. The smith's work remained in *abeyance*, while he was gaping at the tailor's news. The action of a person thus absorbed in external observation being so sus-

i, the verb *abie* which expresses his attitude is applied  
ple continuance in inaction, to passive endurance, or  
'e suffering of pain.

At sight of her they suddaine all arose  
In great amaze, ne wist what way to chuse,  
But Jove all feareless forced them to *aby*.—F. Q.

remain or abide.

But patience perforce, he must *abie*  
What fortune and his fate will on him lay.—F. Q.

: (quoth she) that is that these wicked shrewes be more blissful  
as the torments that they have deserved than if no pain of Justice  
ised them.—Chaucer. Boethius.

course of development in form and signification in the  
*Abide* is exactly parallel.

rder to avoid the hiatus between the root *ba* and the  
es of inflection the root is strengthened by a final *d*  
, being in ancient Latin the regular stop-gap of the  
(Quart. Rev. No 148), and thus gives rise to It.  
, Prov. and Cat. *badar*, to open the mouth. *Badare*,  
re, oscitare.—Gloss. Isid. *Bader*, ouvrir.—Vocab. de

The Prov. *gola badada*, It. *bocca badata*, occupy the  
f the Fr. *gueule bée*, *bouche béante*.

modern Italian, Prov., and Breton the action of gaping  
ning is expressed by the frequentatives *badigliare*,  
*zr*, *badalein*, corresponding to the Fr. *bailler*, *bailler*,  
he other form of the root; while the simple forms, It.  
, Bret. *bada*, are used in secondary applications. It.  
, to mind, to heed, to take care, to aspire, to covet (as  
desirer ardemment, Vocab. de Berri), to amuse one-  
tarry, to stay.—Altieri. Bret. *bada*, *badaoui*, to be stu-  
lazzled, astonished. In the same way the word *attend*,  
with us expresses the direction of the mind to a par-  
object, is used in Fr. *attendre* in the sense of simply  
, remaining till something is done.

a It. *badare* we are led through Goth. *beidan* to ex-

pect, look out for, endure; O. G. *bitan, arbitan*; AS. *bideran, abidan*, to E. *bide, abide*, in precisely the same way as from Fr. *baer*, to gape, through *baier, abaier*, to E. *abeyance, expectation*, and *abie*, to expect, endure.

In OE. the active sense of looking out for a thing was much more strongly felt in the word *abide* than it is now, when the signification is nearly confined to the sense of continuance, endurance. Thus in many passages of the Scriptures the word *abide* in Wickliff's version is replaced by *look for* in our present translation. Luke ii. 38, "And she spake of him to all that looked for redemption in Jerusalem." In Wickliff's version "to all that *abiden* the redemption of Israel." 2 Pet. iii. 11, "What manner of persons ought ye to be in all holy conversation, looking for and hastening to the coming of God." In Wickliff, "What manner men behoveth you to be in holi livings *abiding* and higthing unto the coming of the day of our Lord."

From the notion of waiting till something happens the next step was to that of enduring or suffering the event ~~expected~~, then to simple endurance, continuance, dwelling, rest.

"At his wrath the earth shall tremble and the nations shall not be able to abide his indignation." Jeremiah x. 10.

This Eolus no where abode  
Till he was come to Fames feet.—Chaucer, House of Fame.

**Abie, 2.** Fundamentally distinct from *abide* in the sense above explained, although sometimes confounded with it, is the verb *abie*, properly *abuy*, and spelt indifferently in the older authors *abegge, abeye, abigg, abidge*, from AS. *abigaran, abyegan*, to redeem, to pay the purchase-money, to pay the penalty, suffer the consequences of anything; and the simple *buy*, or *bie*, was often used in the same sense.

Sithe Richesse hath me failed here,  
She shall *abie* that trespass dere.—R. R.

Algate this selie maide is slaine alas !  
Alas ! to dere *abought* shc her beaute.—Doctor's Tale.

O Gloteny fulfilled of cursidnesse !  
O the cause first of our confusion !  
O original of our damnacion !  
Till Christ had *bought* us with his blode again ;  
To see how dere shortly for to sain  
*Abought* was first this cursid vilonie !—Pardoner's Tale.

**Thou slough my brother Morgan**  
At the mete full right  
**As I am a doughti man**  
His death thou *bist* (buyst) tonight.—Sir Tristrem.

For whoso hardy hand on her doth lay  
It derely shall abie, and death for hondsel pay.

Spenser, F. Q.

And when he fond he was yhurt, the Pardoner he gan to threte,  
And swore by St Amyas that he should abigg  
With strokes hard and sore even upon the rigg.

**Prol. Merch. 2nd Tale.**

Ac for the lesynghe that thou Lucifer lowe til Eve  
Thou shalt abygge bitter quoth God, and bond him with cheynes.

P. P.

*To buy it dear*, seems to have been used as a sort of proverbial expression for suffering loss, without special reference to the notion of retribution.

The thingis fellin as they done of werre  
Betwixtin hem of Troie, and Grekis ofte,  
For some day boughtin they of Troie it dere  
And ofte the Grekis foundin nothing softe  
The folke of Troie. Tr. and Cr.

### Tr. and Cr.

It will be seen from the foregoing examples how naturally the sense of buying or paying the purchase-money of a thing passes into that of simply suffering, in which the word is used in the following passages.

O God, forbid for mother's fault  
The children should *abye*.—Boucher.

If he come into the hands of the Holy Inquisition, he must *abye* for it.  
Boucher

i. e. must suffer for it.

Now *abie*, from Fr. *abayer*, may frequently be translated in precisely the same manner.

Who dies the utmost dolour doth *abie*.—F. Q.

It is not surprising then that *abie* from *abiegan* and *abie* from *abaier*, being thus found identical both in form and signification, should occasionally have been confounded together. But the confusion has been carried one step further, for *abide*, being wholly synonymous with the *abie* of French extraction, has sometimes been used as if synonymous with the other *abie*, in the sense of paying the penalty.

If it be found so some will dear *abide* it.—Jul. Cæsar.

How dearly I *abide* that boast so vain.—Milton, P. L.

Disparage not the faith thou dost not know,  
Lest to thy peril thou *abide* it dear.—Mids. N. Dr.

**Able.** Lat. *habilis* (from *habeo*, to have; *have-like*, at hand), convenient, fit, adapted; Fr. *habile*, able, strong, powerful, expert, sufficient, fit for anything he undertakes or is put unto.—Cotgr. It. *abile*; Prov. *abilh*.

It will be remarked on looking at a series of quotations that in the earlier instances the sense of the Lat. *habilis* is closely preserved, while in later examples the meaning is confined to the case of fitness by possession of sufficient active power.

God tokeneth and assigneth the times, *abling* hem to her proper offices.  
Chaucer. Boeth.

In the original,

Signat tempora propriis  
*Aptans officiis Deus.*

That if God willing to schewe his wrathe, and to make his power knowne,  
hath sufferid in grete pacience vessels of wrathe *able* unto death, &c.  
Wickliff in Richardson.

To *enable* a person to do a thing or to *disable* him, is to render him fit or unfit for doing it.

Divers persons in the House of Commons were attainted, and therefore not legal nor *abilitate* to serve in Parliament, being *disabled* in the highest degree.—Bacon in Richardson.

The Fr. *habiller* is to qualify for any purpose, as *habiller du chanvre, de la volaille*, to dress hemp, to draw fowls, to render them fit for use ; whence *habiliments* are whatever is required to qualify for any special purpose, as habiliments of war ; and the most general of all qualifications for occupation of any kind being simply clothing, the Fr. *habillement* has become appropriated to that special signification.

**Aboard.** For *on board*, within the walls of a ship. Icel. *bord*, a board, the side of a ship. *Innan bords*, within the ship, on board ; *at kasta fyri bord*, to throw overboard.

**Abolish.** Fr. *abolir*, from Lat. *aboleo*, to erase or annul. The neuter form *abolesco*, to wear away, to grow out of use, to perish, when compared with *adolesco*, to grow up, *coalesco*, to grow together, shows that the force of the radical syllable *ol* is growth, vital progress. Pl. D. *af-olen, af-oolden*, to become worthless through age. *De Mann olet ganz af*, the man dwindles away. The primitive idea seems that of begetting or giving birth to, kindling. O. Sw. *ala*, to beget or give birth to children, and also, as AS. *elan*, to light a fire ; the analogy between life and the progress of ignition being one of constant occurrence. So in Lat. *alere capillos*, to let the hair grow, and *alere flamمام*, to feed the flame. In English we speak of the vital spark, and the verb *to kindle* is used both in the sense of lighting a fire, and of giving birth to a litter of young. The application of the root to the notion of fire is exemplified in Lat. *adolere, adolescere*, to burn up (*adolescunt ignibus aræ*. Virg.) ; while the sense of begetting, giving birth to, explains *soboles* (for sub-ol-es), progeny, and *in-d-oles*, that which is born in a man, natural disposition. Then, as the duty of nourishing and supporting is inseparably connected with the procreation of offspring, the O. Sw. *ala* is made to signify to rear, to bring up, to feed, to fatten, showing that the Latin *alere*, to nourish, is a shoot from the same root. In the same way Sw. *föda* signifies to beget, and also to rear, to bring up, to feed, to maintain. Gael. *alaich*, to produce, bring forth, nourish, nurse ; *àl*, brood, or young

of any kind; *oil*, Goth. *alan, ol*, to rear, educate, nurse. The root *el*, signifying life, is extant in all the languages of the Finnish stock.

**Abominable.**—**Abominate.** Lat. *abominor* (from *ab* and *omen*, a portent), to deprecate the omen, to recognize a disastrous portent in some passing occurrence, and to do something to avert the threatened evil. *Quod abominor*, which may God avert. Thence to regard with feelings of detestation and abhorrence.

**Above.** AS. *ufan, be-ufan, bufan, abufan*, Du. *boven*, OE *aboven*, Sc. *aboona*, above, on high. In Barbour's Bruce we find both *abowyne* and *abow*, as *withoutyn* and *without*.

**About.** AS. *utan*, outward, without, *be-utan, butan, ymbutan, onbutan, abutan*, about; literally, around on the outside.

Sometimes the two parts of the word are divided by the subject to which it relates, or the particle *be* is separated from the preposition and joined to the preceding verb.

*Imb hancren utan,—  
About cockerow.  
Thonne seo æftra  
Ethiopia Land  
Beligeth utan.*—Cædmon.

for *ligeth butan*, it compasseth the whole land of Ethiopia.

**Abraid.**—**Abray.** To *abray* or *abraid*, now obsolete, is common in our older writers in the sense of starting out of sleep, awaking, breaking out in language. AS. *abrægdan, 'abredan*, to awake, snatch away, draw out.

*Tha of slæpe onbraegd Then from sleep awoke  
Sunu Lameches. The son of Lamech.*—Cædmon.

The sense of the simple verb to *abraid, abray* (see *Bray*), is to do anything with a quick and sudden motion, to start, to snatch, to turn, to break out.

*The Miller is a perlous man he seide  
And if that he out of his sleep abreide  
He might done us both a villonie.*—Reve's Tale.

Where fearless I to sleep did down me lay,  
But whenas I did out of sleep *abray*.—

Troilus near out of his wit *abreid*  
And wept full sore with visage pale of hue.

Chaucer, *Test. Cress.*

To **Abridge**.—**Abbreviate**, to shorten, or cut short. Of these synonymous terms the former, from Fr. *abréger*, seems the older form, the identity of which with Lat. *abbreviare* not being at once apparent, *abbreviate* was subsequently formed direct from the latter language.

*Abréger* itself, notwithstanding the plausible quotation from Chaucer given below, is not from G. *abbrechen*, AS. *abrecan*, but from Lat. *abbreviare*, by the change of the v and i into u and j respectively. The Provençal has *breu* for *brevis*; *breugetat* for *brevitas*, in analogy with which the verb corresponding to *abbreviare* would be *abreujar*, leading immediately to Fr. *abréger*; and other cases may be pointed out of similar change in passing from Lat. to the Romance languages. Lat. *levis* becomes *leu* in Prov., while the verb *alleviare* is preserved in the double form of *alleviar* and *alleujar*, whence the Fr. *alléger*, which passed into English under the form *allegge*, common in Chaucer and his contemporaries, so that here also we had the double form *allegge* and *alleviate*, precisely corresponding to *abridge* and *abbreviate*. In like manner from Lat. *gravis*, Prov. *greu*, heavy, hard, severe; *greugetat*, gravity, leaving a verb *agreujar* to be supplied corresponding to Fr. *aggréger*, OE. *agredge*, to aggravate. “Things that greatly *agredge* their sin.”—Parson’s Tale.

No doubt if we had not so complete a pedigree from *brevis*, the idea of breaking off would suggest a very plausible derivation from G. *abbrechen*, to break off; *kurz abbrechen*, to cut short, Küttner. “And when this olde man wende to enforce his tale by resonys, all at once begonne thei to rise for to *breken* his tale and bidden him full ofte his words for to *abregge*.”—Chaucer, *Melibœus*.

**Abroach.** For *on broach*, from Fr. *brocher*, to pierce. To a tun *abroach* is to pierce it, and so to place it in condition to draw off the contents.

Right as who set a tonne *abroche*  
He perced the hard roche.—Gower in Richardson.

Wallon *abroki*; mettre en perce.—Grandg.

See Broach.

**A broad.** *On broad*, spread over the surface, far and wide; and hence arbitrarily applied in the expression going abroad to going beyond the limits of one's own country.

But it (the rose) ne was so sprede *on brede*,  
That men within might know the sede.—R. R.

**Abscess.** Fr. *abscez*, a course of ill humours running or bursting through their veins and natural places into the empty spaces between the muscles.—Cotgr. Lat. *abscessus*, a gathering of ill humours to one part of the body.—Littleton, from *absceder* to retire, withdraw, draw to a head.

**To Absorb.** Lat. *ab* and *sorbere*, to suck up, correspond to G. *schlürfen*, an onomatopœia of the noise made in sucking up liquid food. For the loss of the *l* compare Lat. *fugio* and G. *flug, fliegen*.

**To Abstain.—Abstemious.** Lat. *abstineo*, to hold back from an object of desire, whence *abstemius*, having a habit of abstaining from. *Vini abstemius*, Pliny, abstaining from wine. So Fr. *etamer*, to tin, from *étain*.

**Abstract.** Lat. *abstrahere, abstractus*, from *trahere*, the representative of the E. *draw, drag*. The *abstract* of a thing is a summary of the important matter *drawn out* and presented in a separate form, in the same way that the synonymous *extract* is arbitrarily applied to the important part of material substance *drawn out* and separated from the useless mass.

Look here upon thy brother Geoffrey's face,—  
These eyes, those brows were moulded out of his;  
This little *abstract* doth contain that large  
Which died in Geoffrey: and the hand of Time  
Shall draw this brief into as huge a volume.—K. John.

An *abstract* quality is a quality *withdrawn* from any of the particular objects whereby it is exhibited in actual existence; and the conception of a quality so considered, apart from any particular mode of exhibition, is an *abstract* idea.

**To Abut.** Probably not a mere adoption of Fr. *aboutir* in the same sense, but direct from the verb to *butt*, to strike th the head, as a goat or a ram. It is clear that the full force of the metaphor is felt by Shakespeare when he speaks France and England as

Two mighty monarchies,  
Whose high upreared and *abutting fronts*  
The narrow perilous ocean parts asunder.

**Abuttals** or boundaries are translated *capita* in mid. Lat., and *abut*, *capitare*.

In the same way the G. *stössen*, to thrust, butt, push with e horns, &c., is also applied to the abutting of lands. *Ein chs der mit den Hörnern stösset*, a butting ox; *ein stössiger Bock*, a butting goat; *Ihre Länder stössen an einander*, their lands *abut* on each other. So in Swedish *stöta*, to strike, to thrust, to butt as a goat; *stöta til sammans*, to meet together, to *abut*.

The idea of reaching to a certain boundary is in other instances expressed by the image of striking or beating, as the Fr. *battre*:

Et la prairie grand et belle  
Au pied de ce tertre *batait*.—R. R.

The meadow reached to the foot of the hill—translated by Chaucer:

The meadowis softe and grene  
*Beet* right upon the water side.

Again:

Les cheveux eut blonds et si longs  
Qu'ils lui *batoient* aux talons.  
Her tresses yellow and long straughten  
Unto her heles down they raughten.

See Butt.

**Accede.**—**Access.**—**Accessory.** Lat. *accedere, accessum,* ~~to~~ go or come to, to arrive at, approach. To support, to be of ~~the~~ party or side of any one, to assent to, to approve of. Hence *accessory*, an aider or abetter in a crime.

Fr. *accès* from *accessus*, a fit or sudden attack of a disorder, became in OE. *axesse*, pl. *axes*, still preserved in the provincial *axes*, the ague.—Halliwell.

A charm—

The which can helin thee of thine *axesse*  
If thou do forthwith all thy businesse.

Tro. and Cress. 2, 1315.

It happith oftin so  
That one that of *axis* doeth full ill fare  
By gode counsaile can kepe his frend therefro.

Tro. and Cress. 1, 627.

**Accomplice.** Fr. *complice*, Lat. *complex*, bound up with, united with one in a project, but always in a bad sense.

**Accomplish.** Fr. *accomplir*, Lat. *compleere*, to fill up, fulfil, complete.

**Accord.** Fr. *accorder*, to agree. Formed in analogy ~~to~~ the Lat. *concordare, discordare*, from *concor*s, *discor*s, and consequently from *cor*, the heart, and not *chorda*, the string of musical instrument. Diez. The Swiss Romance has *corder*, *cordre*, synonymous with G. *gönnen*, to consent heartily with what falls to another; Wallon, *keure*, voir de bon gré qu'un événement arrive à quelqu'un, qu'une chose ait lieu; *meskeure*, missgönnen. Grandgagnage.

To **Accost.** Lat. *costa*, a rib, a side; Fr. *coste*, a rib, *coste* now *côté*, a side; *coste-a-coste*, side by side. Hence *accoster* to join side to side, approach, and thence to greet.

**Account.** A reckoning, statement of expenses; formerly written *acompt*, from Fr. *compter*, Lat. *computare*, ~~to~~ reckon.

**Accoutre.** From the Fr. *accoutrer*, formerly *accoustre*, ~~to~~ equip with the habiliments of some special office or occupation,—an act of which in catholic countries the frequen-

change of vestments at appointed periods of the church service would afford a striking and familiar example.

Now the person who had charge of the vestments in a catholic church, was the sacristan ; in Lat. *custos sacrarii*, or *ecclesie* (barbarously rendered *custrix*, when the office was filled by woman), in O. Fr. *cousteur* or *coustre*, *coute* ; Ger. *küster*, the sacristan, or vestry-keeper. Ludwig.

*Ad custodem sacrarii pertinet cura vel custodium templi—vela vestesque sacre, ac vasa sacrorum.—St Isidore in Ducange.*

The original meaning of *accoutrer* would thus be to perform the office of sacristan to a priest, to invest him with the habiliments of his office ; afterwards to invest with the proper habiliments of any other occupation.

**Accrue.** Fr. *accroître*, *accru*, from Lat. *crescere*, to grow. Thence *accrue*, a growth, increase, Cotgr., and E. *accrue*, to be in the condition of a growth, to be added to something as what naturally grows out of it.

**Ace.** Fr. *as*, It. *asso*, the face marked with the number one on cards or dice, from Lat. *as*, *assis*, which signifies a single one. Diez.

**Ache.** A bodily pain, from *Ach!* the natural expression of pain. So from G. *ach!* alas ! the term is applied to woe, grief. *Mein Ach ist deine Freude*, My woe is your joy. Küttner. *Achen*, to utter cries of grief. The Gr. *axōē*, pain, grief, is formed on the same principle.

**To Achieve.** Prov. *cap*, Fr. *chef*, head, and thence the end of anything ; *de chief en chief*, from end to end ; *venir à chef*, to gain one's end, to accomplish ; Prov. *acabar*, Fr. *achever*, to bring to a head, to accomplish, achieve.

**Acme.** Gr. *akμη*, a point : the highest degree of any quality.

**Acorn.** AS. *acerne*, *aceren*, *acoern* ; Icel. *akarn* ; Dan. *ageren* ; Du. *aker* ; G. *ecker*, *eichel* ; Goth. *akran*, fruit. The last of the AS. spellings shows an early accommodation to the notion of *oak-corn*, a derivation hardly compatible

with the other Teutonic and Scandinavian forms, or with the more general signification of Goth. *akran*, notwithstanding Grimm's quotation of Cajus,

Glandis appellatione omnis fructus continetur.

Grimm is himself inclined to explain *akran*, fruit, as the produce of the *akr*, or corn-field.

Cat. *aglā*, an acorn.

**To Acquaint.** O. Fr. *accointer*, Prov. *accoindar*, to make known; O. Fr. *coint*, informed of a thing, having it known from Lat. *cognitus*, according to Diez; but this seems one of the cases in which it must be doubtful whether the Romance word comes from a Lat. original, or from a corresponding Teutonic root. The G. has *kund* (from *kennen*, to know) known, manifest; *kund machen*, to make known, in precisely the same sense with the Prov. *coindar*, the *d* of which seem better to agree with the G. word than with the Lat. *cognitus*. G. *kundig*, having knowledge of a thing.

**To Acquit.** From Lat. *quietus*, at rest, was formed Fr. *quitte*, whence *acquitter*, to set at rest with respect to some pending claim or accusation. See *Quit*, *Quite*.

**Acre.** Gr. *αγρός*; Lat. *ager*; Goth. *akrs*, cultivated land, corn-land. G. *acker*, a field of cultivated land; thence measure of land, so much as may be ploughed in a day.

**To Adaw.** Two words of distinct meaning and origin are here confounded:

1st, from AS. *dagan*, *dægian*, to become day, to dawn; OE. to *daw*, to *dawn*, *adaw* or *adawn*, to wake out of sleep or out of a swoon. "I *adawe* or *adawne* as the day doth in the morning whan the sonne draweth towards his rising." "I *adawe* one out of a swounde," "to *dawe* from swouning—to *dawne* or get life in one that is fallen in a swoon.—Palsgrave in Halliwell.

A man that waketh of his slepe  
He may not sodenly wel taken kepe  
Upon a thing, ne seen it parfitly  
Til that he be *adawed* verailly.—Chaucer.

2ndly, from the Fr. *adoucir*, to soften, and thence to abate, to quell, to diminish the strength of.

As the bright sun what time his fiery train  
Towards the western brim begins to draw,  
Gins to abate the brightness of his beame  
And fervour of his flames somewhat *adace*.—F. Q. v. ch. 9.

So spake the bold brere with great disdain,  
Little him answered the oak again,  
But yielded with shame and grief *adaved*,  
That of a weed he was overcrawed.—Shep. Cal.

In order to understand the step from *adoucir* to *adaw*, it must be observed that several of the Burgundian dialects (from whence much of our English is derived) regularly change the sound of the French s or ch to an h. Thus the ordinary Walloon has *kinohe*, while the Walloon of Namur has *conoche*, to know, from *cognoscere*, It. *conoscere*. Wallon, *bouche*; dialect of Aix, *busch*, a farthing. Wallon, *lahe*, for *lache*, a leash, *sahon* for *saison*, *bike* for *bise*. The same peculiarity characterises the dialect of Gruyère in comparison with the surrounding portions of Roman Switzerland, and in the former district is preserved the verb *adauhir*, to soften, corresponding to *adaucir* of the ordinary patois. Hence E. *adlaw*, as *abaw* from *esbahir*.

To Add. Lat. *addere*, to put to or unite with, the signification of *dare* in composition being in general to dispose of an object. Thus *reddere*, to put back; *subdere*, to put under; *condere*, to put by.

Adder. A poisonous snake. AS. *ættr*, *ættern*; Pl. D. *adder*; Bav. *atter*, *ader*, *adern*. Icel. *eitr-orm*, literally poison snake, from *eitr*, AS. *atter*, venom (see Atter-cop). The foregoing explanation would be perfectly satisfactory, were it not that a name differing only by an initial *n* (which is added or lost with equal facility), with a derivation of its own, is still more widely current, with which however Diefenbach maintains the foregoing to be wholly unconnected. Gael. *nathair*;

W. *neidr*; Goth. *nadr*; Isl. *nadr*; OHG. *natra, nadra*; G. *natter*; AS. *nædre, nedder*; OE. *neddre*.

Robert of Gloucester, speaking of Ireland, says,

Selde me schal in the lond any foule wormys se  
For *nedres* ne other wormes nc mow ther be noght.—p. 43.

Instead of *neddre* Wicliff uses *eddrē*, as Mandeville ~~e~~<sup>use</sup> for what we now call *newl*, or the modern *apron* for O ~~E.~~<sup>is</sup> *napron*. It seems mere accident which of the two forms ~~is~~ preserved.

The forms with an initial *n* are commonly referred to root signifying to pierce or cut, the origin of Goth. *neth*~~a~~, OHG. *nādal*, Bret. *nadoz*, E. *needle*, and are connected with W. *naddu*, and with G. *schnieden*, to cut. Perhaps the Isl. *nötr*~~a~~, to shiver, to lacerate, whence *nötru-gras*, a nettle, may be more probable origin. There is little doubt that the Icel. *eitr*, AS. *atter*, venom, matter, is from OHG. *eiten*, to burn.

To **Addle**. Prov. E. to earn, to thrive.

With goodmen's hogs or corn or hay  
I *addle* my ninepence every day.—Halliwell.

Where ivy embraceth the tree very sore  
Kill ivy, or tree will *addle* no more.—Tusser in do.

**Addle.** Liquid filth, a swelling with matter in it.—Hall ~~well~~; rotten, as an *addle* egg. An *addle-pool*, a pool that receives the draining of a dunghill. Prov. Sw. *Ko-adel*, the urine of cows; *adla* or *ala*, mingere, of cows, as in E. ~~the~~ stale, of horses.

**Address.** Fr. *addresser*, It. *drizzare*, from Lat. *directu*~~re~~, *directiare*,—Diez, to direct to, to put one in the right way to.

**Adept.** Lat. *adipiscor, adeptus*, to obtain. Alchymists who have obtained the grand elixir, or philosopher's stone, which gave them the power of transmuting metals to gold, were called *adepti*, of whom there were said to be twel~~ve~~

always in being.—Bailey. Hence an *adept*, a proficient in any art.

**To Adjourn.** Fr. *jour*, a day; *adjourner*, to cite one to appear on a certain day, to appoint a day for continuing a business, to put off to another day.

**To Adjust.** Fr. *adjuster*, to make even, to make to agree with each other, to set to rights.

**Adjutant.** One of the officers who assists the commander in keeping the accounts of a regiment. Lat. *adjutare*, frequentative from *adjutare*, to assist; It. *aiutante*, an assistant; *aiutante de campo*, an aidecamp.

**Admiral.** From the Arabic *amir*, a lord; originally made known by the crusaders as the title of the Saracen chiefs, and ultimately appropriated all over Europe to the commander of a fleet.

In eo conflicto (i. e. the battle of Antioch in the first crusade) occisus est Cassiani magni regis Antiochiae filius et duodecim Admiraldi regis Babylonie, quos cum suis exercitibus miserat ad ferenda auxilia regi Antiochiae; et quos Admiraldo vocant, reges sunt qui provinciis regionum presunt.

Ducange.

So that aslayne and adreynt twelve princes were ded  
That me clupeth *amyrayls*.—R. G. 402.

No doubt has ever been raised as to the origin of the second syllable, but the Spanish form of the word, *almirante*, has led some to suppose that the first syllable *ad* or *al* is the Arabic article *al*—*al amir*. In many cases, however, the article is placed after the noun, as in *emir al moslemin*, *emir al muminein*, commander of the faithful, *emir al omrah*, lord of lords, titles of the Caliph; so *emir al kub*, *emir al kelam*. D'Herbelot. It is more probable, then, that the final *al* of *admiral* is the Arabic article, and the *ad* or *al* in *admiral*, *almirante*, a mere corruption of the first syllable of *amir*, *emir*.

**Adroit.** Fr. *adroit*, handsome, nimble, ready, apt or fit for anything, favourable, prosperous—Cotgr.; *saison adroite*, convenient season—Dict. Rom. From *droit*, right, as opposed to left, as is shown by the synonymous *adextre*, *ades-*

*tre*, from *dexter*, explained by Cotgr. in the same terms. ✓ also use *dexterous*, and *adroit*, as equivalent terms.

**To Advance.—Advantage.** Fr. *avancer*, to push forward from Fr. *avant*, It. *avanti*, before, forwards; Lat. *ab ante*. Advantage, something that puts one forwards, gain, profit.

**Adventure.—Advent.** Lat. *advenire*, to come to, to arrive, to happen; *adventus*, arrival; E. *advent*, the coming of our Lord upon earth. O. Fr. *advenir*, to happen, and thence *aventure*, a happening, chance, accident, a sense preserved in E. *adventure*, perhaps. The word was specially applied to events as made the subject of poetical or romantic narration, and so passed into the Teutonic and Scandinavian languages, giving rise to G. *abenteuer*, Icel. *æfintyr*, Sw. *æfwentyr*, OE. *auntor*, a daring feat, hazardous enterprise, or the relation of such a romantic story. The “Aunters of Arthur at Tarnwatheland,” is the title of an old E. romance. For the extraordinary derivations that have been suggested, see Ihre in *æfwentyr*.

**To Advise.—Advice.** The Lat. *visum*, from *videri*, gave rise to It. *viso*, O. Fr. *vis*. *Visum mihi fuit*, it seemed to me would be rendered in O. It. *fu viso a me*, O. Fr. *ce m'est vis*. Diez. In the Roman de la Rose, *avis* is used in the same sense,—*avis m'estoit*, it seemed to me; *vous fust avis*, it seemed to you. Hence *avis*, It. *avviso*, OE. *arise*, view, sentiment, opinion. *Advisedly, avisedly*, with full consideration.

The erchbishope of Wals seide ys *avyse*,  
 ‘Sire,’ he seide, ‘gef ther is any mon so wys  
 That beste red can thereof rede, Merlin that is.’—R. G. 144.

To be avised or advised of a thing would thus be, to have notice of it, to be informed of it.

Of warre and of bataile he was full *avise*.—R. Brunne.

Whence *advice* in the mercantile sense, notice, news.

To *advise*, in the most usual acceptation of the term at the present day, is to communicate our views to another, to give

him our opinion for the purpose of guiding his conduct, and *advice* is the opinion so given.

In O. Fr. *adviser*, like It. *avvisare*, was used in the sense of viewing, perceiving, taking note.

Si vy ung songe en mon dormant  
Qui moulut fut bel à *adviser*.—R. R. 25.

*Avise* is frequently found in the same sense in our elder authors.

He looked back and her *avizing* well  
Weened as he said that by her outward grace  
That fairest Florimel was present there in place.—F. Q.

Britomart with sharp *avizeful* eye  
Beheld the lovely face of Arthygall.—F. Q.

**Adulation.** Lat. *adulari*, to fawn, to flatter. A derivation is suggested from *ad* and *aula*, a hall, *adulari*, to stand waiting like a dog in the hall.

**Advocate.** Lat. *advocare*, to call on or summon one to a place, especially for some definite object, as counsel, aid, &c., to call to one's aid, to call for help, to avail oneself of the aid of some one in a cause. Hence *advocatus*, one called on to aid in a suit as witness, adviser, legal assistant, but not originally the person who pleaded the cause of another, who was called *patronus*. Afterwards the word was transferred to the person who conducted a process for any one; in modern language, an *advocate*, *attorney*, &c.

**Advowson.** From the verb *advocare*, corrupted to *advoare* in the sense above explained, was formed *advocatio* (*advoatio*), O. Fr. *advoeson*, the patronage or right of presentation to an ecclesiastical benefice. Ducange.

As the clergy were prohibited from appearing before the lay tribunals, and even from taking oaths, which were always required from the parties in a suit, it would seem that ecclesiastical persons must always have required the service of an advocate in the conduct of their legal business, and we find from the authorities cited by Ducange, that positive enact-

ment was repeatedly made by councils and princes, that bishops, abbots, and churches should have good advocates or defenders for the purpose of looking after their temporal interests, defending their property from rapine and imposition, and representing them in courts of law. In the decline of the empire, when defence from violence was more necessary than legal skill, these advocates were naturally selected among the rich and powerful, who alone could give efficient protection, and Charlemagne himself is the *advocatus* of the Roman church. "Quem postea Romani elegerunt sibi *advocatum Sancti Petri contra leges Langobardorum*."—*Vita Car. Mag.*

The protection of the church naturally drew with it certain rights and emoluments on the part of the protector, including the right of presentation to the benefice itself; as the *advocatio*, or office of *advocate*, instead of being an elective trust, became a heritable property. *Advocatus* became in O. Fr. *advoué*, whence in the old Law language of England, *advowee*, the person entitled to the presentation of a benefice, and *advowson*, from O. Fr. *advoeson*, *advouer*, the right itself. As it was part of the duty of the guardian or protector to act as *patronus*, or to plead the cause of the church in suits at law, the *advowee* was also called *patron* of the living, the name which has finally prevailed at the present day.

**Adze.** AS. *adesa*, *ascia*. AS. Vocab. in Nat. Ant.

**To Affeer.** From Lat. *forum*, a market, Fr. *feur*, mark price, fixed rate, whence *afferer*, or *affeurer*, to value at a certain rate, to set a price upon. From the latter of these forms the OE. expression *to affere an amerciament*,—to fix an amount of a fine left uncertain by the court by which it was imposed, the *affeerers* being the persons deputed to determine the amount according to the circumstances of the case. "Et quod amerciamenta prædictorum tenentium affentur et taxentur per sacramentum parium suorum."—Char. AD. 1316, in Duc. See *Afford*.

**Affiance.**—**Affidavit.** From *fides*, was formed M. Lat. *affidare*, to pledge one's faith. Hence *affidavit*, a certificate of some one having pledged his faith ; a written oath subscribed by the party, from the form of the document, “Affidavit A. B., &c.” The loss of the *d*, so common in like cases, gave Fr. *affier*, to *affie*, to pawn his faith and credit on. Cotgr. In like manner, from Lat. *confidere*, Fr. *confier*; from It. *disfidare*, Fr. *defier*, to defy.

**To Affile,** OE. Fr. *affiler*, It. *affilare*, to sharpen, to bring to an edge, from Fr. *fil*, an edge, Lat. *filum*, a thread.

For well he wist whan that song was songe  
He must preche and well *afyle* his tong ;  
To winne silver as he right well coude,  
Therefore he sung the merrier and loude.—Chaucer.

See Burnish.

**To Afford.** From signifying a market the term *forum* was applied in M. Lat. to market price, whence Prov. *for*, Fr. *feuer*, a certain price or rate. The second of these forms gave rise to the Fr. *affeurer*, and OE. *afeer*, as the former one to the Fr. *afforer*, to set a price on a thing, to fix a rate at which it may be sold. Hence, undoubtedly, E. *afford*, whether the final *d* be to be explained from the participle *affored*, or whether it be regarded as an unmeaning corruption. *Afford* certainly seems written for the participle *affored* in a passage quoted by Richardson.

“There is no such offering of Christ in the Scripture where you will find it once *afford* for all,” i. e. once valued for all, deemed a sufficient price for all. To *affor'd* a thing would thus be to deem it worth the price affored, to be willing to give such a price for it, or to part with it at the same. In a passage from Shakespeare, also quoted by Richardson, it is actually written with the participial apostrophe.

Parolles. ‘I would that the cutting of my garment would serve the turn or breaking of my Spanish sword.’

First Lord. ‘We cannot *affor'd* you so,’ i. e. we cannot let you off at that price.

**Affray**.—**Afraid**.—**Fray**. Immediately from Fr. *effrayer*, to scare, appal, dismay, affright; *effroi*, terror, astonishment, amazement; *frayeur*, fright, terror, scaring, horror.—Cotgr.

The Prov. forms *esfredar*, *esfreidar*, have led Diez too easily to refer the word to Lat. *frigidus*. The Prov. *freior*, he says, like Lat. *frigus*, or *gelu*, is properly shuddering; *effrayer*, to cause to shudder. But the *d* is an exceedingly moveable letter, and is so easily inserted between vowels that it is by no means safe to rely upon the Prov. forms. Nor could the notion of causing to shudder have arisen in this manner. Whatever may have been the original meaning of *frigus*, the adjective *frigidus*, from whence the Prov. verb must have proceeded, if it really belonged to this root, had simply the signification of cold, and *esfreidar* would be to cool, an image far too tame to represent the violent agitation implied in *effrayer*. Nor does the derivation from *frigidus* give any account of the earlier sense of Fr. *effroi*, or of the actual meaning of *fray*, *affray*, in E. *Faire effroi*, in O. Fr., is to make an outcry, to give an alarm. “Toutefois ne fit onques *effroi* jusqu'à ce que tous les siens eussent gagné la muraille, puis s'écrie horriblement.”—Rabelais.

“Sallirent de leurs chambres sans faire *effroi* ou bruit.”—Cent Nouvelles Nouvelles in Dict. Etymologique.

A distinct reference to noise and violence was preserved when the word passed into English, and an *affray* or a *fray* was used to express a disturbance or conflict accompanied with violence, hurly-burly.

Thus in the Flower and the Leaf, Chaucer calls the sudden storm of wind, rain, and hail, which drenched the partisans of the Leaf to the skin, an *affray*:

And when the storm was cleene away passed,  
Tho in the white that stode under the tree  
They felt nothing of all the great *affray*,  
That they in grene without had in ybe.

To *affray* was to produce the effect of a crash or sudden

noise, and was used even in cases where terror formed no part of the effect, as awakening one out of a sleep or out of a swoon.

Me met thus in my bed all naked  
And looked forthe, for I was waked  
With small foules a grete hepe,  
That had *afraide* me out of my sleepe,  
Through noise and swetenese of her song.

Chaucer, Dreame.

I was out of my swowne *affraide*  
Whereof I sigh my wittes straide  
And gan to clepe them home again.—Gower in Rich.

The real derivation is the imitative root, *frag*, representing a crash, whence Lat. *fragor*, and Fr. *fracas*, a crash of things breaking, disturbance, *affray*. Thence *effrayer*, to produce the effect of a sudden crash upon one, to terrify, alarm. In the same way the original signification of G. *schrecken* is to cry, crack, make a loud sharp noise; then to terrify.

To Affront. Fr. *affronter* (from Lat. *frons*, *frontis*, the forehead), to meet face to face, to encounter, insult.

After. Goth. *Afar*, after, behind; *aftar*, *aftaro*, behind; ~~A~~ *flana*, from behind; *aftuma*, *aftumist*, last, hindmost. AS. ~~A~~ *aft*, *aftan*, *after*, afterwards, again. Icel. *aptan*, *aftan*, behind; *aptan dags*, the latter part of the day, evening; ~~A~~ *afstar*, *afstast*, hinder, hindmost. According to Grimm, the final *tar* is the comparative termination, and the root is simply *af*, the equivalent of Gr. *aro*, of, from. Compare *after* with Goth. *afar*; AS. *ofer-non*, with *after-noon*.

Again. AS. *ongean*, *ongen*, *agen*, opposite, towards, against, again; *gean*, opposite, against; *gean-bærان*, to oppose; *gean-gyme*, an encounter; *to-geanes*, towards, against. O. Sw. *gen*, *gen*, opposite, again; *gena*, to meet; *genom*, through; Bret. *gin*, opposite; *ann tu gin*, the other side, wrong side; *gin-ouch-gin*, directly opposite, showing the origin of the G. reduplicative *gegen*, against.

The element *gin* should have the same meaning with Bret.

*kein*, W. *cefn*, the back, as the relations of place are commonly expressed by means of the different parts of the body. The Bret. has also *kein-e-kein*, in precisely the same sense as *gin-ouch-gin*, directly opposite; *kein ouch kein*, back to back. To turn *again*, is to turn back, to go over the ground a second time, whence *again* is used to signify repetition, repeated action.

**Agate.** Lat. *achates*, Gr. *axarης*.

**Age.** From Lat. *etat-em*, the Prov. has *etat, edat*; O. Fr. *eded, edage, eage, aage, aige*.

Hély esteit de grant *eded*.—Kings 2. 22.

Ki durerat a tres-tut ton *edage*.—Chanson de Roland in Diez.

**Aé, life, age.**

The form *edage* seems constructed by the addition of the regular termination *age*, to *ed*, erroneously taken as the radical syllable of *eded*, or it may be a subsequent corruption of *eage, eaige* (from *æ-tas* by the addition of the termination *age* to the true radical *æ*), by the inorganic insertion of a *d*, as in Prov. *esfreidar*, to affray, a modification rendered in this case the more easy by the resemblance of the parallel forms *edat, eded*.

**Agee.** Awry, askew.

**Aghast.** Formerly spelt *agazed*, in consequence of an erroneous impression that the fundamental meaning of the word was *set a-gazing* on an object of astonishment and horror.

The French exclaimed the devil was in arms,  
All the whole army stood *agazed* on him.—H. vi.

The origin of the word is in reality to be traced to the feelings of awe and horror which are apt to oppress the mind when deprived of external distraction, and lead the child or the uneducated person to people the darkness with ghosts, and make solitude the cause of indefinite terror.

Here will I dwell apart in *gastful* grove.—Shep. Cal.

Now the E. *waste*, desolate, uncultivated, void, appears in It. under the shape of *guasto*, and in Fr. under that of *gaster*, *gâter*, to lay waste, to destroy. G. *wüst*, waste, wild, desert; Du. *wuest*, *woest*, *vastus*, *vastatus*, *desertus*, et *sordidus*, *ob-scenus*, *turpis*, *squalidus*, *deformis*; *woestheyd*, *vastitas*, *vas-titudo*, *desolatio*. Kil. Thus we are led to the Sc. *gousty*, waste, desolate, dreary in consequence of extent or emptiness; then as loneliness and darkness (which acts by rendering the loneliness more complete), impress the mind with feelings of indefinite horror, *goustie*, or *goustrous*, acquires the sense of awful, full of the preternatural, frightful.

Cald, mirk, and *goustie* is the night,  
Loud roars the blast ayont the hight.—Jamieson.

He observed one of the black man's feet to be cloven, and that the black man's voice was hough and *goustie*.—Glanville in Jam.

The word now becomes confounded with *ghostly*, the association with which has probably led to the insertion of the *h* in *ghastly* itself as well as *aghast*.

*Agistment*. From Lat. *jacere*, to lie, the Fr. had *gesir*, to lie; whence *giste*, a lodging, place to lie down in; *giste à une lierre*, the form of a hare. Hence *agister*, to give lodging to, to take in cattle to feed; and the law term *agistment*, the profit of cattle pasturing on the land.

*Aglet*. The tag of a point, i. e. of the lace or string by which different parts of dress were formerly tied up or fastened together. Hence any small object hanging loose, as a spangle, the anthers of a tulip or of grass, the catkins of a hazel, &c.—Junius. Fr. *aiguillette*, diminutive of *aiguille*, a needle, properly the point fastened on the end of a lace for drawing it through the eyelet holes; then like E. *point*, applied to the lace itself.

*Ago*.—*Agone*. Here the initial *a* stands for the OE. *y*, G. *ge*, the augment of the past participle; *ago*, *agone*, for *ygo*, *ygone*, gone away, passed by; long *ago*, long gone by.

For in swiche cas wimmen have swiche sorrwe  
Whan that hir husbands ben from hem *ago*.—Knight's Tale.

Go and loke well to that stone  
Tyll the third day be *agone*.—Halliwell.

**Ageg.** Excited with expectation, jiggling with excitement ready to start in pursuit of an object of desire. Literally c the jog, or on the start, from *gog*, synonymous with *jog* & *shog*; *gog-mire*, a quagmire. Halliwell. “He is all *age* to go.”—Baker.

Six precious souls, and all *agog*,  
To dash through thick and thin.—Jno. Gilpin.

**To Agredge.** To aggravate.—Chaucer. See Abridge.

**To Agree.** From Lat. *gratus*, pleasing, acceptable, formed It. *grado*, Prov. *grat*, O. Fr. *gret*, Fr. *gré*, will, pleasure, favour; and thence It. *agradire*, to receive kindly, please, Prov. *agreiari*, Fr. *agréer*, to receive with favour, give one's consent to, to agree. Prov. *agradable*, agreeable. See Grant.

**Ague.** A fever coming in periodical fits or *sharp* attack from Fr. *aigu*, sharp, *fièvre aigue*, acute fever.

It is a remarkable fact that the Lepchas, when suffering from protracted cold, take fever and *ague* in sharp attacks.—Hooker, Himalayan Journal.

Se non febre *aguda*  
Vos destrenha 'l costats.

Si non qu'une fièvre aigue vous presse les cotés.—Raynouard.

The confinement to periodical fever is a modern restriction from the tendency of language constantly to become more specific in its application.

For Richard lay so sore seke,  
On knees prayden the Crystene host—  
Through hys grace and hys vertue  
He turnyd out of his *agu*.—R. Coer de Lion. 3045.

**Aid.** Lat. *adjuvare*, *adjutum*; *adjutare*, to help. Pro *adjudar*, *ajudar*, *aidar*, Fr. *aider*, to help.

**Aidecamp.** Fr. *aide du camp*, It. *ajutante di campo*, an officer appointed to assist the general in military service.

To **Ail**. AS. *eqlian*, to pain, to grieve, to trouble, perhaps from the notion of pricking; *egle*, *eqla*, festuca, arista, carduus—Lye, whence *ails*, the beard of corn (Essex). AS. *egle*, troublesome, Goth. *aglo*, affliction, tribulation, *aglus*, difficult, *ags*, shameful.

To **Aim**. Lat. *aestimare*, to consider, to reckon, to fix at a certain point or rate; Prov. *estimar*, to reckon; *adestimar*, *adesmar*, *azesmar*, *aesmar*, to calculate, to prepare; “A son colpazeamat,” he has calculated or aimed his blow well—Diez; *esmar*, O. Fr. *esmer*, to calculate, to reckon—“Li chevaliers de s'ost à treis mille esma,” He reckons the knights of his host at 3000—Rom. de Rou; *esmer*, to purpose, determine, to offer to strike, to aim or level at.—Cotgr.

**Air**. Lat. *aer*, Gr. *anp*, doubtless contracted from *aether*, the heavens, Gr. *at&thorn np*, the sky, or sometimes air, as the Gaelic has *aethar*, *athar*, the air, sky, pronounced ayar, aar, ~~ayr~~, awyr.

**Aisle**. The side divisions of a church, like wings on either side of the higher nave. Fr. *aisle*, *aile*, a wing, from Lat. ~~a~~<sup>ex</sup>*illa*, *ala*.

By a like analogy, *les ailes du nez*, the nostrils; *les ailes d'un forêt*, the skirts of a forest.—Cotgr.

**Ait**. A small flat island in a river, for *eyot*, from *eye*, an ~~is~~ land.

**Ajar**. On *char*, on the turn, half open, from AS. *ceorran*, to turn.

Like as ane bull dois rummesing and rare  
When he eschapis hurt on the altare,  
And *charris* by the ax with his neck wyeht  
Gif one the forehede the dynt hittis not richt.—D. V. 46, 15.

I —————

Ane schot wyndo unschet ane litel on *char*  
Persavit the mornyng bla wan and har—  
The schot I closyt and drew inward in hy  
Chyverand for cald the sessoun was sa snell.—D. V. 202, 34.

**Swiss achar, ajar**.—Stalder. Du. *aen karre, akerre*.

Ende vonden de dore *akerre* staende.—Wallewein. 9368.

See Char, Chare.

**Akimbo.** It. *schembare, sghembare*, to go aside from *schimbiccio*, a crackling or crooked winding in and out; *sedere a schimbiccio*, to sit crooked upon one's legs, as tailors do, with the legs akimbo, as it were; *asghembo, aschembo, aschencio*, aslope, ascance; Gael. *cam*, crooked, awry. It. *gibbo*, crookedly, arsy-versy. Gr. *σκαμβως*, crooked, especially applied to the legs.—Florio.

**Alarm.**—**Alarum.** It. *all' arme*, to arms! the call to defence on being surprised by an enemy.

This said, he runs down with as great a noise and shouting as he can crying *al'arme*, help, help, citizens, the castle is taken by the enemy, come away to defence.—Holland's Pliny in Richardson.

Hence, E. *alarm*, a rousing signal of martial music, a surprise; Fr. *alarmer*, to give an alarum unto; to rouse affright by an alarum—Cotgr.; and generally, to *alarm*, excite apprehension. The *alarum* or *larum* of a clock is a long ringing, suddenly let off for the purpose of rousing one out of sleep.

**Alas.** From Lat. *lassus*, Prov. *las*, wearied, wretched. Hence the exclamations, *Las!* *Ai las!* *Helas!* Ah wretched me! Alas!

*Las!* que farai? cum sui trahit,  
Wretch! what shall I do, as I am betrayed!

M'aviatz gran gaug donat  
*Ai lassa!* can pauc m'a durat.—Raynouard.

You have given me great joy,  
Ah wretched me! how little it has lasted.

*Las!* tant en ai puis soupiré,  
Et doit estre *lasse* clamée  
Quant ele aime sans estre amée.—R. R.

**Alchemy.** The science of converting base metals into gold. Mid. Gr. *ἀρχημα*; *χημεια*—Suidas. Arab. *al-kīmīā*, without native root in that language.—Diez.

**Alcohol.** Arabic, *al kohl*, the impalpable powder of antimony, with which the Orientals adorn their eyelids, anything reduced to an impalpable powder, the pure substance of anything separated from the more gross, a pure well-refined spirit, spirits of wine. To *alcoholise*, to reduce to an impalpable powder, or to rectify volatile spirit.—Bailey.

**Alcove.** Sp. *alcoba*, a place in a room railed off to hold a bed of state; hence a hollow recess in a wall to hold a bed, side-board, &c.; Arab. *al-gobbah*, vault, tent.—Diez.

**Alder.** AS. *alr*; Prov. E. *aller*, *owler*; G. *eller*, *erle*; Du. *els*; Sw. *al*; Pol. *olsza*, *olszyna*; Lat. *alnus*.

**Alderman.** AS. *eald*, old; *ealdor*, an elder, a parent, hence a chief, a ruler. *Hundredes ealdor*, a ruler of a hundred, a centurion; *ealdor-biscop*, an archbishop; *ealdor-man*, a magistrate, praefectus, princeps.

**Ale.** AS. *eale*, *eala*, *ealu*, *aloth*; Icel. *öl*; Lith. *alus*, from an equivalent of Gael. *ol*, to drink; as Bohem. *piwo*, beer, from *piti*, to drink.

**Alert.** Lat. *erigere*, *erectus*, It. *ergere*, to raise up; *erta*, the steep ascent of a hill; *erto*, straight, erect; *star erto*, to stand up; *star a l'erta*, *allerta*, to be upon one's guard, literally, to stand upon an eminence. Hence *alert*, on one's guard, brisk, lively, nimble.

In this place the prince finding his rutters [routiers] *alert* (as the Italians say), with the advice of his valiant brother, he sent his trumpets to the Duke of Parma.—Sir Roger Williams, <sup>q.v.</sup> 1618, in Rich.

**To Alegge.** See Allay.

**Alembic.**—**Lembic.** A still. It. *lambicco*, *lembicco*, Sp. *azambique*, Arab. *al-anbiq*; it does not appear, however, that the word admits of radical explanation in the latter language.—Diez.

**Algates.** From the N. E. *gates*, ways; Icel. *gata*, a path, Sw. *gata*, way, street. All ways, at all events, in one way or another.

*Algates* by sleight or by violence  
Fro' year to year I win all my dispence.—Friar's Tale.

*Always* itself is used in the N. of England in the sense however, nevertheless.—*Brocket. Swagates*, in such a manner.

**Algebra.** The science of calculation by symbols. *Sibra*, which is also used in the sense of setting dislocated broken limbs, said to be from Arab. *al-gabr*, the putting together of broken things, though the connexion in sense is very clear.—Diez.

**To Alight.—Light.** To light on a thing is to come suddenly, like a ray of light striking upon some real object, and making it conspicuous amid the surrounding shadow.

I hope by this time the Lord may have blessed you to have lit some of their ships.—Carlyle's Cromwell, 2, 384.

Conversely, a bird is said to light upon a tree when its flight, and, settling on a branch, offers itself steadily to view, like an object suddenly displayed by a ray of light upon it. Hence to *alight*, AS. *alihtan*, to light on a thing, especially on the ground, and consequently to descend from a carriage, from on horseback. A similar metaphor exists in New Holland, where the natives express seeing an object by saying it makes a light.

"Well me and Hougong go look out for duck, aye, aye. Belight duck." Which rendered into English would be, "We don't duck" [don't light on any.]—Mrs Meredith.

**All.** Goth. *alls*; Icel. *allr*; AS. *eall*. Notwithstanding the double *l*, I have long been inclined to suspect that it is a derivative from the root *a*, *æ*, *e*, *ei*, aye, ever. Certainly the significations of *ever* and *all* are closely related, the one implying continuance in time, the other continuance throughout an extended series, or the parts of a multifarious whole. The sense of the original *æ*, however, is not always clear, as is distinctly pointed out by the hornet war swa fagurt som æ gull sæi." The horn was as fair as if it were all gold. So *æ-lius*, all-like.

*e-tid*, modern Sw. *all-tid*, all time. AS. *ælc*, each, is probably *æ-líc*, ever-like, implying the application of a predicate to all the members of a series. In *every*, formerly *evereche*, *everilk*, for *æfre-ælc*, there is a repetition of the element signifying continuance. But *every* and *all* express fundamentally the same idea. *Every one* indicates *all the individuals* of a series; *every man* and *all men* are the same thing. The Gr. *ἀλός*, whole, appears to spring from a totally different conception.

**Alkali.** Arab. *al-qali*, the salt of ashes.—Diez. In modern chemistry generalised to express all those salts that neutralise acids.

To **Allay**, formerly written *allegge*, as to *say* was formerly to *segge*. Two distinct words are confounded in the modern *allay*, the first of which should properly be written with a single *l*, from AS. *alecgan*, to lay down, to put down, suppress, tranquillise. Speaking of Wm. Rufus, the Sax. Chron. says,

Eallan folce behet eallan tha unrihte to *aleggenne*, the on his broþor  
timan waran;

translated in R. of Gloucester,

He behet God and that folc an beheste that was this,  
To *alegge* all luther lawes that yholde were before  
And better make than were suththe he was ybore.

Thomalin why sitten we soe  
As weren overwent with woe  
Upon so faire a marrowe,  
The joyous time now nigheth fast  
That shall *alegge* this bitter blast,  
And slake the winter sorrowe.—Shepherd's Calendar.

In the same way the Swed. has wädret *lägger sig*; wärken *lägger sig*, the wind is laid; the pain abates. So in Virgil, *venti posuere*, the wind was laid.

If by your art, my dearest father, you have  
Put the wild waters in this roar, *alay* them."—Tempest.

So to *allay* thirst, grief, &c.

The other form, confounded with *alegge* from *alecgan* in the modern *allay*, is the old *allege*, from Fr. *alléger*, It. *alleggiare* Lat. *alleviare*, to lighten, mitigate, tranquillise, thus coming round so exactly to the sense of *alay*, from *alecgan*, that it is impossible sometimes to say to which of the two origins the word should be referred.

Lat. *levis*, light, easy, gentle, becomes in Prov. *leu*; whence ~~le~~ *leviar*, *leujar*, to assuage; *alleviar*, *alleujar*, O. Fr. *alléger*, to lighten, to assuage, precisely in the same way that from *brevis*, *abbreviare*, are formed Prov. *breu*, *abreujar*, Fr. ~~ab~~ *bréger*, OE. *abregge*, to abridge.

Que m'dones joi e m'leujes ma dolor.

Qu'elle me donnât joie et m'allegeât ma douleur.—Rayn.

Per Dieu aleujatz m'aquest fays!

For God's sake lighten me this burden.

So in Italian,

Fate limosina et dir messi accio che s'alleggino i nostri martiri.

— that our torments may be assuaged, or allayed.

She (Old Age) wepeth the time that she hath wasted—  
And of her olde vanitie,  
That but aforne her she may see  
In the future some small socoure,  
To leggin her of her dolour.—R. R.

It would have brought my life again,  
For certes evenly I dare well saine  
The sight only and the savour  
*Aleggid* much of my languor.—R. R.

In the original,

Le voir sans plus, et l'oudeur  
Si m'alégeoient ma douleur.

**To Alledge.** Fr. *Alleguer*, to alleudge, to produce reasons, evidence, or authority for the proof of.—Cotg.

Lat. *legare*, to intrust or assign unto; *allegare*, to depute or commission one, to send a message, to solicit by message. “Petit a me Rabonius et amicos allegat.” Rabonius asks of me and sends friends (to support his petition). Hence it

is to signify, to adduce reasons or witnesses in support of argument. From the language of lawyers probably the word came into general use in England and France.

Justinus which that hated his folie  
Answered anon right in his japerie,  
And for he wold his longe tale abrege  
He wolde non auctoritie *allege*.—Merchant's Tale.

Thei woll a *leggen* also and by the godspell preoven it,  
Nolite judicare quenquam.—P. P.

we find *alledge*, from Lat. *allegare*, spelt and pronounced in the same manner as *allege* (the modern *allay*), AS. *alecgan*, and there is so little difference in meaning between laying down, and bringing forward reasons, that Latin and Saxon derivatives were sometimes confounded.

And eke this noble duke *aleyde*  
Full many another skill, and seide  
She had well deserved wrecke.—Gower in Rich.

*aleyde* is plainly to be understood in the sense of the *allegare*.

*legiance*. See Liego.

*Alleviate*. See Allay.

*alley*. Fr. *allée*, a walk, path, passage, from *aller*, to go. *Alligator*. The American crocodile, from the Sp. *lagarto*, lizard; Lat. *lacerta*. In Hawkins' voyage he speaks of under the name of *alagartoes*. *Lagarto das Indias*, Malayman or South American alligator.

*odial*. *Allodium*, in Mid. Lat., was an estate held in absolute possession without a feudal superior.—Blackstone. Its derivation has been much disputed, and little light has been thrown upon it by the various guesses of antiquarians. The word appears as early as the ninth century under the forms *alodis*, *alodus*, *alodium*, *alaudum*, and in Fr. *aleu*, *aleu*, *franc-aloud*, *franc-aloï*, *franc-aleuf*. The general meaning is that of an estate held in absolute possession. “ *Messum possessionis hereditariae, hoc est, alodium nostrum est in pago Andigavensi.* ” — Charta an. 839, in Duc.

"*Alaudum* meum sive hæreditatem quam dedit mihi ~~pater~~  
meus in die nuptiarum mearum." "Paternæ hæreditati, ~~quam~~  
nostrates *alodium* vel patrimonium vocant, sese ~~contulit~~—"  
It is often opposed to a fief. "Hæc autem fuerunt ea—~~quæ~~  
de *allodiis* sive prædiis in feudum commutavit Adela." It is  
taken for an estate free of duties. "Habemus vineæ agripen-  
num unum *allodialiter* immunem, hoc est ab omni censū ~~et~~  
vicariæ redhibitione liberum." "Reddit ea terra 2 den. censū ~~as~~  
cum ante semper *alodium* fuisset." A. D. 1078.

It can hardly be wholly distinct from Icel. *ódal*, which is  
used in much the same sense, allodium, prædium hereditarium.  
*ódals-jörd*, prædium hereditarium; *ódal-borinn*, natus ~~a~~  
heredium avitum, scilicet rectâ linea à primo occupante  
*ódals-madr*, dominus allodialis, strictè primus occupans.—  
Haldorsen.

Dan. Sw. *odel*, a patrimonial estate. The landed proprietors of the Shetland Isles are still called *udallers*, according to Sir Walter Scott. The Icel. *ódal* is also used in the sense of abandoned goods, *at leggia fyrer ódal*, to abandon a thing, to leave it to be taken by the first occupier. If Mid. Lat. *alodis*, *alodium*, is identical with the Icel. word, it exhibits a singular transposition of syllables. There would account for *allodium* from the compound "alldha odhol," mentioned in the Gothic laws,—an ancient inheritance, from *alldr*, ~~etas~~, antiquitas, and *ódal*, inheritance, as *allda-vinr*, an ancient friend, *alder-hæfd*, a possession of long standing. See *Ihrō* in v. *Od.*

To Allow. Two words seem here confounded; 1. from Lat. *laudare*, to praise, and 2. from *locare*, to place, to let.

From the Lat. *laus*, *laudis*, was formed Prov. *laus*, *Zau*, praise, approval, advice. Hence *lauzar*, *alauzar*, O. Fr. *Zoer*, *louer*, *alouer*, to praise, to approve, to recommend. In like manner the Lat. *laudo* was used for approbation and advice.

"*Laudo* igitur ut ab eo suam filiam primogenitam petatis  
duci nostro conjugem,"—I recommend. "Et vos illuc ten-  
dere penitus *dislaudamus*,"—we dissuade you.—Ducange.

"Et leur demanda que il looient à faire, et li loèrent tous que il descendist."—"Et il li dirent que je li avois loé bon conseil"—Joinville in Raynouard. In the same way in English :

This is the sum of what I would have ye weigh,  
First whether ye allow my whole devise,  
And think it good for me, for them, for you,  
And if ye like it and allow it well—

Ferrex and Porrex in Richardson.

Especially *laus* was applied to the approbation given by a feudal lord to the alienation of a fee depending upon him, and to the fine he received for permission to alienate. "Hoc donum laudavit Adam Maringotus, de cuius feodo erat."—Duc.

From signifying consent to a grant, the word came to be applied to the grant itself. "Comes concessit iis et laudavit terras et feuda eorum ad suam fidelitatem et servitium." "Facta est haec *laus* sive concessio in claustro S. Marii."—Duc.

Here we come very near the application of *allowance* to express an assignment of a certain amount of money or goods to a particular person or for a special purpose.

"And his allowance was a continual allowance given by the king, a daily rate for every day all his life."—2 Kings.

In this sense, however, to *allow* is from the Lat. *locare*, to place, *allocare*, to appoint to a certain place or purpose; It. *allogare*, to place, to fix; Prov. *alogar*, Fr. *louer*, *allouer*, to assign, to put out to hire.

"Le seigneur peut saisir pour sa rente les bestes pasturantes sur son fonds encore qu'elles n'appartiennent à son vassal, ains à ceux qui ont allouées les distes bestes.—Coutume de Normandie in Raynouard.

To *allow* in rekeninge—*alloco*. *Allowance*—*allocacio*.—Pr. Pm. Wallon. *alouwer*, depenser.—Grandg.

Again, as the senses of Lat. *laudare* and *allocare* coalesced in Fr. *allouer* and E. *allow*, the confusion seems to have been carried back into the contemporary Latin, where *allocare* is

used in the sense of approve or admit; *essonum allocabile*, an admissible excuse.

**Alloy.** The proportion of base metal mixed with gold or silver in coinage. From Lat. *lex*, the law or rule by which the composition of the money is governed, It. *lega*, Fr. *loi*, *aloï*. “Unusquisque denarius cudatur et fiat *ad legem* undecim denariorum.”—Ducange. In the mining language of Spain the term is applied to the proportion of silver found in the ore. “The extraction for the week was 750 cargos of clean ore, average *ley* from nine to ten marks per mronton, with an increased proportion of gold.”—Times, Jan. 2, 57.

From signifying the proportion of base metal in the coin, the term *alloy* was applied to the base metal itself.

**To Allure.** To tempt by the offer of a bait or *lure*.

**To Ally.** Fr. *allier*; Lat. *ligare*, to tie; *alligare*, to tie to, to unite.

**Almanac.** Apparently from the Arabic, but no explanation is given us from that language.

**Almond.** Gr. *αμυγδαλη*; Lat. *amygdala*, Wallach. *migdale*, *mandule*; Sp. *almendra*, Prov. *amandola*, Fr. *amande*, It. *mandola*, *mandorla*, Langued. *amenlou*, *amello*.

**Alms.—Almenry.—Aumry.** Gr. *ελεημοσυνη*, properly ~~compassionateness~~, then relief given to the poor.

This, being an ecclesiastical expression, passed direct ~~into~~ to the Teutonic languages under the form of G. *almosen*, AS. *almesse*, *almes*, OE. *almesse*, *almose*, Sc. *aumous*, *almes*; and into the Romance under the form of Prov. *almoser*, Fr. *aumosne*, *aumône*. Hence the Fr. *aumonier*, E. *almoner*, *almoner*, an officer whose duty it is to dispense alms, and *almonry*, *aumry*, the place where the alms are given, from the last of which again it seems that the old form *aumbre*, an almoner, must have been derived.—Pr. Pm. When *aumry* is used with reference to the distribution of *alms*, doubtless two distinct words are confounded, *almonry* and *ammury* or *ambry*, from Fr. *armoire*, Lat. *armaria*, *almaria*, a cupboard. This latter word in English was specially ap-

to a cupboard for keeping cold and broken victuals.—  
ey, in v. *Ambre*, *Ammery*, *Aumry*. *Ambry*, a pantry.—  
iwell. Then as an *aumry* or receptacle for broken victuals  
ld occupy an important place in the office where the daily  
of charity was dispensed, the association seems to have  
o the use of *aumry* or *ambry*, as if it were a contraction of  
*my*, from which, as far as sound is concerned, it might  
well have arisen. And vice versa, *almonry* was some-  
s used in the sense of *armarium*, *almarium*, a cupboard.  
*arium*, *almorietum*, *almeriola*, a cupboard or safe to set  
broken victuals to be distributed as alms to the poor.—  
ey. See *Ambry*.

*loft*. On *loft*, up in the air. G. *luft*, Isl. *loft*, OE. *lift*,  
ir, the sky.

*long*. We must distinguish *along*, AS. *andlang*, G. *ent-  
entlang*, *langs*, Sw. *ændalangs*, It. *lungo*, Fr. *le long de*,  
igh the length of, from *along*, in the sense of causation,  
some consequence is said to be *along of* or *long of* a  
in agent or efficient principle.

All this coil is *long of* you.—Mid. N. Dream.

Some said it was *long on* the fire making,  
Some said it was *long on* the blowing.

Canon Yeoman's Tale.

ie former sense *long* is originally an adjective agreeing  
the object now governed by the preposition *along*, as in  
*and langue dæg*, through the long day, through the  
th of the day. In the latter, it is the OS. and AS. *gelang*,  
g to, in consequence of, from *gelingen*, to happen, to  
eed.

Mir *gelang* ubilo an diu daz ih min frio wolta sin, nals  
scalc.”—Notker. It happened evil to me that I would be  
own lord, not thy servant,—evil to me was along of this,  
, &c.

Quad that men bedon scoldi  
Up to them alomahtigon Gode—

Thar is thiu helpa *gelang*  
Manno gehuilco.—Heliand, 83, 44.

It is with Almighty God that is the happening of every man, It is along of Almighty God that, &c. “*A*l the is ure lyf *gelang*,”—our life is along of thee, it is from thee, it is along of thee that we live. “*Hii soh hwom that gelang wäre*,”—they inquired along of who was, whose fault it was, from whom it happened that was.—Lye.

**Aloof.** To *loof* or *luff* in nautical language is to turn a vessel up into the wind. *Aloof*, then, is to the windward one, and as a vessel to the windward has it in her either to sail away or to bear down upon the leeward. *aloof* has come to signify out of danger, in safety from reach of.

Nor do we find him forward to be sounded;  
But with a crafty madness keeps *aloof*,  
When we would bring him on to some confession  
Of his true state.—Hamlet.

**Alpine.** Of the nature of things found in lofty mountains from the Alps, the highest mountains in Europe. Gae a height, an eminence, a mountain.

**Altar.** The fire-place on which sacrifices were made to gods. Lat. *altare*, which I have would explain from *Ice* fire, and *ar*, or *arn*, a hearth; or perhaps AS. *ern*, place; as Lat. *lucerna*, *laterna*, a lantern, from *luc-ern*, *ern*, the place of a light.

**To Alter.** To make something other than what it is *alterare*, from *alter*, the other. So G. *ändern*, to change from *ander*, the other; and the Lat. *muto* finds an origin like nature in Eston. *mu*, another, whence *muduma*, *mi* to change.

**Always.** AS. *eallne wæg*, *ealle wæga*, the whole way together, throughout. The Servians use *put*, way, for the most part of times a thing happens; *jeden put*, once; *dv* twice, &c.

**am.** A pasty mixture of mercury and another metal, *μαλαγμα*, an emollient, probably a poultice, and that *ασσω*, to soften.—Diez.

**mensia.** Lat. from the habit of the scribe or secretary the documents he wrote, as we see in St Paul's Epistles *manu —,* from the hand of so and so. Hence *servus* was a slave employed as secretary.

**ate.** To confound, stupefy, quell.

Upon the walls the Pagans old and young  
Stood hushed and still, *amated* and amazed.

Fairfax in Boucher.

**amater, mater, mattir,** to abate, mortify, make fade, t, G. *matt*, dull, spiritless, faint. It. *matto*, mad, Sp. *matar*, to quench, to slay.

But when I came out of swooning  
And had my wit and my feeling,  
I was all *mate* and wende full wele  
Of blode to have lost a full grete dele."—R. R. 1737.

**iginal**—Je fus moult vain.

d by Diez from the expression *check-mate*, at chess, word *mate* has too wide a class of relationships to be limited from so restricted a source. Gr. *μανη*, in vain, foolish; Lat. *fatuus*, insipid, foolish; *fatisco*, to grow weary; *fatigo*, to weary, baffle, or confute.

**iy.—Amaze.** It. *smagare*, to discourage, dispirit; *syer*, to discourage, despond; *desmayar se*, to faint; *imago*, fright; Prov. *esmagar, esmaiar*, to trouble, en, to grieve; Fr. *s'esmaier*, to be sad, pensive, careful, to take thought.—Cotgr. *Esmay*, thought, etc.—Hence E. *amay, dismay*, or simply *may*.

“n was at counsell, his hert was full woo,  
his menye (attendants) sory, distract, and all *amayide*.

Chaucer, Beryn, 2645.

or ought that Beryn coud ethir speke er pray  
nyght in no wyse pass, full sore he gan to *may*.—Ibid. 1685.

The Prov. *esmagar* is united with E. *amaze*, by the provincial Fr. *eméger*; “*s’eméger, s’étonner*”—Vocab. de Berri; the soft *g* and *z* readily interchanging, as in It. *prigione*, E. *prison*; It. *cugino*, E. *cousin*, &c.

The Romance forms are, according to Diez, derived from the Goth. *magan*, to have power, to be strong, with the negative particle *dis*. Compare Dan. *afmagt*, a swoon.

**Ambassador.** Goth. *Andbahts*, a servant, *andbahti*, service, ministry; OHG. *ambaht*, a minister or ministry; *ampahtan*, to minister; Mod. G. *ampt*, employment, office.

In Middle Lat. *ambascia*, *ambaxia*, or *ambactia*, was used for business, and particularly applied to the business of another person, or message committed to another, and hence the modern sense of *embassy*, It. *ambasciata*, as the message sent by a ruling power to the government of another state; *ambassador*, the person who carries such a message.

“Quicunque asinum alienum extra domini voluntate præsumpsérít, aut per unum diem aut per duos in *ambasciā sua*,”—in his own business.—Lex. Burgund. in Ducang. “Si in dominica *ambascia* fuerit occupatus.”—Lex Sal. In another edition, “Si in jussione Regis fuerit occupatus.”

*Ambasciari*, to convey a message. “Et *ambasciari* ex illorum parte quod mihi jussum fuerat.”—Hincmar. in Duc-

The word *ambactus* is said by Festus to be Gallic: “*ambactus* apud Ennium lingua Gallica servus appellatur;” and Cæsar, speaking of the equites in Gaul, says, “circum se *ambactos*, clientesque habent.” Hence Grimm explains the word from *bak*, as *backers*, supporters, persons standing at one’s back, as *henchman*, a person standing at one’s *haunch* or side.

The notion of manual labour is preserved in Du. *ambagt*, a handicraft; *ambagts-mann*, an artisan. Icel. *ambatti*, a female slave. It. *ambasciare* (perhaps originally to oppress with work), to trouble, to grieve; *ambascia*, anguish, distress, shortness of breath.

**Amber.** It. *ambra*, Fr. *ambre*, MHG. *amber*, *ámer*; Arabic,

**ar**; Sp. Port. *ambar*, *alambar*, *alambre*.—Diez. It is singular that a substance coming from so small a number of trees should have had so many different names. Lat. *sucinum*, Gr. *ηλεκτρον*; OG. *gles*, according to Tacitus; Germ. *istein*, from its inflammable nature; Bohem. *cistec*.

**mbry, Aumbry, Aumber.** A sideboard or cupboard-top on which plate was displayed—Skinner; in whose time the word was becoming obsolete.

Fr. *armoire* a cupboard. Sp. *armario*, *almario*, G. *almer*, cupboard. Mid. Lat. *armaria*, *almaria*, a chest or cupboard, especially for keeping books, whence *armarius*, the monk in charge of the books of a monastery.

Purpuram optimam de *almariâ tollens* " " thesaurum et *arium* cum ejus pertinentiis, videlicet libris ecclesiæ."—"Bibliotheca, sive armarium vel archivum, bochord."—ss. Ælfr.

The word was very variously written in English. "Almori-an—an almery,"—Pictorial Vocab. in National Antiquities. As the term was often applied to a cupboard used for keeping broken meat, of which alms would mainly consist, it seems to have contracted a fallacious reference to the word *alms*, and thus to become confounded with *almony*, the office where alms were distributed.

The original meaning, according to Diez, is a chest in which arms were kept, "*armarium*, *repositorium armorum*."

Hloss. Lindenbr.

**imbush.** From It. *bosco*, Prov. *bosc*, a bush, wood, cket; It. *imboscarsi*, Prov. *emboscar*, Fr. *embuscher*, to go into a wood, get into a thicket for shelter, then to lie in wait, an ambush.

**imenable.** Easy to be led or ruled, from Fr. *amener*, to bring or lead unto, *mener*, to lead, to conduct. See Demean.

**mercioement.—Amerciament.** A pecuniary penalty imposed on offenders at the *mercy* of the court: it differs from a fine, which is a punishment certain, and determined by some magistrate.—Bailey.

In Law Latin, *poni in misericordia* was thus to be placed at the mercy of the court; *être mis à merci*, or *être amercié*, to be amerced, and *misericordia* was used for any arbitrary exaction.

Concedimus etiam eisdem abbati et monachis et corum successoribus quod sint quieti de omnibus *misericordiis* in perpetuum.—Charter Edw. I. in Duc.

Et inde coram eo placitabuntur, et de omnibus *misericordiis* et emendationibus debemus habere 11 solidos.—Duc.

When a party was thus placed *at the mercy* of the court, it was the business of *affeerors* appointed for that purpose to fix the amount of the amercement. See Afeer.

**Amount.** From *mont*, hill, and *aval*, valley, the French formed *amont* and *aval*, upwards and downwards respectively, whence *monter*, to mount, to rise up, and *avaler*, to send down, ~~to~~ swallow. Hence *amount* is the sum total to which a number of charges rise up when added together.

**Amulet.** Lat. *amuleum*, a ball or anything worn about ~~the~~ person as a preservative or charm against evil. From ~~Ara~~ *hamala*, to carry.

**To Amuse.** To give one something to *muse* on, to occupy the thoughts, to entertain, give cheerful occupation. Formerly also used as the simple *muse*, to contemplate, earnestly fix the thoughts on.

Here I put my pen into the inkhorn and fell into a strong and deep amusement, revolving in my mind with great perplexity the amazing changes of our affairs.—Fleetwood in Richardson.

See to Muse.

**An.** The indefinite article, the purport of which is simply to indicate individuality. It is the same word with the numeral *one*, AS. *an*, and the difference in pronunciation has arisen from the slighter accent being laid upon the word when used as an article than when as a definite numeral. So in Breton, the indefinite article has become *eun*, while the numeral is *unan*. Dan. *een*, one, *en*, a, *an*.

**An.—And.** There is no radical distinction between *an* and *and*; which are accidental modifications of spelling ultimately appropriated to special applications of the particle.

In our older writers it was not unfrequent to make use of *an* in the sense in which we now employ *and*, and vice versa *and* in the sense of *an* or *if*.

First, *an* for *and*.

He nome with hym of Engelond god knygt mony one  
*An* myd grete poer and muche folc thuderwarde wende anon,  
 So that he sone come bysyde hys fone echon,  
*An* bylevede hym there al nygt, and al hys ost also,  
*An* thogte anon amorwe strong batayle do.—R. G. 319.

Secondly, *and* for *if* or *an*.

Me reweth sore I am unto hire teyde,  
 For *and* I should rekene every vice  
 Which that she hath, ywis I were to nice.

Squire's Prologue.

O swete and wel beloved spouse dere,  
 There is a counsel, *and* ye wol it here,  
 Which that right fain I woldе unto you saie.

2nd Nun's Tale.

~~—~~*and* I were so apt to quarrel as thou art, any man should buy the fee  
 mple of my life for an hour and a half.

We find *an if* and *and if*, or simply *an* for *if*.

—I pray thee, Launce, *and if* thou seest my boy bid him make haste.

But *and if* that wicked servant say in his heart, &c.

Nay, *an* thou dalliest, then I am thy foe.—Ben Jonson in Richardson.

In the same sense the O. Swed. *æn*; *æn fæ flöger*, if the cattle escape; while *om æn* corresponds exactly to our *an if*, *om*, formerly *of*, being the exact representative of E. *if*. The Sw. *æn* is also used in the sense of *and*, *still*, *yet*.—Ihre.

It is extremely difficult to guess at the sensible image which lies at the root of the obscure significations expressed by the particles and conjunctions, the most time-worn relics of language; but in the present instance it seems that both sense

and form might well be taken from the E. *even*, in the ~~sense~~ of continuous, unbroken, level.

The poetical contraction of *even* into *e'en* shows how such a root might give rise to such forms as Icel. *enn*, O. Swed. *en*, Dan. *end*. With respect to meaning, we still use *even* as a conjunction in cases closely corresponding to the Swed. *en*, and Dan. *end*. Thus we have Swed. *en-nu* translated by *Ihre, etiamnum*, even now, i. e. without a sensible break between the event in question and now; *endock*, quamvis, even though, or although; *en*, yet, still, continuously; "he is still there," he continues there. So in Danish,—*om dette end skulde ske*, even if that should happen; *end ikke*, ne quidem, not even then; *end nu*, even now. When one proposition is made conditional on another, the two are practically put upon the same level, and thus the conditionality may fairly be expressed by *even* contracted into *en* or *e'en*. Analysing in this point of view the sentence above quoted,

Nay, *an* thou dalliest, then I am thy foe,

it must be interpreted, Nay, understand these propositions as equally certain, thou dalliest here, I am thy foe.—It depends upon you whether the first is to prove a fact or no, but the second proposition has the same value which you choose to give to the former.

It will subsequently be shown probable that the conjunction *if* is another relic of the same word. On the other hand, placing two things side by side, or on a level with each other, may be used to express that they are to be taken together, to be treated in the same manner, to form a single whole; and thus it is that the same word, which implies conditionality when circumstances show the uncertainty of the first clause, may become a copulative when the circumstances of the sentence indicate such a signification.

**Anchor.** Lat. *anchora*, Gr. *αγκύρα*. There can be no doubt that it is from the root signifying hook, which gives rise to the Gr. *αγκύλος*, curved, crooked; *αγκών*, an

', -recess, corner; *αγκός*, a valley; *ογκός*, a swelling; *ογκωρός*, a hook; Lat. *angulus*, an angle, *uncus*, a hook, &c, and E. *hook*, *hang*, *angle*, a fish-hook, &c.

Unco alliget anchora morsu.—Virg.

**horet.** A hermit. Gr. *ἀναχωρητής*, one who has retired from the world; from *ἀναχωρεῖν*, to retire.

**hovy.** Fr. *anchois*, It. *ancioe*, Gr. *ἀφνη*, Lat. *apua*, (*apya*); whence might arise, It. (*apj-uga*) *acciuga*, Sicil. *anciora*, Genoese. *anciua*.—Diez.

**ient.** Lat. *ante*, Prov. *antes*, It. *anzi*, before, whence *io*, Fr. *ancien*, ancient, belonging to former times.

**le.** AS. *ancleow*, G. *enkel*. Probably a parallel formation fr. *αγκυλή*, a loop, the knee, or bending of the leg; and the same root *αγκών*, the elbow, or bending of the arm; *κάνα*, the *haunch*, or bending of the hip; OHG. *ancha*, *mke* (genick), the bending of the neck.

. See An.

**iron.** Originally the iron bars which supported the two ends of the logs on a wood fire. AS. *brand-isen*, brand-iron. This could never have been corrupted into andiron. The Lat. has *andena*, *andela*, *andeda*, *anderia*; Fr. *landier*, *chenet de cuisine*.—Dict. Wallon. The Flemish *wend* probably exhibits the true origin, from *wenden*, to turn; *ijser*, *brand-ijser*, craterium, ferrum in quo verum erit,—Kil., i. e. the rack in front of the kitchen-dogs or nests, for supporting the spit. “*Lander*, Gall. *landier*, erutentum; item *haec andena*.”—Catholicon Arm. In modern English the term has been transferred to moveable fire-irons.

**nt.—Anenst.** In face of, respecting. AS. *ongean*, op-; *foran ongean*, over against, opposite, in front, Sc. *ent*. The word *anent*, however, does not seem to come directly from the AS. *ongean*. It shows at least a northern influence from the Isl. *giegnt*, Sw. *gent*, opposite, *gent öfver*, against. Hence *on gent*, anent, and with the *s*, so com-

monly added to prepositions (comp. *ante*, before, Prov. *antes* AS. *togeanes*, &c.), *anentis*. “*Anentis* men, it is impossible but not *anentis* God.”—Wic cliff. Hence *Anenst*, as along~~ge~~ from along, whilst from while, against from again.

**Anger.** Formerly used in the sense of trouble, torment, grievance.

He that ay has levyt fre  
May not know well the propyrté,  
The *angyr* na the wrechyt dome  
That is cowplyt to foule thyrdome.—Bruce, i. 235.

Shame—  
From whom fele *angirs* I have had.—R. R.

In the original,

Par qui je fus puis moult grévé.

From the sense of oppression, or injury, the expression was transferred to the feelings of resentment naturally aroused in the mind of the person aggrieved. In the same way, the word *harm* signifies injury, damage, in English, and resentment, anger, vexation, in Swedish.

The idea of injury is very often expressed by the image of pressure, as in the word *oppress*, or the Fr. *grever*, to bear heavy on one. Now the root *ang* is very widely spread in the sense of compression, tightness. G. *eng*, compressed, strait, narrow; Lat. *angere*, to strain, strangle, vex, torment; *angustus*, narrow; *angina*, oppression of the breast; *angor*, anguish, sorrow, vexation; Gr. *αγχω*, to compress, strain, strangle, whence *αγχι* (as It. *presso*), near; *αγχεσθαι*, to be grieved; *αγχονη*, what causes pain or grief.

Both physical and metaphorical senses are well developed in the Icel.; *angr*, narrow, a nook or corner, grief, pain, sorrow; *angra*, to torment, to trouble; *krabba-angar*, crabs' incers.

**To Angle.** To fish with a rod and line, from AS. *angel*, a fish-hook; Du. *anghel-snocr*, *anghel-roede*, a fishing-line, fish-

ȝ-rod; *anghelen*, to angle. Chaucer has *angle-hook*, showing at the proper meaning of the word *angle* was then lost, & by a further confusion it was subsequently applied to rod.

A fisher next his trembling *angle* bears.—Pope.

**Anguish.** Lat. *angustia*, a strait, whence It. *angoscia* (as *cia*, from *postea*), Fr. *angoisse*, E. *anguish*. See Anger.

**To Anneal.** A staining and baking of glass, so that the colour may go quite through it.—Bailey.

It is much suspected *aneyling* of glass (which answereth to dyeing in in drapery), especially of yellow, is lost in our age as to the perfection thereof.—Fuller's Worthies of Kent, in Richardson.

Commonly referred to AS. *anælan*, *onælan*, to kindle, set on fire, light up; from *ælan*, to burn. But the AS. is a very usual source for the designation of a process in any of the arts, and I think it more likely that the term was derived from the It. *nigello*, Mid. Lat. *nigellum*, a kind of black enamel on gold or silver. To ornament in this manner came in Fr. *neller* or *néeler*, which seems loosely to have been applied to enamelling in general.

D'une bande d'or néellé

Aux manches et col ouillée.—R. R. in Dict. Etym.

Also written *noielé*, *noelé*, and in the Latin of the period *nigelus*, *nicellatus*. *Neller*, to varnish, enamel, or glaze with a stuff *nellure*, one part whereof is of fine silver, two of copper, and three of lead.—Cotgr. Then as the E. *enamel* is formed from Fr. *émailler* it seems probable that *néeler* or *ller* was converted by a like addition into *enneal*, *anneal*. enamel, esmailler, *neller*.—Sherwood. Afterwards the term was transferred to the tempering of glass in an enamelling furnace.

**To Annoy.** It. *annoiare*, Fr. *ennuyer*, to annoy, vex, trouble, grieve, afflict, weary, irk, importune over much.—Cotgr. From *in odio*; *est mihi in odio*, it is hateful to me.

Hence Sp. *enojo*, *enojo*, anger, offence, injury; Prov. *enuci*, *enoi*. The Prov., says Diez, must originally have said “*amors m'es en oi*,”—*amor mihi est in odio*; then, taking *enois* as a noun, *amors m'es enois*. In the O. Venet. dialect, the Lat. is retained unaltered; “*plu te sont a inodio*,”—equivalent to the It. *piu ti sono a noja*; “*a te inodio*,”—*a tua noja*. In accordance with this derivation O. Fr. *enuier* was construed with a dative; “*icest afaire al rei enuiad*”—*Livre des Rois*. The foregoing derivation seems conclusive, otherwise that of Kilian would have been satisfactory enough, from *nood*, need, compulsion, necessitas, labor, difficultas; *noode*, *noye*, invitus, et *ægré*, invitè, moleste, gravatè; *noode hebbēn*, *ægre ferre*, *ægre pati*; *noeyen*, *noyen*, officere, nocere, molestum esse; *noeyelick*, nocivus, molestus, infensus.

**Anon.** AS. *on an*, in one, jugiter, continuo, sine intermissione—Lye; at one time, in a moment; *ever and anon*, continually.

**Answer.** AS. *andswarian*, from *and*, in opposition, and *swarian*, Goth. *staran*, to swear. Icel. *stara*, to answer, to engage for. It is remarkable that the Latin expression for answer is formed in exactly the same way from a verb *spondere*, signifying to engage for, to assure. The simpler idea of speaking in return is distinctly expressed by the Goth. *anda-vaurd*, G. *ant-wort*, AS. *andwyrd*, current side by side with the synonymous *andswar*.

**Ant.** The well-known insect, contracted from *emmet*; like *aunt*, a parent's sister, from Lat. *amita*.

**Anthem.** A divine song sung by two opposite choirs or choruses.—Bailey. Lat. *antiphonia*; Gr. *antiphōnia*, from *anti* opposite, and *φωνη*, voice. Fr. *antienne*; AS. *antefn*, whence *anthem*, as from AS. *stefn*, E. *stem*.

**Antick.—Antique.** Lat. *anticus*, from *ante*, before, as *posticus*, from *post*, behind.

At the revival of art in the 14th and 15th centuries the recognized models of imitation were chiefly the remains of ancient sculpture, left as the legacy of Roman civilisation.

Hence the application of the term *antique* to work of sculptured ornamentation, while individual figures wrought in imitation or supposed imitation of the ancient models, were called *antiques*, as the originals are at the present day.

At the entering of the palays before the gate was builded a fountain of embowled work engrayled with *antickes* workes,—the old God of wine called Bacchus birling the wine, which by the conduits in the earth ran to the people plenteously with red, white, and claret wine.—Hall's Chronicles in Richardson.

Again from the same author.

At the nether end were two broad arches upon three *antike* pillers, all of gold, burnished, swaged, and graven full of gargills and serpentes—and above the arches were made sundry *antikes* and devices.

But as it is easier to produce a certain effect by monstrous and caricature representations than by aiming at the beautiful in art, the sculptures by which our medieval buildings were adorned, executed by such stone-masons as were to be had, were chiefly of the former class, and an *antick* came to signify a grotesque figure such as we see on the spouts or pinnacles of our cathedrals.

Some fetch the origin of this proverb (he looks as the devil over Lincoln) from a stone picture of the Devil which doth or lately did overlook Lincoln College. Surely the architect intended it no further than for an ordinary *antick*.—Fuller in Richardson.

Now for the inside here grows another doubt, whether grotesca, as the Italians, or *antique* work, as we call it, should be received.—Reliquiae Wottonianae in ditto.

The term was next transferred to the grotesque characters, such as savages, fauns, and devils, which were favourite subjects of imitation in masques and revels.

That roome with pure gold it all was overlaid  
Wrought with wild *anticks* which their follies playde  
In the riche metal as they living were.—Spencr.

To dance the *anticks* is explained by Bailey to dance after an odd and ridiculous manner, or in a ridiculous dress, like a

jack-pudding. To go *antiquely*, in Shakespear, to go ~~in~~ strange disguises. In modern language *antic* is applied to extravagant gestures, such as those adopted by persons representing the characters called *antics* in ancient masques.

**Antler.** Fr. *andouillers*, the branches of a stag's horns; but properly *andouiller* is the first branch or brow-antler, ~~sover~~ *andouiller* the second. As the brow-antler projects forward the word has been derived from *ante*, before, but the explanation has not been satisfactorily made out.

**Anvil.** Formerly written *anvilt* or *anvild*; AS. *anfilt*; D. *ambolt*; Du. *aenbeld*, *ambeld*, a block to hammer ~~on~~; *percutere*, *cillan*—Gloss. Pezron; *fillist*, *verberas*.—Otfried. So Lat. *incus*, *incudis*, from *in* and *cudere*, to strike; G. ~~a~~ *boss*; OHG. *anapoz*, from *an* and *bossen*, to strike.

**Any.** AS. *enig*, from *an*, one, and *ig*, a termination equivalent to Goth. *eigs*, from *eigan*, to have. Thus from *gabe*, gift, wealth, *gabeigs*, one having wealth, rich. In like manner *any* is that which partakes of the nature of *one*, a small quantity, a few, some one, one at the least.

**Apanage.** Lat. *panis*, bread, whence Prov. *panar*, *apan* ~~s~~, to nourish, to support; Fr. *apanage*, a provision for a young child.

**Apart.—Apartment.** Fr. *à part*, aside, separate. *Apartment*, something set aside, a suite of rooms set aside for separate purpose, finally applied to a single chamber.

**Ape.** Originally a monkey in general; latterly applied to the tailless species. To *ape*, to imitate gestures, from the imitative habits of monkeys.

**Appal.** Wholly unconnected with *pale*, to which it is often referred. To cause to *pall* (see *Pall*), to deaden, to take away or lose the vital powers, whether through age or sudden terror, horror, or the like.

An old *appalled* wight, in Chaucer, is a man who has lost his vigour through age.

A grievous disease came upon Severus, being *appalled* with age, so that he was constrained to keep his chamber.—*Stow, Chron. in R.*

and among other of his famous deeds, he revived and quickened again faith of Christ, that in some places of his kingdom was sore *appalled*. abian in R.

**Apparel.** From Lat. *par*, equal, like, the M. Lat. diminutive *sculus*, gave rise to, It. *parecchio*, Sp. *parejo*, Fr. *pareil*, &c. Hence It. *apparecchiare*, Sp. *aparejar*, Prov. *aparelhar*, *appareiller*, properly to join like to like, to fit, to suit. *pareil*, outfit, preparation, habiliments.—Diez.

And whanne sum men seiden of the Temple that it was *aparelid* with ~~1~~ stones.—Wiclf in Richardson.

Like if he *apparaille* his mete more deliciously than nede is.—Parson's 5.

Then like Fr. *habiller*, or E. *dress*, the word was specially applied to clothing, as the necessary preparation for every kind of action.

**To Appeal.** Lat. *appellare*, Fr. *appeler*, to call, to call on & for a special purpose, to call for judgment, to call on one his defence, i. e. to accuse him of a crime.

**Apple.** AS. *apl*, Isl. *apal*, W. *apal*, Ir. *avall*, Lith. *obolys*, less. *jabloko*.

**To Appoint.** The Fr. *point* was used in the sense of condition, manner, arrangement—the order, trim, array, plight, &c, taking, one is in.—Cotgr. *En piteux point*, in piteous case; *habiller en ce point*, to dress in this fashion.—Cent. 11. Nouv. *A point*, aptly, in good time, in good season; *endre son à point*, to take his fittest opportunity for; *and it fut à point*, when the proper time came. Hence *point*, fitness, opportunity, a thing for one's purpose, after one's mind; and *appoincter* (to find fitting, pronounce fitting), determine, order, decree, to finish a controversy, to accord, agree, make a composition between parties, to assign or grant &c unto.—Cotgr.

**To Appraise.** Lat. *pretium*, Fr. *prix*, a price, value; *apprécier*, to rate, esteem, prize, set a price on.—Cotgr. The Pl. D. *cen* is used both as E. *praise*, to commend, and also as *ap-*

*praise*, to set a price on. To praise, in fact, is only to exalt the price or value of a thing, to speak in commendation.

**Apprehend**.—**Apprentice**.—**Apprise**. Lat. *prehendere*, to catch hold of; *apprehendere*, to seize, and metaphorically to take the meaning, to understand, to learn. Fr. *apprendre*, *appris*, to learn, whence the E. *apprise*, to make a thing known. Fr. *apprentis*, a learner, one taken for the purpose of learning a trade.

**To Approach**. Lat. *prope*, near, whence M. Lat. *propriare*, *appropriare*; Prov. *appropjar*, *apropchar*, Fr. *approcher*, to draw near.—Diez.

**Approbation**.—**Approve**.—**Approver**. Lat. *probus*, good—*probare*, *approbare*, to deem good, pronounce good. Fr. *aprover*, to approve, allow, find good, consent unto.—Cotgr.

Hence an *Approver* in law is one who has been privy and consenting to a crime, but receives pardon in consideration of his giving evidence against his principal.

This false thefe this sompnour, quoth the frere,  
Had alway bandis redy to his hond,  
That tellith him all the secre they knew,  
For their acquaintance was not come of new ;  
They werin his *approvirs* privily.—Friar's Tale.

**Apricot**. Formerly *aprcock*, which is nearer the true derivation. They were considered by the Romans a kind of peach, and were called *præcoqua*, or *præcocia*, from their ripening earlier than the ordinary peach.

Maturescunt æstate *præcocia* intra triginta annos reperta et primo denariis singulis venundata.—Pliny, N. H. xv. 11.

Martial alludes to the peach being grafted on the apricot,

Vilia maternis fueramus Præcoqua ramis  
Nunc in adoptivis Persica cara sumus.

They were also called *Mala Armeniaca*; and Palladius describes the *Armenia* or *Præcoqua* as a species of peach. Dioscorides, after speaking of peaches, says the smaller sort, called *Armenians*, in Gr. πραικοκια, are more digestible. The word

was also written in Gr. πρεκόκκια or βερικόκκια, whence the Arab. *Barkokon*.—N. and Q. No. 273. Mod. Gr. πραικόκκιον.

**Apron.** A cloth worn in front for the protection of the clothes, by corruption for *napron*. Still called *nappern*, in the N. of E.—Halliwell. *Naprun*, or barm-cloth.—Prompt. From O. Fr. *naperon*, properly the intensitive of *nape*, a cloth, as *napkin* is the diminutive. *Naperon*, grande nappe.—Roquafort. *Naperon* is explained by Hécart, a small cloth put upon the table-cloth during dinner, to preserve it from stains, and taken away before dessert.—Dict. Rouchi.

—And therewith to wepe

She made, and with her *napron* feir and white ywash  
She wyped soft hir eyen for teris that she outlash.

Chaucer, Beryn. Prol. 31.

The loss or addition of an initial *n* to words is very common, and frequently we are unable to say whether the consonant has been lost or added.

Thus we have *nauger* and *auger*, *newt* and *cwte*, or *eft*, *navol* and *awol*, *nompire* and *umpire*, and the same phenomenon is common in other European languages.

**Arbiter.**—**Arbitrate.** The primary sense of Lat. *arbiter* is commonly given as an eye-witness, from whence that of an umpire or judge is supposed to be derived, as a witness specially called in for the purpose of determining the question under trial. But there is no recognized derivation in Latin which would account for either of these significations. The true explanation seems afforded by the Fin.

There is a common tendency in an uninformed state of society to seek for the resolution of doubtful questions of sufficient interest by the casting of lots in some shape or other. Thus in Latin *sors*, a lot, is taken in the sense of an oracle, and *sortilegus* is a soothsayer, one who gives oracles, or answers questions by the casting of lots; and this doubtless is the origin of E. *sorcerer*, *sorcery*. Albanian, *short*, a lot, *shortár*, a soothsayer. Now one of the points upon which the cunning man of the present day is most

frequently consulted is the finding of lost property, and a dispute upon such a subject among a barbarous people would naturally be referred to one who was supposed to have supernatural means of knowing the truth. Thus the lots-man or soothsayer would naturally be called in as *arbiter* or dooms-man. Now we find in Fin. *arpa*, a lot, symbol, divining rod, or any instrument of divination; *arpa-mies*, (*mies*=man,) sortium ductor, arbiter, hariolus; *arpelen*, *arwella*, to decide by lot, to divine; *arwata*, conjicio, auguror, aestimo, arbitror; *arwaaja*, arbiter in re censenda; *arwelo*, arbitrium, opinio, conjectura; *arwaus*, conjectura, *aestimatio arbitraria*. It will be observed in how large a proportion of these cases the Lat. *arbiter* and its derivatives are used in explanation of the Fin. words derived from *arpa*.

**Arbour.** From OE. *herbere*, a place for the cultivation of herbs, a pleasure-ground, garden, subsequently confined to designate the bower or rustic shelter which commonly occupied the most conspicuous situation in the garden; and thus the etymological reference to herbs being no longer apparent, the spelling was probably accommodated to the notion of being sheltered by trees or shrubs (*arbor*).

This path—

I followid till it me brought  
To a right plesaunt *herbir* wel ywrought,  
Which that benchid was, and with turfis new  
Freshly turnid—

The hegge also that yedin in compas  
And closid in all the grene *herbere*,  
With Sycamor was set and Eglatere,—  
And shapin was this *herbir*, rose and all,  
As is a pretty parlour.—Chaucer, Flower and Leaf.

It growyth in a gardyn, quod he,  
That God made hymselfe

Amyddes mannes body,  
The more (root) is of that stokke.  
Herto highte the *herber*  
That it inne groweth.—P. P. 2. 331.

The word is still used in its ancient meaning at Shrewsbury, where the different guilds have separate little pleasure-gardens with their summer-houses each within its own fence, in the midst of an open field outside the town, and over the gate of one of these gardens is written “ Shoemakers’ Arbour.”

This lady walked outright till he might see her enter into a fine close arbor: it was of trees whose branches so interlaced each other that it could resist the strongest violence of eye-sight.—Arcadia in Richardson.

**Arch.** A curved line, part of a circle, anything of a bowed form, as the arch of a bridge. Lat. *arcus*, a bow, which has been referred to W. *gwyrek*, curved, from *gwyro*, to bend.

**Arch.** From Gr. *ἀρχη*, beginning, *ἀρχεῖν*, to be first. *Arχη* was used in composition to indicate the chief or principal, becoming *arch* in the English version, as in *arch-bishop*, *arch-angel*. In G., under the form *erz*, the particle was extended by analogy to the high dignities of the empire, and thus joined with words not derived from Greek; *erz-herzog*, arch-duke; *erz-Pfatz*, the palatinate of the Rhine; *Erz-kämmerer*, arch-chamberlain, &c.

It was then used to express eminence in evil, acquiring the sense of E. *arrant*; *erz-betrüger*, an arrant cheat, *erz-bösewicht*, an arrant rogue, *erz-wucherer*, an arrant usurer. So in E. *arch*, arrant or notorious, an *arch-rogue*, *arch-traitor*, &c.—Bailey.

**Arch.** Sly, mischievous. G. *arg*, bad, wicked, mischievous, petulant; *ein arger Knabe*, an arch boy. Du. *erg*, malus, malignus, and also callidus, versutus.—Biglotton. *Ein erg Kind*, un malin enfant, un petit rusé. *Op een ergie uit zijn*, to plot a trick. Dan. *arrig*, ill-tempered, ill-natured; *det arrigste snavs*, arrant trash, the most wretched stuff. Icel. *argr*, lazy, cowardly, and this is probably the source from whence the bad signification of the word has arisen. Among warlike barbarians the reproach of cowardice was the most offensive that could be made, and the charge was felt to include all the evil that could be said of a man.

Memento, Dux Ferdulfe, quod me esse inertem et inutilem dixeris, *et*  
vulgari verbo *Arga* vocaveris.—Paul Warnefrid.

Si quis alium *Argam* per furorem clamaverit.—Lombard. Leg. in Duc.  
Gr. *apxoc* slow.

**Archives.** Gr. *apxetov*, the court of a magistrate, receptacle where the public acts were kept. The term would thus appear to be connected with *apxwv*, a ruler, *apxη*, government, rule (*principatus*), and not with *apxatoc*, ancient. From *apxetov* was formed Lat. *archivum* (as Argive from *Apxetoi*), a repository for records or public documents, and hence in modern languages the term *archives* is applied to the records themselves.

**Area.** Lat. *area*, a threshing-floor, a bare plot of ground, a court yard, an extent of flat surface. Applied in modern E. to the narrow yard between the under-ground part of a house and the ground in front.

**Arm.** Sax. *earm*, Lat. *armus*, the shoulder-joint, especially of a brute, though sometimes applied to man.

**Arms.—Army.** Lat. *arma*, W. *arf*, Gael. *arm*, a weapon. As the arm itself is the natural weapon of offence, it is possible that the word *arm* in the sense of weapon may be simply an application of the same word as the designation of the bodily limb.

From the verb *armare*, to arm, are formed the participial nouns, It. *armata*, Sp. *armada*, Fr. *armée*, of which the two former are confined by custom to a naval expedition, while the Fr. *armée*, and our *army*, which is derived from it, are applied only to an armed body of land forces, though formerly also used in the sense of a naval expedition.

At Leyes was he and at Satalie  
Whanne they were wonne, and in the grete see  
In many a noble *armée* had he be.—Prol. Knight's Tale.

**Arquebus.** It. *archibuso*, affording an example of a foreign word altered in order to square with a supposed etymology. It is commonly derived from *arco*, a bow, as the only imple-

ment of analogous effect before the invention of fire-arms, and *bœo*, pierced, hollow. But Diez has well observed how incongruous an expression a hollow bow or pierced bow would be, and the true derivation is the Du. *haeck-buyse*, *haeck-busse*, properly a gun fired from a rest, from *haeck*, the hook or forked rest on which it is supported, and *busse*, G. *büchse*, a fire-arm. From *haecke-busse* it became *harque buss*, and in It. *archibuso* or *arcobugia*, as if from *arco*, a bow. In Scotch it was called a *hangbut of croche*; Fr. *arquebus à croc*.—Jamieson.

**To Arraign.** In the Latin of the Middle Ages, *rationes* was the term for the pleadings in a suit; *rationes exercere*, or *ad rationes stare*, to plead; *mittere* or *ponere ad rationes*, or *arrationare* (whence in O. Fr. *arraisonner*, *aresnir*, *aregnier*, *arraigner*), to *arraign*, i. e. to call one to account, to require him to plead, to place him under accusation. In like manner was formed *derationare*, to clear one of the accusation, to *deraign*, to justify, to refute.

**Arrant.** Mere, downright, thorough, but only used in a bad sense, as an arrant fool, thief, knave. “An erraunt usurer.”

—P. P. Swiss, *urch*, *urchig*, *urig*, pure, unmixed.—Stalder. Goth. *airkns*, good, sound; *airknitha*, genuineness; OHG. *erchan*, genuine; AS. *cercnan-stan*; Icel. *iarkna-stein*, a precious stone. Swiss, *uren*, *urig*, thoroughly bad, abandoned. “Es ist *uriges* wetter,” when it both rains and snows.

**To Array.** It. *arredare*, to prepare or dispose before-hand, to get ready. *Arredare* una casa, to furnish a house; —uno *vascello*, to equip a ship. *Arredo*, household furniture, rigging of a ship, and in the plural *arredi*, apparel, raiment, as clothing is the equipment universally necessary. O. Fr. *arroyer*, *arréer*, to dispose, set in order, prepare, fit out. The simple verb is not extant in Italian, but is preserved to us in the Icel. *reida*, the fundamental meaning of which seems to be to push forwards, to lay out. Thus, *hann reidir nu sverdit*, he wields a sword; *hann reidir fram mat*, he brings out food; *hann reidir nu feit*, he brings forwards money, pays down money; *hann reidir til rumit*, he prepares the bed; *hann*

*reidir hey a hestinom*—he carries hay on a horse. *Skipin reidir at landi*, the ship was borne to land; *hann reidir sig upp Gud*, he rests upon God. Sw. *reda*, to prepare, to set in order, to arrange. *Reda ett skepp*, to equip a vessel; *reda mat*, servir des mets; *reda til middugen*, to prepare dinner. The same word is preserved in the Scotch, to *red*, to *red up*, to put in order, to dress; to *red the road*, to clear the way.—Jamieson.

The meaning of the Lat. *paro, paratus*, seems to have been developed on an analogous plan. The fundamental meaning of the simple *paro* seems to be to lay out, to push forwards. Thus *separo* is to lay things by themselves; *comparo* to place them side by side; *preparo*, to lay them out beforehand; and the It. *parare*, to ward off. See Curry.

**To Arrest.** Lat. *restare*, to remain behind, to stand still. It. *arrestare*, Fr. *arrester*, to bring one to stand, to seize his person.

**To Arrive.** Mid. Lat. *adripare*, to come to shore, from *ripa*, bank, shore; then generalised, It. *arrivare*, Sp. *arribar*, Fr. *arriver*, to arrive.—Diez.

**Arrow.** Icel. *ör*, gen. *aurva*, an arrow; *ör-varnar*, missiles, probably from their *whirling* through the air; “*örvarnar flugo hvinandi yfir haufut theim*,” the arrows flew whizzing over their heads.—Saga Sverris. p. 26. Icel. *Orre*, a grouse, or gorcock, from the whirring sound of his flight. Sw. *hurra*, to whirl, hurl.

**Arsenal.** It. *arzana, darsena, tarzana*, a dock-yard, place of naval stores and outfit, dock. Sp. *atarazana, atarasanal*, a dock, covered shed over a rope-walk. From the Arabic *dár ḡanah*, place of work.—Diez. O. Fr. *arsenac*; Arab. *darsenaah*, atelier, magasin.—Roquefort.

Oportet ad illius (navigii) conservationem in locum pertrahi coopertum, qui locus, ubi dictum conservatur navigium, Arsena vulgariter appellatur.—Sanutus in Duc.

**Art.** The exercise of skill or invention in the production of some material object or intellectual effect; the rules and method of well doing a thing; skill, contrivance, cunning.

**Art** and **part**, when a person is both the contriver of a **crime** and takes part in the execution, but commonly in the **negative**, *neither art nor part*. From the Lat. *nec artifex nec particeps*, neither contriver nor partaker.

**Artichoke.** Venet. *articioco*; Sp. *alacachofa*; Arab. *al-char-scherefa*; It. *carciofa*.—Diez.

**Article.** Lat. *articulus*, diminutive of *artus*, a joint, a separate element or member of anything, an instant of time, a single member of a sentence, formerly applied to any part of speech, as *tum*, *est*, *quisque* (Forcellini), but ultimately confined to the particles *the* and *an*, the effect of which is to designate one particular individual of the species mentioned, or to show that the assertion applies to some one individual, and not to the kind at large.

**Articulate.** Separated into distinct members; specially applied to the speech of man.

**Artillery.** We find in Middle Latin the term *ars*, and the derivative *artificium*, applied in general to the implement with which anything is done, and specially to the implements of war, on the same principle that the Gr.  $\mu\eta\chi\alpha\nu\eta$ , the equivalent of the Lat. *ars*, gave rise to the word *machina*, a *machine*, and on which the word *engine* is derived from the Lat. *ingenium*, a contrivance. Thus a statute of the year 1352 enacts :

Quod nulla persona—sit ausa venari in nemoribus consulum—sub poena perdendi—*artes*, seu instrumenta cum quibus fieret venatio praedicta.—Ducange.

Cum magnis bombardis et plurimis diversis *artificialibus*.—Duc.

From *ars* seems to have been formed the Fr. verb *artiller*, in the general sense of exercising a handicraft, or performing skilled work, subsequently applied to the manufacturing or supplying with munitions of war. In testimony of the more general sense we find *artiliaria*, and thence the modern Fr. *atelier*, a workshop :

Quod elegantur duo legales homines qui vadant cum officiali ad visitandum omnes *artiliarias exercentes artem pannorum*.—Stat. A. D. 1360, in Duc.

The word is applied to the sense of implements in general by Rymer.

Decem et octo discos argenti, unum calicem argenteum, unum parvum tintinnabulum pro missâ, &c., et omnes alias *artillarias* sibi competentes.

*Artilement, artillerie*, is given by Roquefort in the sense of implement, furniture, equipment, as well as instrument of war.

Tres bombardæ grossæ—cum aliis *artiliariis et instrumentis*, de quibus erant onerati innumerables carri.—MS. A. D. 1482, in Duc.

A statute of Edward II. shows what was understood by artillery in that day :

Item ordinatum est quod sit unus *artillator* qui faciat balistas, carelli, arcus, sagittas, lanceas, spiculas, et alia arma necessaria pro garnizionibus castrorum.

When Jonathan in the Book of Samuel has done with his bow and arrows, it is said, " And Jonathan gave his *artillerie* to the lad, and said, Go carry them to the city."

**As.** The comparison of the G. dialects shows that *as* is contraction from *all-so*; AS. *eallswa*; G. *also*, *als*, *as* (Schülze, Schmeller), O. Fris. *alsa*, *alse*, *als*, *asa*, *ase*, *as* (Richthofen); " *als auch wir vergeben unsren schuldigern*," as we also forgive our debtors.—Schmeller. *Also*, sic, omnino, taliter, ita,—Kilian. Fris. " *alsa grate bote als*," G. " *eben so grosse busse als*," as great a fine as; Fris. " *alsoe graet als*," " *als graet ende alsoe lytich als*," as great and as small as; " *als ofte als*," as often as.

In OE. we often find *als* for *also*.

Schyr Edward that had sic valour  
Was dede; and Jhone Stewart *alsna*,  
And Jhone the Sowllis *als* with tha  
And oþyrr *als* of thar company.—Bruce, xii. 795.

Schin Edward that day wald nocth ta  
His cot armour; but Gib Harper,  
That men held *als* withoutyn per  
Off his estate, had on that day  
All hale Schir Edwardis array.—Bruce, xii. 782.

i. e. whom men held as without equal of his station.

So in German, “ein solcher, *als* er ist,”—such a one *as* he is.—Schmeller. In expressions like *as great as*, where two *as* correspond to each other, the Germans render the first by *so*, the second by *als*; in OE. the first was commonly written *als*, the second *as*,

Thai wer  
To Weris water cummyn *als* ner  
*As* on othyr half their fayis wer.—Bruce, xiv. 102.

Of all that grete tresoure that ever he biwan  
*Als* bare was his towere *as* Job the powere man.—R. Brunne.

But this is probably only because the second *as*, having less emphasis upon it than the first, bore more contraction, just as we have seen in the corresponding Frisian expressions that the first *as* is rendered by *alsoe*, the second by *als*. In other cases the Frisian expression is just the converse of the G. Fris. *alsa longe sa* = G. *so lange als*, as long as; Fris. *asa fir sa*—G. *so weit als*, as far as; Fris. *alsa fir sa*, in so far as.

- Ash.** 1. The tree. AS. *æsc*, Isl. *askr*.
2. Dust. Goth. *azgo*, AS. *asca*, Isl. *aska*. Eston. *ask*, refuse, dung.

**To Ask.** AS. *acsian*, *ascian*, Isl. *æskia*, G. *heischen*.

**Ackance.**—**Askaunt.** Perhaps the connexion with *scant*, *scanty*, may be illustrated by comparison with It. *scarso*; *cogliere scarso*, to strike obliquely; *scarso*, scarce, scanty, stingy. Du. *schaers*, a razor; *schaers afcheren*, to shave close; *schaers*, close, stingy, hardly. The fundamental idea is that of skimming transversely along a surface, and so moving close to it, as opposed to striking it direct; then through the notion of closeness expressing tightness, scantiness, want. It. *schiancio*, athwart, across, against the grain; *scanzare*, *scansare*, to turn aside, slip aside, walk by; *cansare*, to balk, avoid by going aside or aslope, to step aside.—Florio. Perhaps from *canto*, a side. Piedm. *bescant*, *per bescans*, aslope, the prefix *bes* signifying inequality, irregularity. It is however worth remarking that there is a numerous class of forms related to some of the foregoing in the same way as It. *cam-*

*biare* to *cangiare*, to change. Thus It. *aschembo*, parallel with *aschencio*, aslant, *aschembrare*, or E. to *scamble*, with It. *aschinziare*, to go awry; E. to *scamp* (to scamp his work, to do it in an insufficient, superficial manner), with *scant*; *skimpierig*, scanty (said of dress when cut too short or narrow for the person—Halliwell), with *skinching* (*skinch*, to give scant measure—Hall.). To this modification must be referred Gr. *σκαμβός*, crooked, Celtic *cam*, crooked, awry, and probably Icel. *skammr*, short.

**Akew.** Awry. Gr. *σκαιος*, Lat. *scævus*, properly oblique, then left, on the left hand; Icel. *skeifr*, Dan. *skiev*, G. *scheef*. Perhaps related to *share*, from the notion of skimming the surface (see *Askance*), and probably connected with Gr. *σκαληνος*, unequal, oblique, *σκολιος*, distorted, (*σκαλλω*, *σκαλεω*, to scrape?) G. *schiel*, oblique, *schielen*, to squint; Du. *schwierig*, oblique; E. *squint*; Icel. *skackr*, oblique.

**To Aspire.—Aspirate.** Lat. *aspirare*, to pant after, to pretend to, from *spirare*, to breathe. The Lat. *aspirare* is also used for the strong breathing employed in pronouncing the letter *h*, thence called the *aspirate*, a term etymologically connected with the *spiritus asper* of the Latin grammarians.

**Ass.** Lat. *asinus*, G. *esel*, Pol. *osiol*.

**To Assay.** Lat. *exigere*, to examine, to prove by examination; “annulis ferreis ad certum pondus exactis pro numero utuntur,” iron rings proved of a certain weight.—Cæsar. Hence, *exagium*, a proof; *exagium solidi*, a proof shilling.

De ponderibus quoque, ut fraus penitus amputetur, a nobis agantur *exagia* (proof specimens) quæ sine fraude debent custodiri.—Duc.

From *exagium* was formed the It. *saggio*, a proof, trial sample, taste of anything; *assaggiare*, to prove, try, taste, whence Fr. *essayer*, to try, and E. *assay*, *essay*.—Mur. Diss. 27, p. 766.

**To Assail.—Assault.** Lat. *salire*, to leap, to spring; Fr. *saillir*, to sally, to leap; *assaillir*, to assail, to set upon, whence *assault*, assailing or setting upon.

**Assart.** A cleared place in a wood. Fr. *essart*, Mid. Lat. *sartum*, *essartum*, *assartum*, *sartum*.

*Essarta* vulgo dicuntur—quando forestæ, nemora, vel dumeta quilibet occiduntur, quibus succisis et radicibus evulsis terra subvertitur et extur.—Lib. Seacch. in Duc.

Et quiequid in toto territorio Laussiniaco diruptum et extirpatum est vulgo dicitur *essars*.—Chart. A. D. 1196, in Duc.

From *ex-saritum*, grubbed up.—Diez. Lat. *sarrire*, *sarire*, hoe, to weed.

**Assassin.** *Hashish* is the name of an intoxicating drug prepared from hemp in use among the natives of the East. Hence Arab “Haschischin,” a name given to the members of a sect in Syria who wound themselves up by doses of hashish to perform at all risk the orders of their Lord, known as the Sheik, or Old Man of the Mountain. As the murder of enemies would be the most dreaded of these behests, the name of *Assassin* was given to one commissioned to perform murder; *assassination*, a murder performed by one lying in wait for that special purpose.—Diez. De Sacy. Mem. de l’Institut, 1818.

**To Assemble.** The origin of Lat. *simul*, together, at once, probably the radical *sam*, very widely spread in the sense same, self. From *simul*, *insimul*, were formed It. *insieme*, Fr. *ensemble*, together; *assembler*, to draw together, s’assembler, to meet or flock together; whence E. *assemble*. In the Iutonic branch of language we have Goth. *sama*, the same; *mana*, *sammath*, AS. *samod*, together, i. e. to the same place; *te somne*, together; *samnian*, *somnian*; Sw. *samma*, Dan. *samle*, *sanke*, G. *versammeln*, to collect, to assemble. In OE. *assemble* was often used in the special sense of meeting in battle.

By Carhame *assemblyd* thai;  
Thare was hard fychting as I harde say.—Wyntown in Jam.

Than bathe the fyrist rowtis rycht thare  
At that *assemblé* wencust war.—Ibid.

In old Italian we find *scambiaglia* in the same sense.

"La varatta era fornita. Non poteo a mio patre dare succurso. Non poteo essere a la *semiaglia*." In the Latin translation, "conflicui interesse nequibat."—Hist. Rom. Fragm. in Muratori.

**To Assess.** The Lat. *assidere, assessum*, to sit down, was used in Middle Lat. in an active sense for to set, to impose a tax; *assidere talliam*; in Fr. *asseoir la taille*, to fix a certain amount upon each individual.

Provisum est generaliter quod praedicta quadragesima hoc modo assideatur et colligatur.—Math. Paris, A. D. 1232.

Et fuit quodlibet fœdum militare assessum tunc ad 40 sol.—Duc.

**Assize.—Assizes.** From *assidere* was formed O. Fr. *assire*, to set, whence *assis*, set, seated, settled; *assise*, a set rate, a tax; *assize*, of bread, the settled rate for the sale of bread; also a set day, whence *cour d'assize*, a court to be held on a set day, E. *assizes*.

Ballivos nostros posuimus qui in baliviis suis singulis mensibus ponent unum diem qui dicitur *Assisia* in quo omnes illi qui clamorem facient recipient jus suum.—Charta Philip August. A. D. 1190, in Duc.

*Assisa* in It. is used for a settled pattern of dress, and is the origin of E. *size*, a settled cut or make.

**Assets.** In legal language, are funds for the satisfaction of certain demands. Commonly derived from Fr. *assez*, but in OE. it was commonly written *assethe*.

And if it suffice not for *assethe*.—P. Plowman, p. 94.

And Pilat willing to make *aseeth* to the people left to hem Barabbas.—Wiclid, Mark 15.

And though on heapes that lie him by  
Yet never shall make his richesse,  
*Assethe* unto his greediness.—R. R.

**Make aceethe** (makyn *seethe*—K), satisfacio.—Pr. Pm. "Now then, rise and go forthe and spekyng do *aceethe* to thy servautis"—Wiclide; satisfac servis tuis—Vulgata. "Therefore I swore to the hows of Heli that the wickedness of his hows shall not be doon *aceeth* before with slain sacrificis and

**giftis.**—Wiclis. In the Vulgate, *expietur*. *Assyth, Sithe*, to make compensation, to satisfy. “I have gotten my heart’s *sith* on him.”—Lye in Junius, v. *sythe*. Gael. *sioth, sith*, peace, quietness, rest from war, reconciliation; *silhich*, calm, pacify, assuage, reconcile. W. *hedd*, tranquillity, *heddu*, to pacify; Pol. Bohem. *syt, syty*, satisfied, full; Bohem. *sytili*, to satisfy.

The Lat. *satis*, enough; Icel. *sætt, sætti*, reconciliatio, *sættr*, reconciliatus, contentus, consentiens; *sedia*, saturare; G. *sati*, full, satisfied,—are doubtless all fundamentally related.

**To Asseverate.** Lat. *asseverare*, to affirm earnestly, to maintain; from *severus*, serious, earnest. So *perseverare*, to continue earnest in the attainment of an object, to persevere.

**To Assoil.** To acquit. Lat. *absolvere*, to loose from; O. Fr. *absolter, absoiller, assoiller*.—Roquafort.

**To Assuage.** From Lat. *suavis*, sweet, agreeable. Prov. *suan*, sweet, agreeable, soft, tranquil; O. Fr. *soef, souef*, sweet, soft, gentle; Prov. *assuauzar, assuavar, assuaviar*, to appease, to calm, to soften. Hence, O. Fr. *assouager*, to soften, to allay, answering to *assuaviar*, as *alléger* to *alleviare, abréger* to *abbreviare*, *agréger* to *aggravare, soulager* to *solleviare*.

Mais moult m’ *assouagea l’oingtue*—R. R.;  
translated by Chaucer,

Now softening with the ointment.

**To Astonish.—Astound.—Stony.** Fr. *estonner*, to astonish, amaze, daunt; also to *stonne*, benumme or dull the senses of.—Cotgr. The form *astonish* shows that *estonnir* must also have been in use. According to Diez, from Lat. *attonare, attonitum* (strengthened to *extonare*), to thunder at, to stun, to stupefy. So in E. thunder-struck is used for a high degree of astonishment. But probably the root *ton* in *attonitus* is used rather as the representative of a loud overpowering sound in general, than specially of thunder. Thus we have *din*, a loud continued noise; *dint*, a blow; to *dun*, to make an importunate noise; *dunt*, a blow or stroke; to *dunt*, to

confuse by noise, to stupify.—Halliwell. AS. *stunian*, to strike, to stun, to make stupid with noise; *stunt*, stupified, foolish; G. *erstaunen*, to be in the condition of one stunned.

**At.** Icel. *at*, Dan. *ad*, equivalent to E. *to*, before a verb, *at segia*, to say; Lat. *ad*, to; Sanscr. *adhi*, upon.

**Atone.** To bring *at one*, to reconcile, and thence to suffer the pains of whatever sacrifice is necessary to bring about a reconciliation.

If gentilmen or other of that contrei  
Were wroth, she wolde *bringen hem at on*,  
So wise and ripe wordes hadde she.—Chaucer in Rich.

One God, one Mediator (that is to say, advocate, intercessor, or ~~a~~ *atonement-maker*), between God and man.—Tyndall in Rich.

Lod. Is there division 'twixt my Lord and Cassio ?  
Des. A most unhappy one; I would do much  
*T' attone* them for the love I bear to Cassio.—Othello.

Ye witless gallants, I beshrew your hearts  
That set such discord 'twixt agreeing parts  
Which never can be set *at onement* more.—Bp. Hall in Rich.

*So to one*, to unite, to join in one.

David saith the rich folk that embraceden and *oneden* all hir herte to treasour of this world shall slepe in the sleping of deth.—Chaucer in Rich.

Put together and *onyd*, continuus; put together but not *onyd*, contiguus.—Pr. Pm.

**To Attach.—Attack.** These words, though now distinct, are both derived from the It. *attaccare*, to fasten, to hang, originally apparently to *tack* or fasten with a small nail or point. Venet. *tacare*; Piedm. *taché*, to fasten.

Hence in Fr. the double form, *attacher*, to tie, to fasten, to stick, to attach, and *attaquer*, properly to fasten on, to begin a quarrel. *S'attacher* is also used in the same sense; *s'attacher à*, to coape, scuffle, grapple, fight with.—Cotgr.

It. *Attacar* un chiodo, to fasten a nail; — la guerra, to commence war; — la battaglia, to engage in battle; — il fuoco, to set on fire; *attaccarsi* il fuoco, to catch fire; — di parole, to quarrel.

**To attach** one, in legal language, is to lay hold of one, to apprehend him under a charge of criminality. In like manner we say—to fasten a quarrel on one, to pick a quarrel with one.

**To Attain.** Fr. *attaindre*, from Lat. *tangere*, to touch, *attingere*, to reach to. In the same way, *destraindre*, to distrain, from *distringere*.

**Attainer.**—**Attaint.** Fr. *attaindre* (O. Fr. *attainder*—Roquef.), to reach or attain unto, hit or strike in reaching, to overtake, bring to pass, also to attaint or convict, also to accuse or charge with.—Cotgr. The institution of a judicial accusation is compared to the pursuit of an enemy; the proceedings are called a *suit*, Fr. *poursuite en jugement*, and the agency of the plaintiff is expressed by the verb *prosequi*, to pursue. In following out the metaphor the conduct of the suit to a successful issue in the conviction of the accused is expressed by the verb *attingere*, Fr. *attaindre*, which signifies the apprehension of the object of a chase.

Quem fugientem dictus Raimundus atinxit.

Hence the Fr. *attainte d'une cause*, the gain of a suit; *attaindre le meffait*, to fix the charge of a crime upon one, to prove a crime.—Carp. *Atains du fet*, convicted of the fact, caught by it, having it brought home to one.—Roquef.

**To Attempt.** Lat. *tentare*, to endeavour; O. Fr. *tenter*, *temter*, *tempter*, to try, to endeavour.

**Attire.** O. Fr. *atour*, *attour*, a French hood, also any kind of *tire* or *attire* for a woman's head. *Damoiselle d'atour*, the waiting-woman that uses to dress or attire her mistress—Cotgr.,—a *tire woman*. *Attouré*, tired, attired, dressed, trimmed, adorned. *Attourner*, to attire, deck, dress. *Attourneur*, one that waits in the chamber to dress his master or his mistress.

The original sense of *attiring* was that of preparing or getting ready for a certain purpose, from the notion of turning towards it, by a similar train of thought to that by

which the sense of *dress*, clothing, is derived from *directing* to a certain end, preparing for it, clothing being the most universally necessary of all preparations.

He *attired* him to battle with fole that he had.—R. Brunne, in Rich.

What does the king of France? *atires* him good navie.—Ibid.

To bank over the sond plankes thei over kast,  
Als William thercon suld go he stombled at a nayle  
Into the waise tham fro he tombled top over taile,  
His knyghtes up him lyft and did him eft *atire*.—R. G. 70.

i. e. set him to rights. The change from *attour* to *attire* — singular, but we find them used with apparent indifference.

By her *atire* so bright and shenc  
Men might perceve well and sene.  
She was not of Religioun,  
Nor n' il I make mencioune  
Nor of robe, nor of tresour,  
Of broche, neither of her rich *attour*.—R. R.

Riche *atyr*, noble vesture,  
Bele robe ou riche pelure.—Polit. Songs.

O. Fr. *Atirer*, *attirer*, *atirier*, ajuster, convenir, accorder, orner, decorer, parer, preparer, disposer, regler.—Roquefort.

**Attitude.** Posture of body. It. *atto*, from Lat. *agere*, *actum*, act, action, posture; It. *attitudine*, promptness, disposition to act, and also simply posture, attitude.

**Attorney.** M. Lat. *attornatus*, one put in the *turn* or place of another, one appointed to execute an office on behalf of another.

Li *atorne* est cil qui par devant justice est *atorne* pour aucun en Eschequier ou en Assise pour poursuivre et pour defendre sa droiture.—Jus Municipale Normannorum, in Ducange.

**Auburn.** Written also *abron*. Applied only to the colour of the hair.

Perhaps from the reddish brown colour of a young wild duck. O. Fr. *halbran*, *albran*; Sp. *halbrent*, *albrent*, *albran*, a wild duck in its first year, or when moulting, a teal or pochard, the last of which is conspicuous for a bright chesnut

head and neck. Fr. *albrenner*, to hunt the young wild duck or the old one when she moults. From *halber-ente*, Leduchat; G. *halb-ente*, the plotus anomalipes.—Adelung. With the London poulters, a pochard is called a half-bird.

It must be remembered that sporting occupied a much more important place in the thoughts of our ancestors than with ourselves, and they were proportionally better acquainted with the beasts of chase. It is certain that the aspect of the bird was sufficiently familiar with the French to give rise to the metaphor *hallebrené*, heavy-looking, drooping as a moulting duck, or a ragged hawk.—Cotgr.

**Audience.**—**Audit.** In the law language of the middle ages *audire* was specially applied to the solemn hearing of a court of justice, whence *audientia* was frequently used as synonymous with judgment, court of justice, &c., and even in the sense of suit at law. The Judge was termed *auditor*, and the term was in particular applied to persons commissioned to inquire into any special matter. The term was then applied to the notaries or officers appointed to authenticate all legal acts, to *hear* the desires of the parties, and to take them down in writing; also to the parties witnessing a deed. “Testes sunt hujus rei visores et auditores, &c. Hoc viderunt et audierunt isti, &c.”—Ducange.

At the present day the term is confined to the investigation of accounts, the examination and allowance of which is termed the *audit*, the parties examining, the *auditors*.

**Auger.** An implement for drilling holes, by turning round a centre which is steadied against the pit of the stomach. Formerly written *nauger*, Du. *evegher*, *nevegher*. In cases like these, which are very numerous in language, it is impossible *prima facie* to say whether an *n* has been added in the one case or lost in the other. In the present case the form with an initial *n* is undoubtedly the original. AS. *naf-gar*, *naf-bor*. The force of the element *naf* is explained from the Finnish *napa*, a navel, and hence, the middle of anything, centre of a circle, axis of a wheel. In composition it signifies

revolution, as from *meren*, the sea, *meren-napa*, a whirlpool; from *rauta*, iron, *napa-rauta*, the iron stem on which the upper millstone rests and turns; *maan-napa*, the axis of the earth. With *kaira*, a borer, the equivalent of AS. *gar*, it forms *napa-kaira*, exactly corresponding to the common E. name of the tool, a *centre-bit*, a piercer acting by the revolution of the tool round a fixed axis or centre. Lap. *nape*, navel, centre, axle.

The other element of the word corresponding to the Fin. *kaira*, AS. *gar*, is identical with the E. *gore*, in the sense of being gored by a bull, i. e. pierced by his horns. AS. *gar*, a javelin, *gara*, an angular point of land.

**Aught** or **Ought**. Something; as *naught* or *nought*, nothing. AS. *ā-wiht*, OHG. *eo-wiht*; modern G. *icht*; from *ā* G. *aiv*, ever, and *wicht*, Goth. *waihts*, a thing. See Whit.

**Aunt**. Lat. *amita*. A similar contraction takes place in *emmet*, *ant*.

**Avast**. A nautical expression for hold, stop, stay. *Avast talking!* cease talking! It. *bastare*, to suffice; *basta!* enough! cease! Bret. *basta*, *bastout*, to satisfy, provide for, suffice.

**Avaunt**. Begone! Fr. *avant*, before; *en avant!* forwards!

**To Avail**. 1. To be of service. Fr. *valoir*, to be worth; Lat. *valere*, to be well in health, to be able, to be worth.

2. To Avail or Avale, to lower. To *vail* his flag, to lower his flag. Fr. *à val*, downwards, *à mont et à val*, towards the hill and towards the vale, upwards and downwards. Hence *avaler*, properly to let down, to lower, now used in the sense of swallowing.

**Avenue**. Fr. *avenue*, the approach to a place; Lat. *ad* and *venire*, to come. Applied in E. to the double row of trees by which the approach to a house of distinction was formerly marked.

**To Aver**. Aver. Fr. *avérer*, to maintain as true, from Lat. *verus*, true.

**Aver**. A beast of the plow. The Fr. *avoir* (from *habere*, to have) as well as Sp. *haber*, was used in the sense of goods,

possessions, money. This in Mid. Lat. became *arera*, or *ateria*.

Taxatā pactione quod salvis corporibus suis et *aversis* et equis et armis cum pace recederent.—A. D. 1166, in Duc.

In istum sanctum locum, venimus cum *Averos* nostros. — Chart. Hisp. A. D. 819.

Et in toto quantum Rex Adelfonsus tenet de rege Navarræ meliorēt cum suo proprio *averi*, quantum voluerit et poterit.—Hoveden, in Duc.

*Averii*, or *Averia*, was then applied to cattle in general, as the principal possession in early times.

Hoc placitum dilationem non recipit propter *averia*, i. e. animalia muta, ac diu detineantur inclusa.—Regiam Majestatem.

Si come jeo bayle à un home mes berbits a èampester, ou mes bœufs à arer la terre et il occist mes *avers*.—Littleton.

We then have *areria carrucæ*, beasts of the plough; and the word *avers* finally came to be confined to the signification of cart-horses.

**Average.** 1. *Average* was the duty work done for the lord with the *avers*, or draught cattle, of the tenant. “Sciendum est quod unumquodque *averagium* aestivale fieri debet inter Hokday et gulam Augusti.”—Spelman in Duc.

2. *Average*, from the G. *haferei*, is a totally different word from the foregoing. The primitive meaning of *haferei* seems to be sea-damage, damage suffered on the conveyance of goods by sea, from the Scandinavian *haf*, *hav*, the open sea, pointing to the shores of the Baltic, where so many of our nautical terms took their rise, for the origin of the word. This in Fr. became *avaris*, decay of wares or merchandise, leakage of wines, also the charges of the carriage or measuring thereof—Cotgr.; *avarie*, damage suffered by a vessel or goods from the departure to the return into port.—Dict. Etym. *Marchandise avarieés*, damaged goods. But when goods were thrown overboard for the safety of the vessel, it was an obvious equity to divide the loss amongst those who profited by the sacrifice. Hence *haferei* was applied to the money paid by those who

receive their goods safe, to indemnify those whose goods have been thrown overboard in a storm.—Küttner.

It. *Avaria*, calculation and distribution of the loss arising from goods thrown overboard—Altieri; an equal distribution of the loss among the shippers.

Hence, finally, in the modern sense of the term, an *average* is an equal distribution of whatever inequalities there may be among all the individuals of a series, and then the value of the individual so compensated. The origin of average in the latter sense became much obscured when by the practice of assurance the nautical average came to signify a contribution made by independent insurers to compensate for losses at sea, instead of a contribution by those who received their goods safe, to make good the loss of those whose wares were thrown overboard for the general safety.

**To Avoid.** Properly to make *void* or empty, to make of none effect.

And what if summe of hem beleydden not, wher the unbelieve of hem hath avoided the feith of God? God forbide.—Wiclit.

Shall their unbelief make the faith of God without effect? .?  
*To avoid a contract*, to make it void, and hence to escape from the consequences of it.

"To confess and avoid," in legal phrase, was to admit some fact alleged by the adversary, and then to make it of none effect by showing that it does not bear upon the case.

Tell me your fayth, doe you beleeve that there is a living God that is mighty to punish his enemies? If you beleieve it, say unto me, can you devise for to avoyde hys vengeance?—Barnes in R.

Here the word may be interpreted either way: Can you devise to make void his vengeance, or to escape his vengeance, showing clearly the transition to the modern meaning. So is in the following passages from Milton:—

Not diffident of thee do I dissuade  
Thy absence from my sight, but to *avoid*  
The attempt itself intended by our foe.

To *avoid*, was also used as Fr. *éviter*, *vider la maison*,

Piedm. *voidé na cà*, to clear out from a house, to make it empty, to quit, to keep away from a place.

Anno H. VII, it was enacted that all Scots dwelling within England and Wales should *avoid* the realm within 40 days of proclamation made.—Rastal, in R.

~~A~~void thee, fiend, what tel'st thou me of supping ? i. e. Begone, keep clear of ~~me~~.

It is singular that we should thus witness the development within the E. language of a word agreeing so closely in sound and meaning with Lat. *evitare*, Fr. *éviter*; but in cases of this kind it will, I believe, often be found that the Latin word only exhibits a previous example of the same line of development from one original root. I cannot but believe that the radical meaning of Lat. *vitare* is to give a wide berth to, to leave an empty space between oneself and the object. Fr. ~~vide~~, *vide*, empty, waste, vast, wide, free from, not cumbered or troubled with.—Cotgr. To shoot wide of the mark is to miss, to avoid the mark; OHG. *wit*, empty; *witi*, vacuitas.—Graff.

**Avoir-du-poise.** The ordinary measure of weight. O. Fr. ~~avoirs de pois~~, goods that sell by weight and not by measurement.

**To Avow.—Avouch.** Under the feudal system, when the right of a tenant was impugned he had to call upon his lord to come forwards and defend his right. This in the Latin of the time was called *advocare*, Fr. *voucher à garantie*, to touch or call to warrant. Then as the calling on an individual as Lord of the fee to defend the right of the tenant involved the admission of all the duties implied in feudal tenancy, it was an act jealously looked after by the lords, and *advocare*, or the equivalent Fr. *avouer*, to avow, came to signify the admission by a tenant of a certain person as feudal superior.

Nihil ab eo se tenere in feodo aut quoquo modo alio *advocabat*.—Chron. A. D. 1296. Ita tamen quod dictus Episcopus et successores sui nos et successores nostros Comites Flandriæ qui pro tempore fuerint, si indiguerint auxilio, *advocabit*, nec alium dominum secularem poterunt *advocare*.—

Charta A. D. 1250. Donec *advocatus* fuerit ut burgensis noster.—Stat. Louis le Hutin. 1315.—Until he shall be acknowledged as our burgess. Recognoscendo seu profitendo ab illis ea tanquam a superioribus se tenere seu *ab ipsis eadem advocando*, prout in quibusdam partibus Gallicanis vulgariter dicitur *advouer*.—Concil. Lugdun. A. D. 1274. A personis laicis tanquam à superioribus ea quæ ab Ecclesia teneant *advouantes* se tenere.—A. D. 1315, in Duc.

Finally, with some grammatical confusion, Lat. *advocare*, and E. *avow* or *avouch*, came to be used in the sense of performing the part of the *vouchee* or person called on to defend the right impugned.—To justify a thing already done, to maintain or justify, to affirm resolutely or boldly, to assert.—Bailey.

—————I could  
With barefaced power sweep him from my sight,  
And bid my will *avouch* it.—Macbeth.

**Await.** To wait till something happens. See **Wait.** Wallon. *awaiti*, to watch, *waiti*, to look.

**Award.** The primitive sense of *ward* is shown in the It. ~~guardare~~, Fr. *regarder*, to look. Hence Prov. Fr. *eswarder* (answering in form to E. *award*), to inspect goods, and, incidentally, to pronounce them good and marketable; *eswardeur*, an inspector.—Hecart.

An award is accordingly in the first place the taking ~~into~~ matter into consideration and pronouncing judgment upon it ~~but~~ but in later times the designation has been transferred exclusively to the consequent judgment.

In like manner in OE. the verb *to look* is very often found in the sense of consideration, deliberation, determination, award, decision.

When William Rufus was in difficulties with his brother Robert, about the partition of the Conqueror's inheritance, he determined to go to the King of France to submit the matter to his *award*. He says (in Peter Langtoft, p. 86):

Therfore am I comen to wite at yow our heued  
The londes that we have nomen to whom they shall be leued,

And at your judgement I will stand and do  
 With thi that it be ent (ended) the strif bituen us tuo.  
 Philip said, blithely, and sent his messengers  
 Tille Ingland to the clergy, erles, barons, ther pers,  
 And askid if thei wild stand to ther *lokyng*.

—where looking is used exactly in the sense of the modern award.

These senses of look are well exemplified in a passage from R. G. p. 567.

To chese six wise men hii *lokede* there  
 Three bishops and three barons the wisest that there were—  
 And bot hii might accordi, that hii the legate took,  
 And Sir Henry of Almaine right and law to *look*—  
 Tho let the king someni age the Twesday  
 Next before All Hallow tide as his council bisai,  
 Bishops and Abbots and Priors thereto,  
 Erles and Barons and Knightes also,  
 That hii were at Northampton to hear and at stonde  
 To the *loking* of these twelve of the state of the londe.

—to the award or determination of these twelve.

There it was dispeopled the edict I wis  
 That was the ban of Keningworth, that was lo ! this ;  
 That there ne should of high men desherited be none  
 That had iholde age the King but the Erl of Leicetre one ;  
 Ac that all the othere had agen all hor lond,  
 Other hor heirs that dede were, but that the King in his hand  
 It hulde to an term that there *loked* was,  
 Five year some and some four, ever up his trespass.

**Awe.** Fear, dread, reverence, and then transferred to the cause of fear, assuming the signification of anger, discipline, chastisement.

But her fier servant (Una's Lion) full of kingly *aw*  
 And high disdaine, whenas his soveraine dame  
 So rudely handled by her foe he saw,  
 With gaping jaws full gredy at him came.

**AS. ege, oga, egisa,** fear, dread. Icel. *agir*, terrible ; *agia*, to be an object of wonder or fear ; *mer agir*, I am amazed, I am terrified ; *ogn*, terror ; *ogna*, to terrify ; *ognar-mal*, threats ;

Gr. *ayn*, wonder, *ayaoμαι*, *ayazomai*, to wonder at, to be angry; Dan. *are*, chastisement, correction, awe, fear, discipline. “ ~~hold~~ staae under eens *are*” —to stand in awe of one; “ At hold ~~stræng~~ *are*,” to keep a strict hand over.

Isl. *agi*, discipline. Goth. *agis*, fear; *ogan*, to fear; *inajan*, *ogjan*, to threaten, terrify. Gael. *agh*, fear, astonishment, awe. See Ugly.

**Awhape.** To dismay; properly, to take away the breath with astonishment, to stand in breathless astonishment.

Ah my dear gossip, answered then the ape,  
Deeply do your sad words my wits *awhape*.

Mother Hubbard's tale in Boucher.

W. *chwaff*, a gust; Lith. *kwapas*, breath; Goth. *afhvapja*; Icel. *kefia*, to choke, to suffocate; Goth. *afhvapman*, Icel. *kefna*, to be choked; Sw. *quaf*, choking, oppressive.

**Awk.—Awkward.** Perverted, perverse, indirect, left-hand ~~un~~ unskilful.

Was I for this nigh wrackt upon the sea,  
And twice by *awkward* wind from England's bank  
Drove back again unto my native clime?—2 Hen. VI.

Indirect, unfavourable wind. To ring the bells *awk* is ~~t~~ to ring them backwards.

They with *awkward* judgment put the chief point of godliness in ~~outward~~ things, as in the choice of meats, and neglect those things that be of ~~the~~ soul.—Udal in R.

That which we in Greek call *apiorēpov*, that is to say, on the *awk* or *left* hand, they say in Latin *sinistrum*.—Holland, Pliny in R.

The word seems formed from the Icel. *af*, Lat. *ab*, E. *off* of, signifying deviation, error, the final *k* being an adjectival termination. Thus, Icel. *af-gata*, iter devium, divertium; *af-krokr*, diverticulum, a side way; *öfugr*, inversus, sinister; *öfug-sleiri*, a flat-fish with eyes on the left side; *öfug-nefni*, a name given from antiphrasis; *öfug-ord*, verbum obliquum, impertinens, offensum; *öfgar*, absurditas; *öfga*, to change, degenerate. Sw. *afwig*, inside out, averse, disinclined, awk-

*ward*, unskilful; *afwig-hand*, the back of the hand. Dan. *aæt*, crooked, preposterous, perverse.

G. *ab* in composition indicates the contrary or negation; *abgrund*, abyss, bottomless pit; *abgott*, false god; *abhold*, unkind; *ablernen*, to unlearn; *aberglaube*, false belief; *aber papst*, *aber-könig*, false pope, false king. *In aben*, inside out.

—Schmeller. In Flemish we see the passage towards the *u* or *v* of *awk*; *aue saghe*, absurda narratio, sermo absonus; *aue gaen*, *aue hanghen*, &c.; *auer gheloove*, perverted belief, superstition; *auer-hands*, *ouer-hands* (as Sw. *afwig-hand*), manu aversâ, præpostera; *aver-recht*, *over-recht*, contrarius recto, præposterus, sinister; *auwiis*, *auer-wiis*, foolish, mad.

The different G. forms are very numerous; OHG. *abuh*, *abah*, *aversus*, perversus, sinister; Prov. G. *abich*, *abech*, *äbicht*, *abechig*, *aweich*, *awechi* (*alles that er awechi*, he does everything *awkly*), *affig*, *affik*, *ift*, *aftik*, and again *æbsch*, *äpisch*, *epsch*, verkehrt, linkisch, link, and in Netherlandish, *aves*, *aefs*, obliquus; *aafsch*, *aefsch*, *aafschelyk*, *aversus*, *preposterus*, *contrarius*.—Kil.

Diefenbach would unite with the foregoing the AS. *awoh*, OS. *aruh* (= Prov. E. *ahuh*), awry, wrongfully, which undoubtedly it is not easy to separate from OHG. *abuh*. We should then have to look on AS. *awoh* as formed from the prep. *ab*, *af*, *au*, with an adjectival termination, and from thence must suppose the AS. *woh*, *wog*, bending, error, wrong, to be derived, altogether losing sight of the radical part of the word. *Wyrcan woh*, to work iniquity; *wohdom*, unjust judgment; *woh-fotede*, crooked-footed. There is a similar difficulty with respect to Goth. *ibuks*, retrograde, which Diefenbach also regards as an equivalent form, while he somewhat arbitrarily rejects the Slavonic *opak*, awry, cross-ways, wrong, Bohem. *pačiti*, to twist, Pol. *opaczny*, wrong, perverted; connecting the Slavonic forms with Fin. Lap. *paha*, Eston. *pahha*, bad, *pahhem* (comp.), worse, left hand, *pahhopool*, inside outwards, on the left, on the wrong side. Compare Bohem. *patiti se*, to decline, to refuse, with Lap. *paha-*

*stallet*, to refuse, Lat. *tergiversari*; OHG. *abahon*, averse; *abominari*, with Esthon. *paha melega* (*mcel* = mind), against one's will, Lap. *pahak*, unwilling, disobedient.

The addition of the particle *ge* gives rise to Prov. E. *ga* the left hand, *gawky*, an awkward person, Fr. *gauche*, hand, awkward, unskilful. In the same way correspond to forms like *äisch*, *äbsch*, the G. has *gäisch*, *gäwisch*, verted, left-handed, “ein wort *gäisch* nehmen,” to understand one perversely, to take it awkly. A similar modification appears in E. *gaby*, an awkward person, corresponding *gawky*, as G. *gäisch* to F. *gauche*. See Diefenbach, v. *Ibu*

**Awl.** Icel. *alr*; G. *ahle*, Du. *else*, Fr. *alesne*, It. *lesin*

**Awn.** A scale or husk of anything, the beard of corn. Ic. *ogn*, *agnir*, chaff, straw, mote; Dan. *avne*; Gr. *αχνη*, chaff; Esthon. *aggan*, chaff.

**Awning.** *Awning* (sea term), a sail or tarpawlin hung over any part of a ship. It should be observed that many of our sea terms are of Low German origin. Awning is rightly traced by the Rev. J. Davies to the Pl. D. *harenung*, fr. *haven*, a place where one is sheltered from wind and rain, shelter, as in the lee of a building or bush. Compare D. *avne*, awn; and with respect to the loss of the initial *h*, which is very unusual in a Teutonic derivation, E. *average*, D. *haveri*. The contracted forms *havenje*, *haarje*, explain the *hove*, shelter.—Hal. *Hier hebbe ik haarje*, here am I in shelter.—Brem. Wort. So in E. we speak of *horing* under the shore.

One day as he forepassed by the plaine  
With weary pase, he far away espide  
A couple (seeming well to be his twaine)  
Which *hoved* close under a forest side  
As if they lay in wait, or else themselves did hide.—

F. Q. in R

**Aye** is used in two senses:

1. Ever, always, as in the expression for ever and aye; as
2. As an affirmative particle, synonymous with *yea* and *yes*. The primitive image seems to consist in the notion of c

tinuance, duration, expressed in Goth. by the root *aiv*. *Aivs*, time, age, the world; *us-aivjan*, to outlast; *du aiva in aicin*, for ever; *ni in aiva, niair*, never. Lat. *æcum, æ-tas*; Gr. *ære, æi*, always; *aior*, an age. OHG. *éo, io*; G. *je*, ever, always; AS. *áva, a*; O. Swed. *æ*, all, ever.

The passage from the notion of continuance, endurance, to that of assent, may be exemplified by the use of the G. *je, ja*; *je und je*, for ever and ever; *von je her*, from all time; *ver hat es je gesehen*, who has ever seen it. *Das ist je wahr*, that is certainly true; *es ist je nicht recht*, it is certainly not right; *Es kann ja einen irren*, every one may be mistaken; *Thut es doch ja nicht*, by no means do it. In the same way the Italian *gia*; *non gia*, certainly not. From this use of the word to imply the unbroken and universal application of a proposition, it became adopted to stand by itself as an affirmative answer, equivalent to, certainly, even so, just so. In like manner the Lat. *etiam* had the force of certainly, yes indeed, yes.

In Frisian, as in English, are two forms, *ae*, like *aye*, coming nearer to the original root *aiv*, and *ea*, corresponding to G. *je, ja*, AS. *gea*, E. *yea*. In *yes* we have the remains of an affix, *ee* or *si*, which in AS. was also added to the negative, giving *nese*, no, as well as *jese*, yes.

**Azure.** It. *azzurro, azzuolo*; Sp. Port. *azul*. From Pers. *lazur*, whence *lapis lazuli*, the sapphire of the ancients.—*Diez.*

## B.

**To Babble.** Fr. *babiller*, Du. *babelen, bebelen*, confundere *verba*, blaterare, garrire; Gr. *βαβαζειν*.—Kil. From *ba, ba, ba*, representing the inarticulate attempts of a child at talking. See *Babe*.

On the same principle a verb of the same meaning with *babble* was formed on the syllable *ma*.

And sat softly adown  
And scid my byleve  
And so I *babbled* on my bedes,

They broughte me aslepe—  
On this matere I might  
*Mameleñ* full long.—P. P.

Hence to *mumble*, to chew with gums and lips, in which sense the Du. *babbelen* is also used.

**Babe.** The simplest articulations, and those which are readiest caught by the infant mouth, are the syllables formed by the vowel *a* with the primary consonants of the labial and dental classes, especially the former; *ma, ba, pa, na, da, ta*. Out of these, therefore, is very generally formed the limited vocabulary required at the earliest period of infant life, comprising the names for father, mother, infant, breast, food. Thus in the nursery language of the Norman English *papa, mamma, baba*, are the father, mother, and infant respectively, the two latter of which pass into *mammy* and *babby, baby, babe*, while the last, with a nasal, forms the ~~It.~~ *bambino*.

In Saxon English father is *dada, daddy, dad*, answering to the Goth. *atta*, as *papa*, to Hebrew *abba*.

Lat. *mamma* is applied to the breast, the name of which, in E. *pap*, Lat. *papilla*, agrees with the name for father. *Papa* was in Latin the word with which infants demanded food, whence E. *pap*.

In the same way it may be concluded from the Goth. *daddjan*, to give suck, that the breast was in that language called *dada*, agreeing with the prov. Swed. *dadda*, nurse, Swiss *dobo*, mother, OHG. *deddi*, vulg. Eng. *diddy, titty*, the breast; Icel. *totta*, to suck.

It must be confessed that a different origin from the foregoing is suggested by the OE. use of the word *babe* or *baby* in the sense of a doll. Fr. *poupée*, a babie, a puppet or bable, also the flax of a distaff.—Cotgr. It. *poppa*, a sucking girl, also a child's playing baby or puppet. *Puppa*, a child's playing baby, puppy or puppet, to play withal.—Florio.

We must remember that the primary form of a doll is

• bundle of rags. Fris. *dock*, a little bundle, as of thread, straw, &c., also a doll; G. *docke*, a bundle, a skein, a child's puppet, baby, or doll.—Küttner. Esthon. *nuk*, a knob, bunch, doll; Fin. *nukki*, a doll of rags; Hung. *báb*, a skein or bunch of thread, a doll. Du. *poppe*, a bunch of flax or tow, a doll; Bohem. *pup*, an excrescence, *pupen*, a bud, *pupek*, a navel; Pol. *pupka*, *pupczka*, a doll, a baby.

The Gael. has *mab*, *bab*, *maban*, *baban*, a tassel or bob, and these very words become in W. the word for son, doubtless through the notion of a baby. In the E. *mop*, *mab* (*mab*, to dress negligently—Halliwell) they have the original sense of a bundle of rags, while the diminutive *moppet* is used as a term of endearment to a child, *a little moppet!* exactly as the Hung. *bábam*, *pupa*, *deliciæ meæ!*

The It. *poppa*, vulg. E. *bubby*, Swiss *bübbi*, the breast, must then be referred to the notion of protuberance characteristic of a bunch or bundle, and must be classed with the E. *bob*, a lump, Hung. *báb*, a bunch of thread, &c., Bohem. *pup*, excrecence; Du. *poppe*, above mentioned. See Boy.

**Baboon, Baber-lipped.** From *ba*, the sound made by the collision of the lips, are formed, Prov. G. *bappe*, the chops or mouth; Fr. *babines*, the large lips of a beast; Sp. *beso*, the lip of a horse, a person with large lips, and for a like reason the OE. *baber-lipped*, having large lips.

Hence also doubtless It. *babuino*, Fr. *babouin*, E. *baboon*, an animal whose large lips form a striking feature of his face, when compared with man, whom he in some degree resembles.

**Bachelor.** Apparently from a Celtic root. W. *bachgen*, a boy, *bachgenes*, a young girl, from *bach*, little, and probably *jeni*, to be born, whence *geneth*, *genaith*, a girl, a daughter. From *bach* are formed the diminutives *baches*, a little darling, *bachigyn*, a very little thing.

Whether the root *geni* be really concerned in the matter or no, there can be little doubt that the Celtic *baches*, or *bachgen*, is the origin of the Fr. *bacelle*, *bachelote*, *bachele*, *bachelette*, a

young girl, servant, apprentice; *baceller*, to make love, to serve as apprentice, to commence a study; *bacelerie*, youth; *bachelage*, apprenticeship, art and study of chivalry. Hence by a secondary formation *bachelor*, *bachelard*, *bachelier*, young man, aspirant to knighthood, apprentice to arms or sciences. A *bachelor of arts* is a young man admitted to the degree of apprentice or student of arts, but not yet a master. In ordinary E. it has come to signify an unmarried man. Previously *bacalar*, *bachallier*, was used of the young student, young soldier, young unmarried man. Then, as in the case of many other words signifying boy or youth, it is applied to a servant or one in a subordinate condition.

Vos e mi' n fesetz per totz lauzar  
Vos com senher e mi com *bacalar*.

You and I made ourselves praised among all—you as Lord, and I as ——servant or squire.

Aytan can dura batalha  
Nos fay gran dan sirventalha,  
Panen van man bacalar.

As long as the battle lasts the servants do us great damage, many a bachelor goes robbing.—Rayn.

Where the bachelor is classed among the sirventalha or valetaille. It has nothing to do with the possession of a *bacele*, or certain portion of land, as explained by Diez.

The functions of a knight were complete when he rode at the head of his retainers assembled under his banner, which was expressed by the term "lever bannière." So long as he was unable to take this step, either from insufficient age or poverty, he would be considered only as an apprentice in chivalry, and was called a *knight bachelor*, just as the outer barrister was only an apprentice at the law, whatever his age might be. The *baccalarii* of the south of France and north of Spain seem quite unconnected. They were the tenants of a larger kind of farm, called *baccalaria*, were reckoned as *rustici*, and were bound to certain duty work for their lord.

There is no appearance in the passages cited of their having had any military character whatever. One would suspect that the word might be of Basque origin.

**Back, 1.** Icel. *bak*; Lith. *pakalà*. The part of the body opposite to the face, turned away from the face. The root seems preserved in Bohem. *pačiti*, to twist; Pol. *czyć se*, to warp (of wood), to bend out of shape; *wspak*, wrong, backwards, inside outwards; *pakosć*, malice, spite, perversity; *opak*, the wrong way, awry, cross; *opaczny*, wrong, perverted; Russ. *opako*, *naopako*, wrong; *páki* in composition, equivalent to Lat. *re*, again; *paki-buitie*, regeneration. So in E. to give a thing *back* is to give it again, to give in the opposite direction to that in which it was formerly given, and with us too the word is frequently used in the oral sense of perverted, bad.

A *back-friend* is a perverted friend, one who does injury under the cover of friendship; to *back-bite* is to speak evil of one; to *back-slide*, to slide out of the right path, to fall into error; Icel. *bak-radudur*, ill-counselled; *bak-bord*, the left-hand side of the ship. Esthon. *pahha-pool*, the *back side*, wrong side; *pahha*, bad, ill-disposed; Fin. Lap. *paha*, bad; HG. *abah*, *abuh*, *apah*, *apuh*, aversus, perversus, sinister; *bahon*, aversari, abominari; Goth. *ibuks*, backwards. To this extent the connection with a root *bak*, *bah*, *pak*, *pah*, signifying twisting, turning away, seems distinctly traceable, but at this point we become involved in a labyrinth of words indicated under the word Awkward), in which the same fundamental notion of perversion is expressed by apparent derivatives from the prep. *ab*, *af*, with an adjectival termination, *ug*, *ig*, &c. I find it impossible to draw the line distinctly between the two.

**Back, 2.** A second meaning of *Back* is a brewer's vat, or large open tub for containing beer. The word is widely spread in the sense of a wide open vessel. Bret. *bac*, a boat; Fr. *bac*, a flat wide ferry boat; Du. *back*, a trough, bowl, banger, cistern, basin of a fountain, flat-bottomed boat, body

of a wagon, pit at the theatre ; Dan. *bakke*, a tray. Of th  
the It. *bacino* is the diminutive, whence E. *basin*, *bason*  
It. *bacinetto*, a *bacinet*, or basin-shaped helmet.

**Backgammon.** From the foregoing Dan. *bakke* (also *bak bord*), a tray, and *gamen*, a game, may doubtless be explai  
ed the game of *Back-gammon*, which is conspicuously a *tray game*, a game played on a tray-shaped board, although t  
word does not actually appear in the Dan. dictionaries.  
is exceedingly likely to have come down to us from o  
Northern ancestors, who devoted much of their long wint  
evenings to games of tables.

To make or leave a blot at Backgammon is to uncover o  
of your men, to leave it liable to be taken, an expression n  
explicable by the E. sense of the word blot. But the S  
*blott*, Dan. *blot*, is naked, exposed ; *blotte sig*, to expose or  
self ; Sw. *gora blott*, at Backgammon, to make an expos  
point, to make a blot.

**Bucket.** In the N. of E. a coal-hod, from *back*, in the sen  
of a wide open vessel ; Rouchi, *bac à carbon*.—Hécart. T  
Fr. *baquet* is a tub or pail.

**Bacon.** O. Fr. *bacon* ; *bacquier*, a sty-fed hog ; O. I  
*baecke*, *backe*, a pig ; *baecken-vleesch*, *baeck-vleesch*, pork, bac  
Port. *bacoro*, a little pig. Du. *baggele*, *bigge*, *bigghe*, a pi  
*baeckelen*, *bagghelen*, *vigghen*, to pig, to produce young.—K  
Pied. *biga*, a sow.

**Bad.** G. *böse*, Du. *boos*, malus, pravus, perversus, malign  
Pers. *bud*, bad. Unconnected, I believe, with Goth. *baut*  
tasteless, insipid.

**Badge.** A distinctive mark of office or service worn co  
spicuously on the dress, often the coat of arms of the prin  
pal under whom the person wearing the badge is placed. I  
*busse*, *stadt-wapen*, *spinther*, monile quod in humeris tab  
larii et caduceatores ferunt.—Kil. *Bage* or *bagge* of armys  
banidium—Pr. Pm. Perhaps the earliest introduction of  
badge would be the red cross sewed on their shoulders by t  
crusaders as a token of their calling.

But on his breast a bloody cross he wore,  
The dear resemblance of his absent Lord,  
For whose sweet sake that glorious badge he wore.—F. Q.

*Crucem assumere dicebantur* (says Ducange) qui ad sacra bella prosecuti *Crucis symbolum palliis suis assuebant et affigebant in signum votivæ illius expeditionis*.—Franci audientes talia eloquia protinus in dextra fecerunt *Cruces mere scapula*.

The sign of the cross, then, was in the first instance, “assumentum,” a patch, botch, or bodge; *boetsen*, interpolare, ornare, ang. *botche, bodge*.—Kil. G. *batz, batze, botzen*, a dab or lump of something soft, a coarse patch—Sanders; Bav. *patschen*, to strike with something flat, as the hand, to dabble or paddle in the wet. G. *batzen*, to dabble, to patch.—Sanders. The radical notion of *patch, badge*, will thus be something fastened on, as a dab of mud thrown against a wall and sticking there. Hence we find *badged* used by Shakespeare in the sense of dabbled.

Their hands and faces were all *badged* with blood.—Macbeth.

**Badger.** This word is used in two senses, apparently distinct, viz. in that of a corn-dealer, or carrier, one who bought up corn in the market for the purpose of selling it in other places; and secondly, as the name of the quadruped so called. Now we have in Fr. *bladier*, a corn-dealer (*marchand de grain qui approvisionne les marchés à dos de mulets*—*Hécart*), the diminutive of which (according to the analogy of *bledier, blaier*, belonging to corn, *blairie, terre de blairie*, corn country) would be *blaireau*, the actual designation of the quadruped badger in the same language, which would thus signify a little corn-dealer, in allusion doubtless to some of the habits of that animal, with which the spread of cultivation has made us little familiar.

But further, there can be little doubt that E. *badger*, whether in the sense of a corn-dealer or of the quadruped, is directly descended from the Fr. *bladier*, the corrupt pronunciation of which, in analogy with *soldier, solger, sodger*, would be *bladger*; and though the omission of the *l* in such a case

is a somewhat unfamiliar change, yet many instances may be given of synonyms differing only in the preservation (or insertion as the case may be) or omission of an *l* after an initial *b* or *p*. Thus Du. *baffen* and *blaffen*, to bark; *paveien* and *pla-*  
*veien*, to pave; *pattijn* and *plattijn*, a skait or patten; *butse* and *blutse*, a bruise, boil; E. *botch*, or *blotch*; *baber-lipped* P. P., and *blabber-lipped*, having large ungainly lips; *fagged*, tired, from *flagged*, Fr. *bette* and *blette*, beets; Berri, *batte de la pluie*, a pelting shower of rain, Sc. a *blad o' weet*; Rouch-  
*basser*, Fr. *blasser*, to foment.

**To Baffle.** Formerly written *bafful*. The French has *ba-*  
*fouer*, to hoodwink, deceive, baffle, disgrace, handle basely in terms, give reproachful words unto; *befller*, to deceive, mock or gull with fair words.—Cotgr. Of these the former may be actually borrowed from the E. *bafful*, which seems to have been applied to a definite mode of disgracing a man, indicated by Hall as in use among the Scots.

And furthermore the erle bad the herald to say to his master, that he for his part kept not his appointment, then he was content that the Scots should *bafful* him, which is a great reproach among the Scots, and is used when a man is openly perjured, and then they make of him an image painted reversed with the heels upward, with his name, wondering, crying and blowing out of [on?] him with horns in the most spiteful manner they can. In token that he is to be exiled the company of all good creatures.

#### Again, in the F. Q.

First he his beard did shave and foully shent,  
 Then from him refst his shield, and it r'enverst  
 And blotted out his arms with falsehood blent,  
 And himself *baffuld*, and his armes unherst,  
 And broke his sword in twayn and all his armour sperst.

Now the Sc. has *bauch*, *baugh*, *baach* (*ch* guttural), repulsive to the taste, bad, sorry, ineffective. A *bauch* tradesman, a sorry tradesman;

Without estate

A youth, though sprung from kings, looks *baugh* and *blate*. —  
 Ramsay in Jam.

**Beauty but bounty's but bauch.** Beauty without goodness is good for nothing.

To *bauchle*, *bachle*, *bashle*, is then, to distort, to misuse ; to *bauchle* shoon, to tread them awry ; a *bauchle*, an old shoe, whatever is treated with contempt or derision.

One who is set up as the butt of a company or a laughing-stock is said *to be made a bauchle of*; to *bauchle*, to treat contemptuously, to vilify.

Wallace lay still quhill forty dayis was gayn  
And fyve atour, bot perance saw he nayn  
Battaill till haiff, as thair promyss was maid.  
He girt display again his baner braid ;  
Rapreiffyt Edward rycht gretlye of this thing,  
*Bawchyllyt* his seyll, blew out on that fals king  
As a tyrand ; turnd bak and tuk his gait.

If this passage be compared with the extract from Hall, it will be seen that the affront put by Wallace on the king's seal in token of his having broken his word was an example of the practice which Hall tells us was used in Scotland under the name of *baffulling*, the guttural *ch* being represented in English by an *f*, as in many other cases. The G. has *bafel*, *bofel*, *pofel*, synonymous with Sc. *bauchle*, spoiled goods, refuse, trash.—Küttn; *verbafeln*, to make a *bafel* of, to *bauchle*.—Sanders. The origin as well of the Sc. as of the G. term is, I believe, the interjection, Faugh ! Baw ! Pah ! Pooh ! Fr. Bah ! Pooah ! Sp. Baf ! all of which are representations of the strong exspiration accompanied by a projection of the lips, by which we instinctively defend ourselves against a bad smell, and are consequently in the first instance expressive of physical disgust, and then of contempt.

*Buffa*, the despising blast of the mouth that we call shirping.—Way in v. Chyrp.

Hence also Port. *bafo*, breath ; Prov. O. Sp. *bafa*, mockery, jest ; Sp. *befar*, It. *beffare*, to jeer ; Fr. *beffler*, to mock. From the notion of mocking to that of frustrating the efforts of any one, in which the E. *baffle* is now used, is an easy transition,

as shown in other instances ; Sp. *burlar*, to mock, scoff, ~~gibe~~, also to frustrate one's views, destroy one's hopes.—Neuman.

The Sp. *befar*, to jeer, make a lip, laugh at ; also (of horses) move the lips and catch at the chain of the bit, would look like a derivation from *befo*, the lip of a horse ; and the supposition is supported by the Genoese *fa beffe*, to pout, make a mouth at, point the lips at one, Fr. *faire la lippe* ; but there is no real repugnancy in these derivations, the word *befo* being itself derived from a representation of the sound made by an expiration through the projected lips.

**Bag.** The etymology of this word is perplexed by similarity to forms probably having no true relation to it ; W. *baich*, a burden, a load ; Bret. *beac'h, bec'h*, bundle, burden, load, and, figuratively, difficulty ; O. Fr. *bagues*, goods ; *vie et bagues sauvés*, with life and property ; Icel. *baggi*, a load, a bundle, *böggull*, a bundle.

The true connexion is with Gael. *balg, bolg, bag*, a leather bag, wallet, quiver, belly, blister ; Goth. *balgs*, a leather case, a skin ; G. *balg*, the skin of an animal stripped off whole, husk, peel ; Lomb. *baga*, a wine skin. See Belly, Bulge, Baggage.

**Baggage.** Fr. *bagage*, from O. Fr. *bagues*, goods, signifying the collective goods of an army, and not the collective *bags* or packages, as we are inclined at first to suppose.

The origin is the Icel. *baugr*, AS. *beag*, a ring of silver or gold, which was used as a type of value, a ring being the simplest and most convenient form in which the precious metals could be made up or worn.

AS. *beah-gyfa*, a giver of jewels, a munificent reward. From the Danes doubtless it passed into France, giving rise to the Fr. *bague*, a valuable, and finally a portable possession of any kind.

Un riche et puissant homme qui—entre ses riches *bagues* et innombrables trésors se tenoit plus enrichy d'une belle fille.—Cent. Nouv. Nouv. II.

En la fin monta en sa chambre et il lez prepara et ordonna les *bagues* et joyaux qu'elle avait attaing et mis dehors pour festoier son amoureux.—Ibid. c.

s composons par traictié fait aveoques œulx la disme que devons en  
a drap, en coussins, en banquiers et en autres telles bagues.—Ibid.

**1.—Bailiff.** The Lat. *bajulus*, a bearer, was applied in times to a nurse, viz. as carrying the child about. Mid. *bajula*, It. *bália*. Next it was applied to the tutor or nurse of the children, probably in the first instance to the father.

*bajuli*, i. e. *servuli*, *vel nutritores*—*quia consueverint nutrire filios et s dominorum*.—Vitalis de Reb. Aragon. in Ducange.

hen the child under the care of the *Bajulus* was of royal the tutor became a man of great consequence, and the *βαιουλος* was one of the chief officers of state at Connopole.

e name was also applied to the tutor of a woman or a : Thus the husband became the *Bajulus uxoris*, and ame was gradually extended to any one who took care e rights or person of another. In this sense is to be stood the ordinary E. expression of giving *bail*, the perso gives bail being supposed to have the custody of hom he bails. From *bajulus* was formed It. *bailo*, *bajulivus*); Fr. *bail*, *bailli*, E. *bail*, *bailiff*. The *bail* are who constitute themselves tutors of the person charged, age to produce him when required.

*vel bajuli respondeant pro pupillis*.—Usatici Barcinonences

l'a reçue en son hommage et le duc son baron comme *bail* d'elle.  
landr. in Duc.

llum (filium) et omnem meam terram et meum honorem et meos  
eus mihi dedit in *bajulia* de Deo et de suis sanctis, &c. Ut  
m Dei et de Sanctâ Mariâ, &c.—Testament. Regis Arragon.  
a Duc.

*bailler*, to hand over, from *bajulare*, in the sense of  
a *bail* or keeper of the thing handed over, giving  
*ail* or control.

every one to whom power was intrusted to execute

not on his own behalf was called a *bailiff*, *bajulus* or *ballivus*, from the regent of the empire (as we find in the case of Henry of Flanders: "Principes, barones et milites exercitus imperii Ballivum elegerunt") to the humble bailiff in humabdry who has the care of a farm, or the officer who executes the writs of a sheriff.

**Bail.** 2. *Bail* is also used in the sense of post or bar. The *bails* were the advanced posts set up outside the solid defences of a town. Fr. *baille*, barrier, advanced gate of a city, *pali-sade*, barricade.—Roquefort. It is probably the same word as paling or pale. Fr. *balises*, finger-posts, posts stuck up in a river to mark the passage. *Balle*, barrière—Hecart; *Baile*, poste, retranchement; *revenir à ses bales*, to return to one's post, at the game of puss in the corner, or cricket. Hence the *bails* at cricket, properly the wickets themselves, but now the little sticks at the top.

**Bait.** See Abet.

**Baize.** Coarse woollen cloth. Formerly *bayes*. Du. *baai*, Fr. *baye*.

**To Bake.** To dress or cook by dry heat; to cook in an oven. Bohem. *pek*, heat; *peku*, *pécy*, to bake, roast, &c.; *pec*, an oven; *pecene*, roast meat; *pekar*, a baker; Pol. *piec*, a stove; *pieć*, to bake, to roast, to parch, to burn; *pieczywo*, a batch, an oven-full; *piekarz*, a baker.

Isl. *baka*, to warm; *Kongur bakade sier vid elld*, the King warmed himself at the fire.—Heimskr. Prov. E. to *beak*, *bete*, to bask, to warm oneself; Du. *zig bakeren*, Pl. D. *bäckern*, to warm oneself. G. *bähen*, to heat, *semmeln bähnen*, to toast bread; *kranke glieder bähnen*, to foment a limb. *Holz bähnen*, to beathe wood, to heat wood for the purpose of making it set in a certain form. Gr. *βω*, calefacere, Lat. *Bajæ*, warm baths. See Bath. The root is common to the Finnish class of languages. Lap. *pak*, *paka*, heat; *pakes*, to melt with heat; *pakeset*, to be hot, to bask; *paketet*, to heat, make hot.

**Balance.** Lat. *lanx*, a dish, the scale of a balance; *bilanz*, the implement for weighing, composed of two dishes or scales

hanging from a beam supported in the middle. It. *bilancia*, Sp. *balanza*, Prov. *balans*, *balanza*, Fr. *balance*.

The change from *i* to *a* may be through the influence of the second *a*, or it may be from a false reference to the O. Fr. *bader*, *baloier*, Venet. *balare*, to move up and down, to see-saw.

**Balcony**.—**Barbican**. From the Persian *bâla khaneh*, upper chamber. An open chamber over the gate in the Persian caravanserais is still called by that name, according to Rich. The term was then applied to the projecting platform from which such a chamber looked down upon the outside.

As this balcony over the gateway is precisely the position of the *barbican* in a castle wall, it is probable that the latter name, in Mid. Lat. *barbacana*, is only another corruption of the same word which gives us *balcony*. If we compare the various modes of writing the word from whence our belfry is derived, and especially the two, *belfredum*, *bertefredum*, we shall find nothing startling in the conversion of *bala khaneh* into *barba-cana* by persons by whom the elements of the word were not understood.

A barbican was a defence before a gate, originally, doubtless, a mere projecting window from whence the entrance could be defended, or the persons approaching submitted to inspection, the word being probably brought from the East by the Crusaders. *Balcony* is a much later introduction, and has accordingly better preserved the true form of the original.

**Bald**. Formerly written *balled*, *ballid*, whence Richardson explains it as if it signified made round and smooth like a ball. The root, however, is too widely spread for such an explanation. Finn. Eston. *paljas*, naked, bare, bald; Lap. *puoljas*, bare of trees; Dan. *beldet*, unfledged.

Besides signifying void of hair, *bald* is used in the sense of having a white mark on the face, as in the case of the common sign of the *bald-faced* stag, and the *bald-coot*, a black bird with a conspicuous excrescence of white skin above its beak, G. *bläss-ente*, *bläss-huhn*, also the *bald-kite*, or buzzard. Fr. *cheval belle-face*.—Nordfoss in v. *blåsig*. *Bald-faced*,

white-faced.—Halliwell. The real identity of the word *bald* in the two senses is witnessed by the analogy of the Slavonic languages. Pol. Bohem. *lysy*, bald, marked with a ~~white~~ streak; Pol. *lysina*, Bohem. *lysyna*, a bald pate, and also white mark on the face. Thus the Fin. *paljas*, bald, is identified with Gr. *βαλιος*, *φαλιος*, bald-faced, having a white ~~streak~~ on the face.—Du. *blesse*, a blaze on the forehead, a bald forehead, *bles*, bald.—Kil. Gael. *ball*, a spot or mark; Bret. ~~bal~~ a white mark on an animal's face, or the animal itself, whence the common name *Ball* for a cart-horse in England. As ~~the~~ common word for a mark of this kind is in E. *blaze*, Sw. *blæs*. Dan. *blis*, the term *bal*, in the same sense, may probably be identical with Icel. *bal*, a blaze, a funeral pile.—Gudm. ~~the~~ white mark on a dark ground being compared to a flame. Gael. *maol*, bald; *maolan*, a beacon. Fin. *pallaa*, to burn, *palo*, burning, *paljas*, bald. A *bald* head is remarkable as smooth and shining.

His head was *balled*, and shone as any glass.—Chaucer.

**Balderdash.** Idle, senseless talk; to *balder*, to use coarse language.—Halliwell. W. *baldorddi*, to babble, prate, or talk idly. Du. *balderen*, to bawl, make an outcry, to roar, said of the roar of cannon, cry of an elephant, &c.; *bolderen*, *bulderen*, blaterare, debacchari, minari.—Kil. Icel. *buldra*, blaterare, Dan. *buldre*, to make a loud noise, as thunder, the rolling of a waggon, &c.; also to scold, to make a disturbance. The final syllable seems to express a continuation of the same idea; prov. Dan. *dask*, chatter, talk; *dör-dask*, chatter fit to deave one. Bav. *dätsch*, noise of a blow with the open hand; *dätschen*, to clap, smack, tattle; Gael. *ballart*, noisy boasting, clamour; *ballartaich*, *ballardaich*, a loud noise, shouting, hooting. The same termination in like manner expresses continuance of noise in *plabartaich*, a continued noise of waves gently beating on the shore, unintelligible talk; *clapartaich*, a clapping or flapping of wings. From the same analogy, which causes so many words expressive of the plashing or motion of water to be applied to rapid or con-

fused talking, *balderdash* is used to signify washy drink, weak liquor.

**Bale.** 1. Grief, trouble, sorrow. AS. *bealo*, gen. *bealwes*, torment, destruction, wickedness; Goth. *balva-resei*, wickedness; *bær-l-ceins*, torment; Icel. *böl*, calamity, misery; Du. *bal-daed*, malefactum, maleficium. Pol. *bol*, ache, pain; *bolec*, Bohem. *boleti*, to ail, to ache, to grieve; *bolawy*, sick, ill. W. *ball*, a plague, a pestilence. Perhaps Icel. *bola*, a bubble, blister, a boil, may exhibit the original development of the signification, a boil or blain being taken as the type of sickness, pain, and evil in general. Russ. *bolyat'*, to be ill, to grieve; *bolyachka*, a pustule.

2. A package of goods. Sw. *bal*; It. *balla*; Fr. *balle*, *bal*, ball or pack, i. e. goods packed up into a round or compact mass. See Ball.

**To Bale out water.** Sw. *balja*, Dan. *balle*, Du. *baalie*, Bret. *bal*; Gael. *ballan*, a pail or tub; G. *balje*, a washing-tub, perhaps from *balg*, a skin, a water-skin being the earliest vessel for holding water.

Hence Dan. *balle*, Du. *baalien*, to empty out water with a bowl or pail, to bale out. In like manner Fr. *bacqueter*, in the same sense, from *bacquet*, a pail.

**To Balk.** To *balk* is to pass over in plowing, to leave a thing unaccomplished, to disappoint, skip over.

For so well no man halt the plow  
That it ne *balketh* other while,  
Ne so well can no man aslie  
His tonge that somtyme in jape  
Him may som light word ourescape.—Gower in R.

A *balk*, then, is the separation between one division of a thing and another, the partition over which you must skip in passing from one division to the other, and specially a ridge of green sward left by design between different occupancies in a common field.—Halliwell. Icel. *balkr*, the division between the stalls in a cow-house. Sw. *balka*, to partition off.

This third the merry Diazome we call  
 A border city these two coasts removing,  
 Which like a *balk with his cross-builded wall*,  
 Disparts the terms of anger and of loving.—Fletcher in R.

Then, as it appears, from the resemblance in shape to a balk in a ploughed field, the term is applied to a hewn beam, Sw. *balk*, Dan. *bælke*, Picard. *bauque*; and in French, for the like reason, to a course of bricks, *bauche*; *ébaucher*, to rough-hew, to hew into the form of a beam. The *balks* are the beams of which the roof is composed.

His own hand than made ladders three  
 To climben by the ranges of the stalkes  
 Unto the tubbes honging in the *balkes*.—Chaucer.

A hay-loft is provincially termed *the balks*—(Halliwell), because situated among the rafters. Hence also probably the Ital. *balco*, or *palco*, a scaffold; a loft-like erection supported upon beams.

We cannot doubt that *balk* is identical with It. *valcare*, *valicare*, *varcare*, to pass over, which Diez would derive from Lat. *varicare*, to stride; but it is plain that *balk* cannot be derived from *valcare*, while the Italian word might easily have arisen from a Gothic source.

**Ball.**—**Ballad.**—**Ballet.** It. *ballare*, to dance, from the more general notion of moving up and down. Mid. Lat. *ballare*, *huc et illuc inclinare*, *vacillare*.—Ugutio in Duc. Venet. *ballare*, to rock, to see-saw. O. Fr. *baler*, *baloier*, to wave, to move, to stir; *baler des mains*, *plaudere manibus* (Dict. Etym.), as to dance was *plaudere pedibus*.

Job ne fut cokes (a kex or reed) ne rosian  
 Qui au vent se tourne et *baloie*.

It. *ballare*, to shake or jog, to dance. Hence, *ballo*, a dance, a *ball*. *Ballata*, a dance, also a song sung in dancing (perhaps in the interval of dancing), a ballad. Fr. *ballet*, a scene acted in dancing, the *ballet* of the theatres.

It is probably an old Celtic word. Bret. *baléa*, to walk, *balé*, the act of walking, or movement of one who walks.

**Ball.**—**Balloon.**—**Ballot.** It. *balla*, *palla*, Sp. *bala*, Fr. *balle*, a ball, of which *balloon* is the augmentative, *ballot*, a little ball, the diminutive. Another form of the diminutive gives Fr. *pelotte*, a hand-ball, *peloton*, a clue of thread, &c.; E. *zelle*, a small ball.

With It. *palla* must be classed Lat. *pila*, a ball, and its lim. *pilula*, a pill. Nor can we separate the forms with the vowel *o*; Sp. *bola*, a ball, a bowl, Fr. *boule*, a ball, and the lim. *boulet*, a bullet; Du. *bol*, *bolle*, a globe or sphere, and specially the head; *bolleken*, capitulum; *bol*, *bolleken*, the bulb of an onion; *polle*, *pol*, *polleken*, the head or top of anything.

**Ballast.** Dan. *bag-lest*. The first syllable of this word has given a great deal of trouble. It is explained *back* by Adeung, because, as he says, the ballast is put in the hinder part of the ship. But the hold is never called the back of the ship. The true explanation is given by the Prov. Dan. *bag-læs*, the back-load, or comparatively worthless load one brings back from a place with an empty waggon. When a ship discharges, if it fails to obtain a return cargo, it is forced to take in stones or sand, to preserve equilibrium. This is the back-load, or *ballast* of a ship, and hence the name has been extended to the addition of heavy materials placed at the bottom of an ordinary cargo to keep the balance.

The whole amount carried by the canal lines in 1854 was less than 15,000 tons, and this was chiefly carried as *back-loading*, for want of other freight.—Report Pennsylv. R. 1854.

*Ballast*, *inutilis sarcina*.—Kil.

**Balluster.** Fr. *ballustres*, *ballisters* (corruptly *bannisters* when placed as guard to a staircase), little round and short pillars, ranked on the outside of cloisters, terraces, galleries, &c.—Cotgr. Said to be from *balaustia*, the flower of the pomegranate, the calyx of which has a double curvature similar to that in which balusters are commonly made. But such rows of small pillars were doubtless in use before that particular form was given to them. The Sp. *barauste*, from

*bara* or *vara*, a rod, seems the original form of the word, of which *balaustre* (and thence the Fr. *ballustre*) is a corruption, analogous to what is seen in It. *bertesca*, *baltresca*, a battlement; Lat. *urtica*, Venet. *oltriga*, a nettle.

Sp. *baranda*, railing around altars, fonts, balconies, &c.; *barandado*, series of balusters, balustrade; *barandilla*, a small balustrade, small railing.

**Balm, Balsam.** Fr. *baume*, from Lat. *balsamum*, Gr. *βαλσαμόν*, a fragrant gum.

**Baltic.** The *Baltic* sea, mare Balticum. In O. Sw. called *Bælt*, as two of the entrances are still called the Great and Little Belt. The authorities are not agreed as to the grounds on which the name is given.

**To Bam.** To make fun of a person. A *bam*, a false tale or jeer. Bret. *bamein*, to enchant, deceive, endormir par des contes. *Bamour*, enchanter, sorcerer, deceiver.

**To Bamboozle,** to deceive, make fun of a person.

There are a set of fellows they call banterers and bamboozlers that play such tricks.—Arbuthnot in R.

**Sc. bumbased,** puzzled, astonished.

*Bumbazed* the gudeman glowred a wee  
Syne hent the Wallace by the han' ;  
"It's he, it can be nane but he!"  
The gude wife on her knees had faun.—Jamieson.

Perhaps from *bum*, to hum, and Du. *baesen*, delirare—to confuse with noise; *verbaesen* stupefacere, attonitum reddere. Or *bamboozle* may be a mixture of *bam* and the Du. *verbaesen*.

**To Ban.** To proclaim, command, forbid, denounce, curse.

The primitive meaning of the word seems to have been to summons to the army. In the commencement of the feudal times all male inhabitants were in general required to give personal attendance when the king planted his banner in the field, and sent round a notice that his subjects were summoned to join him against the enemy.

He askyt of the Kyng  
Til have the vaward of his batay],  
Quhatever thai ware wald it assayle,  
That he and his suld have always  
Quhen that the king *suld Banare rays.*

Wyntoun, v. 19 15.

Now this calling out of the public force was called *bannire in hostem*, *bannire in exercitum*, *populum in hostem convocare*, *bannire exercitum*, in Fr. *banir l'ouest*; AS. *theodscipe ut abannan*. In Layamon we constantly find the expression, *he bannede his ferde*, he assembled his host. The expression seems to arise from *Bann* in the sense of standard, flag, ensign (see Banner). The raising of the King's banner marked the place of assembly, and the primitive meaning of *bannire* was to call the people to the *Bann* or standard. The term was then applied to summoning on any other public occasion, and thence to any proclamation, whether by way of injunction or forbiddal.

Si quis legibus in utilitatem Regis sive in hoste (to the host or army) sive in reliquam utilitatem *bannitus fuerit*, etc.—Leg. Ripuar.

Exercitum in auxilium Sisenardi de toto regno Burgundiae *bannire* præcepit Fredegarius.—Si quis cum armis *bannitus fuerit et non venerit*.—Capitul. Car. Mag. A. D. 813.

Se il avenist que le Roy chevauchat a ost *bani* contre les ennemis de la Croix.—Assises de Jerusalem.

Fece *bandire* *hoste* generale per tutto 'l regno.—John Villani in Ducange. In like manner we find *bannire ad placita*, *ad molendinum*, &c., summoning to serve at the Lord's courts, to bring corn to be ground at his mill, &c. Thus the word acquired the sense of proclamation, extant in Sp. and It. *bando*, and in E. *banns* of marriage. In a special sense the term was applied to the public denunciation by ecclesiastical authority; Sw. *bann*, excommunication; *bann-lysa*, to excommunicate (*lysa*, to publish); *banna*, to reprove, to take one to task, to chide, to curse, E. to *ban*.

In Fr. *bandon* the signification was somewhat further developed, passing on from proclamation to command, permis-

sion, power, authority. *À son bandon*, at his own discretion. OE. *bandon* was used in the same sense. See Abandon.

Oncques Pucelle de paraige  
N'eut d'aimer tel *bandon* que j'ai,  
Car j'ai de mon père congé  
De faire ami et d'être aimée.—R. R.

Never maiden of high birth had such power or freedom of loving as I have.

Les saiges avait et les fols  
Communément à *son bandon*.—R. R.

Translated by Chaucer,

Great loos hath Largesse and great prise,  
For both the wise folk and unwise  
Were wholly to her *bandon* brought,

i. e. were brought under her power or command.

**Band**, 1. That with which anything is bound. AS. ~~b~~and, Goth. *bandi*, Fr. *bande*, It. *banda*. From the verb to ~~b~~ind, Goth. *bindan*, *band*, *bundun*. Specially applied to a narrow strip of cloth or similar material for binding or swathing; hence a stripe or streak of different colour or material. In It. *banda* the term is applied to the strip of anything lying on the edge or shore, a coast, side, region. G. *bande*, border, margin.

**Band**, 2. to **Bandy**. In the next place *Band* is applied to a troop of soldiers, a number of persons associated for some common purpose. It. Sp. *banda*, Fr. *bande*. There is some doubt how this signification has arisen. It seems however to have been developed in the Romance languages, and cannot be explained simply as a body of persons *bound* together for a certain end. It has plausibly been deduced from Mid. Lat. *banum* or *bandum*, the standard or banner which forms the rallying point of a company of soldiers.

Bandus, says Muratori, Diss. 26, tunc (in the 9th century) nuncupabatur legio a *bando*, hoc est vexillo.

So in Swiss, *fahne*, a company, from *fahne*, the ensign or

. Sp. *bandera* is also used in both senses. Fr. *enseigne*, ours under which a band or company of footmen serve, e band or company itself.—Cotgr.

if this were the true derivation it would be a singular to the feminine gender in *Banda*. The real course of I believe to be as seen in Sp. *banda*, side, then faction, those who side together (*bande*, parti, ligue—la). *Bandear*, to form parties, to unite with a band. *dare*, to side or to bandy (Florio), to bandy being ex- in the other part of the dictionary, to follow a faction. *dy*, tener da alcuno, sostener il partito d'alcuno.—Tor-

Unnumbered as the sands  
Of Barca or Cyrene's torrid soil,  
Levied to *side* with warring winds, and poise  
Their lighter wings.—Milton in R.

had need beware *how they side themselves*, and make themselves as ion or party, for leagues within the state are ever pernicious to 7.—Bacon in R.

*ander*, to join in league with others against—Cotgr., ir, s'associer, se joindre.—Roquefort. It is in this at the word is used by Romeo.

Draw Benvolio, beat down their weapons :  
Gentlemen, for shame, forbear this outrage,  
Tibalt, Mercutio, the Prince expressly hath  
Forbidden *bandying* in Verona streets.

ince had forbidden faction fighting. Sp. *bandear*, to to foment factions, follow a party.

name of *bandy* is given in English to a game in which iayers are divided into two *sides*, each of which tries to wooden ball with bent sticks in opposite directions.

The zodiac is the line : the shooting stars,  
Which in an eybright evening seem to fall,  
Are nothing but the balls they lose at *bandy*.  
Brewer, Lingua. in R.

*bander*, to drive the ball from side to side at Tennis.

raised seat, and *bakki*, a bank, shore, fog-bank, back or ~~the~~ knife, leading us to infer a derivation from the *back*, taken as type of a gentle elevation. Thus *Dorsum* was applied in Latin to a *sand-bank*; *dorsum jugi*, the slope of a hill, a *rising bank*.

**Banner.** The word Ban or Band was used by the Lombards in the sense of banner, standard.

Vexillum quod *Bandum* appellant.—Paulus Diaconus in *Duc.*

In the same place is quoted from the Scolast on Gregory Nazianzen :

Τα καλούμενα πάρα Ῥωμαίους σιγυνα καὶ βανδά ταντα ὁ Απτικῆσσν συνθ-  
ματα καὶ σημεια καλει.

Hence It. *bandiera*, Fr. *bannière*, E. *banner*.

The origin is in all probability Goth. *bandvo*, *bandva*, a sign, token, an intimation made by *bending* the head or hand. Icel. *benda*, to bend, to beckon; *banda*, to make signs; *banda hendi*, manu annuere. The original object of a standard is to serve as a *mark* or *sign* for the troop to rally round, and it was accordingly very generally known by a name having that signification. Icel. *merki*, Lat. *signum*, Gr. *σημεῖον*, OHG. *heri-pauchan*, a war-beacon or war signal; Fr. *enseigne*, a sign or token as well as an ensign or banner; Prov. *senhal*, *senhal*, *senheira*, banner.

According to Diez the It. *bandiera* is derived from *banda*, a band or strip of cloth, and he would seem to derive Goth. *bandva*, a sign, from the same source, the ensign of a troop being taken as type of a sign in general, which is surely in direct opposition to the natural order of the signification. Besides it must be by no means assumed that the earliest kind of ensign would be a flag or streamer. It is quite as likely that a sculptured symbol, such as the Roman Eagle, would first be taken for that purpose.

**Banneret.** Fr. *banneret*. A knight *banneret* was a higher class of knight, inferior to a baron, privileged to raise their own banner in the field, either in virtue of the number of

~~heir retinue, or from having distinguished themselves in battle.~~

*Qui tantæ erant nobilitatis ut eorum quilibet vexilli gauderet insignibus.*  
—Life of Philip August. in Duc.

They were called in the Latin of the period *vexillarii*, *militæ bannarii*, *bannerarii*, *bannereti*.

**Banquet.** It. *banchetto*, dim. of *banco*, a bench or table; hence a repast, a banquet.

**To Banter.** To mock or jeer one.

When wit hath any mixture of raillery, it is but calling it *banter*, and the work is done. This polite word of theirs was first borrowed from the bullies in White Friars, then fell among the footmen, and at last retired to the pedants—but if this *bantering*, as they call it, be so despicable a thing, &c.—Swift in R.

**Bantling.** A child in swaddling clothes, from the *bands* in which it is wrapped. In Icel. *reifsligr*, from *reifa*, to wrap. In a similar manner are formed *yearling*, an animal a year old, *nestling*, a young bird still in the nest, &c.

**Bar.** A rod of any rigid substance. It. *barra*, Fr. *barre*, and with an initial *s*, It. *sbarra*, OHG. *sparro*, Sw. *sparre*, E. *spar*, a beam or long pole of wood. The meaning seems in the first instance a branch; Celtic *bar*; summit, top, then branches. Bret. *barrou-gwez*, branches of a tree (*gwezen*, a tree). Gael. *barrach*, branches, brushwood. Hence Fr. *barrer*, to bar or stop the way as with a bar, to hinder; *barrière*, a barrier or stoppage; *barreau*, the bar at which a criminal appears in a court of justice, and from which the *barrister* addresses the court.

**Barb.** 1. The *barb* of an arrow is the beard-like jag on the head of an arrow directed backwards for the purpose of hindering the weapon from being drawn out of a wound. Lat. *barba*, Fr. *barbe*, a beard. Flesche *barbelée*, a bearded or barbed arrow.—Cotgr.

2. Fr. *Barbe*, E. *Barb*, also signified a Barbary horse. G. *Barbar*, O. Fr. *Barbare*.—Leduhat.

3. The term *barb* was also applied to the trappings of a

horse, probably corrupted from Fr. *barde*, as no corresponding term appears in other languages. Bardé, *barbed* ~~—~~ trapped as a great horse.—Cotgr.

**Barbel.** A river fish having a beard at the corners of *the* mouth. Fr. *barbel*, *barbeau*.—Cotgr.

**Barber.** Fr. *barbier*, one who dresses the beard.

**Barbarous.** The original import of the Gr. *βαρβαρός*, Lat. *barbarus*, is to designate one whose language we do not understand. Thus Ovid, speaking of himself in Pontus, says,

Barbarus hic ego sum quia non intelligor ulli.

Gr. *Βαρβαρόφωνος*, speaking a foreign language. Then as the Greeks and Romans attained a higher pitch of civilization than the rest of the ancient world, the word came to signify rude, uncivilized, cruel. The origin of the word is an imitation of the confused sound of voices by a repetition of the syllable *bar*, *bar*, in the same way in which the broken sound of waves, of wind, and even of voices is represented by a repetition of the analogous syllable, *mur*, *mur*. We speak of the murmur of the waves, or of a crowd of people talking. It may be remarked, indeed, that the noise of voices is constantly represented by the same word as the sound made by the movement of water. Thus the Icel. *skola*, as well as *thwætta*, are each used in the sense both of washing or splashing and of talking. The E. *twattle*, which was formerly used in the sense of *tattle*, as well as the modern *twaddle*, to talk much and foolishly, seem frequentative forms of Sw. *twätta*, to wash. G. *wäsch*, to tattle. In like manner the syllable *bar* or *bor* is used in the formation of words intended to represent the sound made by the movement of water or the indistinct noise of talking. The verb *borrelen* signifies in Du. to bubble or spring up, and in Flanders to vociferate, to make an outcry; Sp. *borbolar*, *borbollar*, to boil or bubble up; *barbulla*, a tumultuous assembly; Port. *borbulhar*, to bubble or boil; It. *borboglio*, a rumbling, uproar, quarrel; *barbugliare*, to

stammer, stutter, speak confusedly. Fr. *barboier*, to toil, dabble in the mud, mumble, mutter; *barbeloter*, to mutter:

Sainte dame! comme il barbote  
— il barbelote

Ses mots tant qu'on n'y entend rien!—Dict. Etym.

*Barbeter*, to grunt, mutter, murmur; *barboter*, to mumble or mutter words, also to wallow like a seething-pot.—Cotgr. The syllable *bar* seems in the same way to be taken as the representative of sound conveying no meaning, in Fr. *bar-gouin*, gibberish, jargon, “any rude gibble-gabble or barbarous speech.”—Cotgr. We may also quote Gr.  $\beta\sigma\beta\sigma\rho\nu\zeta\omega$ , to rumble, boil, grumble (Lowndes, Mod. Gr. Lex.); Port. *bor-borinha*, a shouting of men.

**Barberry.** A shrub bearing acid berries. Prov. Fr. *barbe-lin*.—Dict. Etym. *Barbaryn*-frute, *barbeum*,—tree, *barbaris*.—Pr. Pm.

**Barbican.** See Balcony.

**Bard.** 1. W. *bardd*; Bret. *barz*, the name of the poets of the ancient Celts, whose office it was to sing the praises of the great and warlike, and hymns to the gods.

Bardus Gallicus cantator appellatur qui virorum fortium laudes canit.—Festus in Dict. Etym.

*Βαρδος μεν ιμνηται και τονγραι.*—Strabo, Ib.

Et Bardi quidem fortia virorum illustrium facta heroicis composita versibus cum dulcibus lyrae modulis cantitarunt.—Lucan, Ib.

Hence in poetic language Bard is used for poet.

2. Sp. *barda*, horse armour covering the front, back, and flanks. Applied in E. also to the ornamental trappings of horses on occasions of state.

When immediately on the other part came in the fore eight knights ready armed, their basses and *bards* of their horses green satin embroidered with fresh devices of bramble bushes of fine gold curiously wrought, powdered all over.—Hall in R.

Fr. *bardes*, barbes or trappings for horses of service or of show. *Barder*, to barbe or trap horses, also to bind or tie across. *Barde*, a long saddle for an ass or mule, made only

of coarse canvass stuffed with flocks. *Bardeau*, a shingle small board, such as houses are covered with. *Bardelle* — bardelle, the quilted or canvass saddle wherewith colts — backed.—Cotgr. Sp. *barda*, coping of straw or brushwood for the protection of a mud wall; *albarda*, a pack-saddle, bro~~o~~ slice of bacon with which fowls are covered when they — roasted; *albardilla*, small pack-saddle, coping, border of garden bed. The general notion seems that of a covering, protection, and if the word be from a Gothic source we should refer it to Icel. *bard*, brim, skirt, border, ala, axilla. *Hat bard*, the flap of a hat; *skialldar-bard*, the edge of a shield *hval-bard*, the layers of whalebone that hang from the roof of a whale's mouth. But Sp. *albarda* looks like an Arabic derivation; Arab. *al-burda'ah*, saddle-cloth.—Diez.

**Bare.** Exposed to view, open, uncovered, unqualified. *G. baar, bar*, Icel. *ber*; G. *baares geld*, ready money. From *baren*, to bear, according to Schwenk, because what is borne is made conspicuous. It must be admitted that the Icel. *bera* is used in several idiomatic expressions, which would seem to countenance the foregoing derivation. *Thar bar ð*, there it stands up, is plain to see. *Honum barst konungr i drauma*, the king appeared to him in a dream. The E. *bear* is used somewhat in the same sense in the expression *to bear witness*, to make it manifest, to press it on the senses of the audience.

The origin may perhaps be preserved in the Fris. *baria*, to cry aloud, *baer*, clear—Wiarda; *baria*, to call one to justice; *bare*, accusation, complaint.

**Bargain.** O. Fr. *barguigner*, to chaffer, bargain, or more properly (says Cotgr.) to wrangle, haggle, brabble in the making of a bargain. The proper meaning of the word is contest, debate, and it was frequently used in OE. and Sc. in the sense of fight, skirmish.

And mony tymys ische thai wald  
And *bargane* at the barraiss hald,  
And wound thair fayis oft and sla.—Barbour in Jam.

Ha lugeing land, battal thou us portendis,  
Quod my father Anchises, for as weill kend is,

•Horsis are dressit for the *bargane* fētē syis,  
Were and debait thyr stedis signifyis.—D. V. in Jam.

We have seen under *Barbarous* that the syllable *bar* was used in the construction of words expressing the confused noise of voices, sounding indistinct either from the language not being understood, or from distance or simultaneous utterance. Hence it has acquired the character of a root signifying confusion, contest, dispute, giving rise to It. *baruffa*, fray, altercation, dispute; Prov. *baralha*, trouble, dispute; Port. *baralhar*, Sp. *barajar*, to shuffle, entangle, put to confusion, dispute, quarrel; It. *sbaragliare*, to put to rout; Port. *barafunda*, Sp. *barahunda*, tumult, confusion, disorder; Port. *barafustar*, to strive, struggle; It. *baratta*, strife, squabble, dispute; *barare*, to cheat, *burattare*, to rout, to cheat, also to exchange, to chop, whence E. *barter*, It. *baratiere*, a deceiver, cozenor, cheat; E. *baratry*, a term applied to different kinds of fraudulent proceeding; *barretor*, one who stirs up strife. Nor is the root confined to the Romance tongues; Lith. *barti*, to scold; *barnis*, strife, quarrel; Icel. *baratta*, strife, contest; *bardagi*, battle.

As Fr. *baragouin* is used to represent the confused sound of people speaking a language not understood by the hearer, the verb *barguigner* signifies to wrangle, haggle, chaffer, bargain.—Cot.

**Barge.—Bark.** 1. These words seem mere varieties of pronunciation of a term common to all the Romance as well as Teutonic and Scandinavian tongues. Prov. *barca*, *barja*. O. Fr. *barge*, Du. *barsie*, O. Sw. *bars*, a boat belonging to a larger ship.

Barca est que cuncta navis commercia ad littus portat.—Isidore in Rayn. Naus en mar quant a perdu sa barja.—Ibid. Sigurdr let taka tua skip-bata er *barker* ero kallathir.—Ihre.

The origin is probably the Icel. *barki*, the throat, then the bows or prow of a ship, *pectus navis*, and hence probably (by a metaphor as in the case of Lat. *puppis*) *barkr* came to be applied to the entire ship.

**Bark.** 2. The outer rind of a tree; any hard crust growing over anything. Icel. *börkr*; *at barka*, to skin over; *barkandi*, astringent.

**To Bark.** AS. *beorcan*, from an imitation of the sound. Hence probably Icel. *barki*, the throat.

**Barley.** The Goth. adj. *barizeins* indicates a noun, *ba*-*ris*, barley; AS. *bere*. The E. *barley* seems derived from — W. *barllys*, which might be explained bread-plant, from *ba*-*rra*, bread, and *llys*, a plant.

**Barm.** 1. Yeast, the slimy substance formed in the brewing of beer. AS. *beorm*, G. *berm*, Sw. *berma*. Dan. *berme*, the dregs of oil, wine, beer.

2. A lap, bosom. See Brim.

**Barn.** AS. *berern*, *bærn*, commonly explained from *bærne*, barley, and *ern*, a place, a receptacle for barley or corn, as *becces-ern*, a baking place or oven, *lihtes-ern*, a lantern. (I. v. arn.) But probably *berern* is merely a misspelling, and the word is simply the Bret. *bern*, a heap. *Acerbus, bern*; Gl. Cornub. Zeuss. So Icel. *hladi*, a heap, a stack, *hlada*, a barn. Du. *baerm*, *berm*, a heap; *berm hoys*, meta fæni.—Kil. Swab. *baarn*, *barn*, hay-loft, corn-shed, barn. Prov. Dan. *baaring*, *baaren*, *baarm*, a load, so much as a man can bear or carry at once.

**Barnacle.** A conical shell fixed to the rocks within the wash of the tide. Named from the cap-like shape of the shell. Manx *bayrn*, a cap; *barnagh*, a limpet, a shell of the same conical shape with barnacles. Gael. *bairneach*, barnacles, limpets; W. *brenig*, limpets.

**Barnacles.** Spectacles, also irons put on the noses of horses to make them stand quiet.—Bailey. Probably the first of these meanings is the original. Limousin *bourgna*, to squint, half shut the eye, look through the corner of the eye; Wallon. *boirgni*, to look through one eye in aiming. Lang. *borni*, blind; *bornikel*, one who sees with difficulty, who half shuts his eyes, has weak eyes; *berنيques*, spectacles.—Vocab. de Berri. As these were originally made to hold on

by pinching the nose, the term might naturally be applied to a horse's twitch. In like manner I should be inclined to explain the It. *briglia*, a bridle, whose origin is unknown, from G. *brillen*, spectacles. Camus, *bernac*.—Vocab. in National Antiquities.

**Baron.** It. *barone*, Sp. *varon*, Prov. *bar* (acc. *barô*), O. Fr. *ber* (acc. *baron*), Fr. *baron*. Originally man, husband. Prov. “*Lo bar non es creat per la femna mas la femna per lo barô*.” The man was not created for the woman, but the woman for the man. Hence manly, courageous. In the sense of man, in the Leg. Rip.

Tam baronem quam feminam. Barum vel feminam.—Leg. Alam. In the Salic Law it signifies free born; in the capitularies of Charles the Bald *barones* are the nobles or vassals of the crown.

Baro, *gravis et authenticus vir*,—John de Garlandia,—A. D. 1040. In our own law it was used for married man, *Baron and femme*, man and wife.

We have not much light on the precise formation of the word, which would seem to be radically the same with Lat. *tir*, Goth. *vair*, AS. *wer*, W. *gwr*, Gael. *fear*, a man.

**Baronet.** The feudal tenants next below the degree of a baron were called *baronetti*, *baronuli*, *baronculi*, *baroncelli*, but as the same class of tenants were also termed *bannerets*, the two names, from their resemblance, were sometimes confounded, and in several instances, where *baronetti* is written in the printed copies, Spelman found *bannereti* in the MS. rolls of Parliament. Still he shows conclusively, by early examples, that *baronetus* is not a mere corruption of *banneretus*, but was used in the sense of a lesser Baron.

**Barunculus**—a baronet.—Nominale of the 15th Cent. in Nat. Antiq. It was not until the time of James I. that the *baronets* were established as a formal order in the state.

**Barrack.** Originally a hut made of the branches of trees. Gael. *barrach*, brushwood, branches, whence *barrachad*, a hut or booth.

Before the gates of Bari he lodged in a miserable hut or *barrack*, ~~a~~ composed of dry branches and thatched with straw.—Gibbon.

It should be observed that, whenever soldiers' barracks are mentioned, the word is always used in the plural number, pointing to a time when the soldiers' lodgings were a collection of huts.

**Barragan.** A coarse kind of linen cloth. *Baragant*, Dutch *grogeran*.—Cotgr. Irish *barrach*, tow; Manx *barragh*, tow, the shorts of lint, *cloth made of tow*.—Cregeen.

**Barratry**.—**Barrator.** See Barter.

**Barrel.** It. *barile*, Sp. *barril*, *barrila*, Fr. *barrique*, a wooden vessel made of *bars* or staves, but whether this be the true derivation may be doubtful.

**Barren.** Bret. *brec'hān*; O. Fr. *brehaigne*, *baraigne*; Picard. *breine*; Du. *braeck*, *sterilis*, *semen non accipiens*; *braeckland*, uncultivated, fallow.—Kil.

**Barricade.** Formed from Fr. *barre*, a bar; as *cavalcade*, from *cavallo*, a horse; and not from Fr. *barrique*, a barrel, as if it signified an impromptu barrier composed of barrels filled with earth. It is hard to separate *barricade* from Fr. *barri*, an obstruction, fortification, *barrier*.

**Barrier.** See Bar.

**Barrister.** The advocate who pleads at the *Bar* of a court of Justice. See Bar.

**Barrow.** 1. An implement for carrying. AS. *berewe*, from *beran*, to carry. It. *bara*, a litter, a *bier* or implement for carrying a dead body. G. *bahre*, a barrow, *todtenbahre*, or simply *bahre*, a bier. This word introduced into Fr. became *bière*, perhaps through Prov. *bera*, whence E. *bier*, alongside of *barrow*.

**Barrow.** 2. A mound either of stones or earth over the graves of warriors and nobles, especially those killed in battle, as the barrow at Dunmail-raise in Westmoreland. AS. *beorg*, *beorh*, a hill, mound, rampart, heap, tomb, sepulchre, from *beorgan*, OE. *berwen*, to shelter, cover.

Worhton mid stanum anne steepne *bork* him ofer. They made with stones a steep mound over him.—Joshua vii. 26.

The OE. *bear*, a tomb, is wholly distinct, being identical with *bier*, applied to a permanent instead of a transitory receptacle of the corpse.

**Barrow-hog.** AS. *bearg*; Bohem. *braw*, a castrated hog; Russ. *borov'*, a boar.

**Barter.** *Barter* or trafficking by exchange of goods seems like *bargain*, to have been named from the haggling and wrangling with which the bargain is conducted. See *Barbarous* and *Bargain* for the manner in which the syllable *bar* acquires the force of a root signifying confused noise, squabble, tumult. From this root were formed words in all the Romance languages, signifying, in the first instance, noisy contention, strife, dispute, then trafficking for profit, then cheating, over-reaching, unrighteous gain.

Al is dai, n' is ther no night  
Ther n' is *baret* nother strif.—Hickes in Rich.

They run like Bedlem *bareters* into the street.—Hollinshead in Do.

Noble fathers, I am such a person whom ye knowe to have been a common *baratour* and these by a long space of yeares.—Elyot in Do.

O. Fr. *bareter*, to deceive, lie, cog, foist in bargaining, to cheat, beguile, also to *barter*, truck, exchange.—Cotgr. Sp. *baratar*, to truck, exchange; *baratear*, to bargain; *barateria*, fraud, cheating, and especially fraud committed by the master of a ship with respect to the goods committed to him.

**Barratry** is when the master of a ship cheats the owners or insurers, by imbezzling their goods or running away with the ship.—Bailey.

But according to Blackstone *barratry* consists in the offence of stirring up quarrels and suits between parties. In Scotland, again, the term is applied to the simony of clergymen going abroad to purchase benefices from the see of Rome.—Jamieson.

**Barth.** See Berth.

**Bartizan.** See Brattice.

**Barton.** A court-yard, also the demesne lands of a manor, or the manor-house itself, the outhouses and yards.—Halliwell. AS. *beretun*, *beortun*, *bere wic*, a court-yard, corn-farm, from *bere*, barley, and *tun*, inclosure, or *wic*, dwelling.—Bosworth.

**Base.** It. *basso*, Fr. *bas*, low, mean; Sp. *baxo*; W. and Bret. *bás*, shallow, low, flat. The original meaning, according to Diez, would be pressed down, thick. “*Bassus, crassus, pinguis.*”—Gl. Isidore. “*Bassus, curtus, humiliis.*”—Papias. “Ele a basses hanches et basses jambes.”

**Basilisk.** Gr. βασιλίσκος, from βασιλεὺς, a king. A fabulous serpent, said to kill those that look upon it.

There is not one that looketh upon his eyes, but he dieth presently. The like property hath the *basilisk*. A white spot or star it carieth on the head and settith it out like a coronet or diadem. If he but hiss no other serpent dare come near.—Holland's Pliny in Rich.

Late sibi submovet omne

Vulgus et in vacuā regnat Basiliscus arenā.—Lucan.

Probably from reports of the cobra capel, which sets up its hood when angry, as the diadem of the basilisk.

**To Bask.** To heat oneself in the sun or before a fire. Icel. *baka sig rid elld*, to warm oneself at the fire; Prov. E. to *beat*, to bask in the heat; Pl. D. *sich bakern*, to bask, to warm oneself. It will subsequently be argued that the verb *bada*, to bathe, is another form of the same root, signifying originally to heat. Now the meaning of *bask* is essentially reflective, and it is probable that, like E. *busk*, to betake oneself, to get ready, from Icel. *at buasc*, for *at bua sig*, to *bask* may be from a form *at bakasc*, or *badasc*, for *baka sig*, or *bada sig*. Lap. *bakestet* or *pakeset*, to bask. See Bake, Bathe.

**Basket.** W. *basg*, netting, plaiting of splinters; *basged*, *basgod*, a basket; *maeg*, a mesh, lattice-work. It is mentioned as a British word by Martial.

Barbara de pictis veni bascauda Britannis,  
Sed me jam mavult dicere Roma suam.

**Bason.** Fr. *bassin*, It. *bacino*, the diminutive of the wor—

corresponding to E. *back*, signifying a wide open vessel. See **Back**.

**Bass.** It. *basso*, the low part of the scale in music.

Lend me your hands, lift me above Parnassus,  
With your loud trebles help my lowly *bassus*.

Sylvester's Dubartas.

**Bassoon.** It. *bassone*, an augmentation of *basso*; an instrument of a very low note.

**Bast.—Bass.** Du. *bast*, bark, peel, husk; *bast van koren*, bran, the thin skin which covers the grain; Dan. Swed. Ger. *bast*, the inner bark of the lime-tree beaten out and made into a material for mats and other coarse fabrics. Dan. *bast-matte*, bass-matting; *bast-reb*, a bass rope. Du. *bast*, a halter, rope for hanging, OE. *baste*.

Bot ye sall take a stalworthe *baste*  
And binde my handes behind me faste.—MS. Halliwell.

Dan. *baste*, Sw. *basta*, to bind, commonly joined with the word *binda*, of the same sense. Sw. *at basta og binda*, to bind hand and foot. Dan. *legge een i baand og bast*, to put one in fetters; and it is remarkable that the same expression is found in Turkish; *bessi*, a tying, binding, *besst-u-bendet*, to bind. Lap. *baste*, the hoops of a cask.

**Bastard.** Apparently of Celtic origin, from Gael. *baos*, lust, fornication. O. Fr. *fils de bast*, *fils de bas*.

He was *begetin o bast*, God it wot.—Arthur and Merlin.

Sir Richard fiz le rei of wan we spake before  
Gentilman was inow thei he were a *bast ibore*.—RG. 516.

This man was son to John of Gaunt, descended of an honorable lineage, but *born in baste*, more noble in blood than notable in learning.—Hall in Halliwell.

**So** Turk. *chasa*, fornication, *chasa oglı* (*oglı*=son), a bastard.—  
**F.** Newman. Du. *verbasteren*, to degenerate.

**To Baste.** 1. To stitch, to sew with long stitches for the purpose of keeping the pieces of a garment in shape while it is permanently sewn. It. Sp. *basta*, a long stitch, preparatory

stitching, the stitches of a quilt or mattrass. Sp. *bastear*, *embastir*, It. *imbastire*, Fr. *bâter*, to baste, to stitch; Fries. Sicamb. *besten*, leviter consuere.—Kil. OHG. *bestan*, to patch, as It. *imbastire*, to baste on a piece of cloth.

Nay, mock not, mock not: the body of your discourse is sometimes guarded with fragments, and the guards are but slightly *basted* on neither.

Much Ado about Nothing.

Derived by Diez from *bast*, as if that were the substance originally used in stitching, but this is hardly satisfactory.

It seems to me that the sense of stitching, as a preparation for the final sewing of a garment, may naturally have arisen from the notion of preparing, contriving, setting up, which seems to be the general sense of the verb *bastire*, *bastir*, in the Romance languages.

Thus we have Sp. *bastir*, disposer, preparer (Taboada); It. *imbastire*, to lay the cloth for dinner, to devise or begin a business (Altieri). Fr. *bastir*, to build, make, frame, erect, raise, set up, also to compose, contrive, devise. *Bastir a quelqu'un son roulet*, to teach one beforehand what he shall say or do.—Cotgr. Prov. *guerra bastir*, to set on foot a war; *agait bastir*, to lay an ambush.—Rayn. Sp. *bastimento*, victuals, provisions, things prepared for future use, also the basting or preparatory stitching of a garment, stitching of a quilt or mattrass. To *baste* a garment would be to set it up, to put it together, and from this particular kind of stitching the signification would seem to have passed on to embrace stitching in general.

A silver nedil forth I drowe—  
And gan this nedill threde anone,  
For out of toun me list to gone—  
With a threde *basting* my slevis.—Chaucer. R. R.

—Sitze und *beste* mir den ermel wider in.—Minnesinger in Schmid.

It is doubtless from the sense of stitching that must be explained the It. *basto*, *imbasto*, a packsaddle, pad for the head to carry a weight on; Fr. *bast*, *bât* (whence the E. military term of a *bat-horse*), *bastine*, a pad or packsaddle, which we

originally nothing but a quilted cushion on which to rest the load. Thus Baretti explains Sp. *bastear*, to pack a saddle with wool, i. e. to quilt or stitch wool into it; and Cotgr. has *bastine*, a pad, packsaddle, the quilted saddle with which colts are backed.

2. To beat or bang soundly.—Bailey. This word probably preserves the form from whence is derived the Fr. *baston*, *bâton*, a stick, an instrument for beating, as well as *besteau*, the clapper of a bell. Icel. *brysta*, to beat, to thrash; Dan. *woste*, to drub, to belabour; Sw. *bösta*, to thump, to knock. Perhaps in the use of the E. term there is usually an erroneous feeling of its being a metaphor from the notion of basting meat.—To *baste* one's hide; to give him a sound *basting*.

—But say, Sir, is it dinner-time? S. *Dro.* No, Sir, I think the meat wants what I have. A. *In good time, Sir, what's that?* S. *Dro.* *Basting.* A. Well, Sir, then 'twill be dry. S. *Dro.* If it be, Sir, I pray you eat none of it. A. Your reason? S. *Dro.* Lest it make you choleric and purchase me another dry *basting*.—Comedy of Errors in Rich.

The root of E. *baste*, to beat, and the Scandinavian verbs above cited, is probably a direct imitation of the sound of a blow, parallel with Dan. *bask*, a slap, a sounding blow, the sound of a blow, and with Pl. D. *bats* or *babs* in the same sense. “*Bats!* *gav ik em eenen.*” Smack! I gave him one. *Hand-batsche*, a flat bat for striking the hand. *Oor-batsche*, a box on the ear. Dan. *at baske eens örcn*, to box one's ears. Irish *batta*, a blow, Gacl. *bat*, to beat, Fr. *battre*, and E. *beat*, as well as Sw. *basa*, s. s., all arise from similar imitations, and naturally preserve a general resemblance of radical form.

3. To pour dripping over a joint of meat while roasting, to hinder it from burning. This perhaps may be another application of the Fr. *bastir*, signifying preparing in general. The verb however does not appear to be used in this particular application in any of the Romance tongues, while the Danish has *at baste en steg*, explained by Molbech, stripping the thin outer skin off a piece of meat, to let it brown before the

fire. As basting was formerly done by rubbing the meat with a piece of bacon at the end of a stick, or by letting the bacon drop over it, the signification may be derived from the sense of beating. Compare Fr. *frotter*, to rub, to chafe, also to cudgel, thwack, baste, or knock soundly.—Cotgr.

These all bound together in one chain, almost dead with famine and wasted with torments, having had their naked bodies *basted* or dropped over with burning bacon.—Oldys in Richardson.

**Bastinado.** Sp. *bastonada*, a blow with a stick, Sp. Fr. *baston*. Fr. *bastonnade*, a cudgelling, *bastonner*, to cudgel. In English the term is confined to the beating on the soles of the feet with a stick, a favourite punishment of the Turks and Arabs. For the origin of *baston* see *Baste*, 2.

**Bastion.** It. *bastia*, *bastida*, *bastione*, a bastion, a sconce, a blockhouse, a barricado.—Florio. Fr. *bastille*, *bastilde*, a fortress or castle furnished with towers, donjon, and ditches; *bastion*, the fortification termed a bastion or cullion-head.—Cotgr. All from *bastir*, to build, set up, contrive.

**Bat.** 1. The winged mammal. Sc. *back*, *bak*, *bakie-bird*; Sw. *nattbaka*, Dan. *afton bakke*, the night-back, evening-back; It. *vipistrello*, the night-bat.—Fl. *Bakke*, flyinge best, vespertilio.—Pr. Pm. Apparently from *blatta*, *blacta*, originally representing the squeak of the animal, and applied, in Lat. *blatta*, to a moth or nocturnal beetle. For the loss of the compare *badger* from *bladier*.

Mid. Lat. *blatta*, *blacta*, *batta* (*lucifuga*, *vespertilio*), vleidermus. *Blactera* est sonus vespertilionis. *Placta*, fledermaussgedon, the cry of a bat.—Dief. Sup. to Duc. It will be seen that the form *blacta* is related in like degree both to *bak* and *bak*.

It seems strange to confound under a common name animals so different as a bat and a moth or beetle, on the score of their both flying by night, but the notions of our ancestors on the classification of natural history were very unsettled, and we find the lantern fly of the West Indies spoken of in Cotgrave as a bird.

Cucuye, an admirable bird in Hispaniola, having two eyes in her head and two under her wings, which are double, a greater and a smaller pair, &c.

A case more exactly in point is the application of the name of the owl to a moth, from flying about at the same time of evening, as is provincially used in England (Hal.), and also in Germany; Eule, Eulchen, a moth.—Adelung.

2. A staff, club, or implement for striking. In some parts of England it is the ordinary word for a stick at the present day. A Sussex woman speaks of putting a *clung bat*, or a dry stick, on the fire. In Suffolk *batlings* are loppings of trees made up into faggots. Bret. *baz*, a stick; Gael. *bat*, a staff, cudgel, ludgeon, and as a verb, to beat, to cudgel. Hung. *bot*, a stick. The origin of the word is an imitation of the sound of a blow by the syllable *bat*, the root of E. *beat*, It. *battere*, Fr. *battre*, V. *baeddu*. *Bat*, a blow.—Halliwell. The lighter sound of the *p* in *pat* adopts the latter syllable to represent a gentle blow, a blow with a light instrument. The imitative nature of the root *bat* is apparent in Sp. *batacazo*, *baquetazo*, the noise made by one in falling.

**Batch.** A *batch* of bread is so much as is *baked* at one time, i. e. *gebäck*, *gebäcke*.

**To Bate.** 1. Fr. *abattre*, to fell, beat, or break down, quell, lay; Sp. *batir*, to beat, beat down, lessen, remit, abate.

2. A term in falconry; to flutter with the wings. Fr. *étire les ailes*.

**Bath.—To Bathe.** Icel. *bada*, G. *baden*, to bathe. The original meaning of the word seems to be to warm, thence to bathe in hot water, and finally to immerse in water generally. Old. *badda sig i solen*, to bask in the sun; *solen baddir*, the sun burns; *bad-fisk*, fishes basking in the sun; *badda vidior*, beathe wood, as it is provincially termed, i. e. to heat it at a fire for the purpose of making it take a certain set. Flem. *itten*, to foment, to warm.—Kil. The Germ. *bähen*, to warm, foment, may probably be another form of the same root. Holz *bähen*, to warp or beathe wood; *brot bähen*, to toast bread. Hence probably may be explained the name of Baiac,

as signifying warm baths, to which that spot owed its celebrity. It is difficult to separate Icel. *baka*, to heat; *baka sig vid elld*, to warm oneself at the fire; Prov. E. to *beak*, Pl. D. *sich bakern*, Swiss *büchelen*, to bask, to warm oneself. As the Slavonic *pak*, heat, undoubtedly exhibits the root of these latter forms, we must suppose that the final *k* was softened into an *h* in G. *bähnen*, to which the form *baden* would correspond in the same way as E. *abide*, to *abie*, It. *badare*, to Fr. *béer*, *bayer*, to gape, to look.

**To Batten.** To thrive, to feed, to become fat. Goth. *gabatnan*, to thrive, to be profited, Icel. *batna*, to get better, to become convalescent. Du. *bat*, *bet*, better, more. See Better.

**Batten.** In carpenter's language a scantling of wooden stuff from two to four inches broad, and about an inch thick.—**Bailey.** A *batten* fence is a fence made by nailing rods of such a nature across uprights. From *bat* in the sense of rod; perhaps first used adjectively, *bat-en*, made of bats, as *wood-en*, made of wood.

**To Batter.**—**Battery.** Battery, a beating, an arrangement for giving blows, is a simple adoption of Fr. *batterie*, from *battre*, to beat. From *battery* was probably formed *to batter* under the consciousness of the root *bat* in the sense of blow, whence *to batter* would be a regular frequentative, signifying to give repeated blows, and would thus seem to be the verb from which battery had been formed in the internal development of the English language.

**Batter.** Eggs, flour, and milk beaten up together.

**Battle.**—**Battalion.** It. *battere*, Fr. *battre*, to beat; *se battre*, to fight, whence It. *battaglia*, Fr. *bataille*, a battle, also a squadron, a band of armed men arranged for fighting. In OE. also, battle was used in the latter sense.

Scaffaldis, leddris and covering,  
Pikkis, howis, and with staff slyng,  
To ilk lord and his *bataill*,  
Wes ordanyt, quhar he suld assaill.—Barbour in Jam.

Hence in the augmentative form It. *battaglione*, a battalion, a main battle, a great squadron.—Florio.

**Battlement.** It may be doubtful whether an *embattled* wall, i. e. a wall built with *battlements*, as well as the word *battlement* itself, is to be explained from the notion of putting in battle-array, preparing the building for defence, or from the Fr. *bastillé*, *batillé*, built as a bastille or fortress, furnished with turrets, “*turriculis fastigiatus*.”—Dict. Trev. The term in OE. was often *battaling*.—Jam. In support of the former origin may be cited It. *battagliere*, a battlement on a wall, a flat roof on a house or castle for people to stand and fight.—Florio.

**Battledoore.** The bat with which a shuttlecock is struck backwards and forwards. Sp. *batidor*, a washing beetle, a flat board with a handle for beating the wet linen.

**Bauble.** Originally an implement consisting of lumps of lead hanging from the end of a short stick, for the purpose of inflicting a blow upon dogs or the like, then ornamented burlsquey and used by a Fool as his emblem of office. “*Babulle* or *bable*—*librilla, pegma*,” “*Librilla dicitur instrumentum librandi*—a bable or a dogge malyote.” “*Pegma, baculus cum massa plumbi in summitate pendente*.”—Pr. Pm., and authorities in note.

The origin of the word is *bab* or *bob*, a lump, and as a verb, to move quickly up and down or backwards and forwards. Gael. *bab*, a tassel or hanging bunch; E. *bablyn* or *waveryn*, *librillo*, *vacillo*.—Pr. Pm.

**Bauble** in the sense of a plaything or trifle seems a different word, from Fr. *babiole*, a trifle, whimwham, guigaw, or small toy to play withal.—Cotgr. But here also the derivation may fundamentally be the same, for *bable* was formerly used in the sense of a doll, from whence the notion of a child's plaything, a trifle, might easily arise. Fr. *poupéé*, a babie, a puppet or *bable*, also the flax on a distaff.—Cotgr.

Now the simplest form of a doll is a bundle of clouts, and that indeed is the meaning of the word. In the sense, therefore, of a doll also, the word *bauble* may be from *bab* or *bob*, a lump or bunch. Compare Fr. *poupée*, a doll, with *poupe de*

chenilles, a bunch of caterpillars; *poupe de filasse*, a handful of flax. Hung. *bub*, a bunch, a tuft, and *buba*, a doll, a little girl.

**Baudrick.**—**Baldwick.** Prov. *baudrat*, O. Fr. *baudré*; OHG. *balderich*, Icel. *belti*, a belt.—Diez. Baudrick in OE. is used for a sword-belt, scarf, collar.

**Bavin.** A brush faggot. O. Fr. *baffe*, *faisceau*, fagot.—Lacombe.

**Bawdekin.** Cloth of gold. It. *baldaçchino*, s. s., also the canopy carried over the head of distinguished persons in a procession, because made of cloth of gold. The original meaning of the word is Bagdad stuff, from Baldacca, Bagdad, because cloth of gold was imported from Bagdad.

**Bawdy.** Filthy, lewd; in OE. dirty.

His overest slop it is not worth a mite—  
It is all *bawdy*, and to-tore also.—Chaucer.

What doth clear perle in a *bawdy boote*.—Lydgate.

W. *baw*, dirt, filth, excrement. To *baw*, to void the bowels.—Halliwell. From Baw! an interjection of disgust, equivalent to Faugh! being a representation of the exspiration naturally resorted to as a defence against a bad smell.

Faugh! I have known a charnel-house smell sweeter.—B. and F.

Ye baw! quoth a brewere  
I woll noght be ruled  
By Jhesu for all your janglynge  
With Spiritus Justiciæ.—P. P.  
—for they beth as bokes tell us  
Above Goddes workes.  
“ Ye baw for bokes ” quod oon  
Was broken out of Helle.—P. P.

Sc. *bauch*, disgusting, sorry, bad.—Jam. The It. interjection *oibo!* fie, fie upon (Alticri), and Fr. *bah!* pooh! nonsense Sp. *baf!* expressive of disgust, must all be referred to the same origin. Fr. *pouac!* faugh! an interjection used when anything filthy is shown or said, whence *pouacre*, rotten, filthy, and hence also either lazy, slothful.—Cotgr. In lik-

**manner** Gael. *ceach!* expressive of disgust; *ceachaith*, dirt, filth; *ceach-arra*, dirty, sordid, worthless.

**To Bawl.** Formed from *baw*, the representation of a loud shout, as Fr. *miauler*, E. to *mewl*, to make the noise represented by the syllable *miau*, *mew*. The sound of a dog barking is represented by *bau*, *bow*; Lat. *baubare*, E. *bow-wow*; Piedm. *fē bau*, to bark; *baulé*, to bark, to talk noisily, obstrepere.—Zalli.

Yet as soone as we should once heare those hell-hounds, these Turks came yalping and balling upon us.—Sir T. More in R.

**Icel.** *baula*, to low or bellow as an ox.

**Bawson.** A name of the badger, from the streaks of white on his face. It. *balsano*, a horse with white legs. Fr. *balzan*, a horse that hath a white leg or foot, the white of his leg or foot, also more generally a white spot or mark in any part of his body.—Cotgr. Prov. *bausan*, O. Fr. *bauçant*, a horse marked with white. Provin. E. *bawsoned*, having a white streak down the face. From Bret. *bal*, a white mark on the face of animals, or the animal so marked, whence the E. name of a cart-horse, *Ball*. Gael. *ball*, a spot, a plot of ground, an object. *Ball-seirc*, a beauty-spot, *ballach*, spotted, speckled. E. *pie-bald*, marked like a pie. Probably connected with Pol. *bielo*, Russ. *bielo*, Bohem. *bjly*, white. Serv. *bijel*, white, *bilyegaz*, a mark, *bilyejiti*, to mark. See Bald.

**Bay**, 1. A hollow in the line of coast. Catalan *badia*, from *badar*, to open, to gape, dividere, dehiscere; *badarse*, to open as a blossom, to split. See “at Bay,” below. From Cat. *badia* to Sp. *bahia*, the step is the same as from It. *trâsse* to Fr. *trahir*, to betray. It. *baja*. Fr. *baie*.

**Bay**, 2. Bay-window. The same fundamental idea of an opening also gives rise to the application of the term Bay (in Architecture) to “a space left in a wall for a door, gate, or window”—(in Fortification), to “holes in a parapet to receive the mouth of a cannon.”—Bailey. A barn of two *bays*, is one of two divisions or unbroken spaces for stowing corn, &c., one on each side of the threshing-floor.

## Earth

By Nature made to till, that by the yearly birth  
The *large-bayed* barn doth fill.—Drayton in R.

In great public libraries cases may be erected abutting into the apartment from the piers of the windows, as they do not obstruct the light or air, and afford pleasant *bays* in which to study in quiet.—

Journal Soc. Arts, Feb. 25, 1859.

A *bay-window* then is a window containing in itself a *bay*, or recess in an apartment; in modern times, when the architectural meaning of the word was not generally understood, corrupted into Bow-window, as if to signify a window of curved outline. Fr. *bée*, a hole, overture, or opening in the wall or other part of a house, &c.—Cot. Swiss *beie*, *baye*, window; *bayen-stein*, window-sill.—Stalder. Swab. *bay*, large window in a handsome house.—Schmid.

**Bay-tree.** The *laurus nobilis* or true laurel of the ancient<sup>s</sup>, the *laurel-bay*, so called from its bearing *bays*, or berries.

The royal laurel is a very tall and big tree—and the *baies* or berries (baccæ) which it bears are nothing biting or unpleasant in taste.—Holland Pliny in R.

A garland of *bays* is commonly represented with berries b  
etween the leaves.

The word *bay*, Fr. *baie*, a berry, is perhaps not direct ~~ly~~ from Lat. *baccæ*, which itself seems to be from a Celtic root. ~~W.~~ bacon, berries. Gael. *bagaid*, a cluster of grapes or nuts. Prov. *baca*, *baga*, Sp. *baca*, Mod. Sp. *baya*, the cod of peas, husk, berry. It. *baccello*, the cod or husk of beans or the like, especially beans.

**Bay.** Lat. *badius*, Sp. *bayo*, It. *bajo*, Fr. *bai*. The Sp. has also *bazo*, chestnut, yellowish brown; *pan bazo*, Fr. *pain bis*, brown-bread, tending to show that it is the same word with It. *bigio*. Venet. *biso*, grey. Fr. *basané*, dusky, of a tawny hue; *se basaner*, to wax bleak, tawny, swart—Cotgr.; to tan with the sun.

**To Bay.** To bark as a dog. It. *abbaiare*, Fr. *abbayer*, Lat. *baubari*, Gr. *Bav̄eiv*, Piedm. *fē bau*, from an imitation of the sound. See *Bawl*.

**At Bay.** It has been shown under *Abie*, *Abide*, that from *a*, representing the sound made in opening the mouth, arose two forms of the verb, one with and one without the addition of a final *d* to the root. 1st, It. *badare*, having the primary signification of opening the mouth, then of doing whatever is marked by involuntarily opening the mouth, as gazing, watching intently, desiring, waiting; and 2ndly, Fr. *baher*, *baer*, *éter*, *baier*, to open the mouth, to stare, to be intent on anything.

From the former verb is the It. expression *tenere a bada*, to keep one waiting, to keep at a bay, to amuse; *stare a bada uno*, to stand watching one.

Tal parve Anteo a me, che stava a bada, di vederlo chinare. Such *Anteo* seemed to me, who stood watching him stoop.

Non ti terro con verso lungo et dubbi discorsi a bada. I will not keep you waiting with a long story, &c.

¶ Pisani si mostraron di volergli assalire di quella parte e cominciarono l'assalto per tenere i nemici a bada.

■ in order to keep the enemy in check, or *at bay*.

Ne was there man so strong but he down bore  
Ne woman yet so faire but he her brought  
*Unto his bay* and captived her thought.—F. Q.

■ brought her to stand listening to him.

So well he wooed her and so well he wrought her  
With faire entreaty and swete blandishment  
That at the length *unto a bay* he brought her  
So as she to his speeches was content  
To lend an ear and softly to relent.—F. Q.

The stag is said to *stand at bay*, when, weary of running, it turns and faces his pursuers, and keeps them in check for while. As this crisis in the chase is expressed in Fr. by the term *rendre les abois*, the term *at bay* has been supposed to be derived from the Fr. *aux derniers abois*, at his last gasp, it to his last shifts, which however, as may be seen from the foregoing examples, would give but a partial explanation of the expression.

**Bayonet.** Fr. *baionette*, a dagger.—Cotgr. Said to have been invented at Bayonne, or to have been first used at the siege of Bayonne in 1665.—Diez.

**To Be.** AS. *beon*; Gael. *beo*, alive, living; *beothach*, a beast, living thing; Ir. *bioth*, life, the world; Gr. *βιος*, life. The Irish verb substantive is formed from a root *bi*, the W. from a root *ba*, *bu*.

**Beach.** The immediate shore of the sea, the part overflowed by the tide. Thence applied to the pebbles of which the shore often consists.

We haled your bark over a bar of *beach*, or pebble stones, into a small river.—Hackluyt in R.

I believe that *beach* is a modification of Icel. *bakki*, a bank, a shore, or of AS. *becc*, a brook; compare *ripa*, a bank, and *rivus*, a brook, It. *riviera*, a shore, and Fr. *rivière*, a river. In Norfolk *bank* is commonly used instead of *beach*.—Miss Gurney in Philolog. Trans. vol. vii.

So in Robert of Gloucester, speaking of W. the Conqueror landing in England.

His folc went up to lond, him selven was the last,  
To *bank* over the sond plankes thei over cast.

**Beacon.**—**Beck.**—**Beckon.** OHG. *bauhan*; O. Sax. *bokan*; AS. *beacen*, a sign, a nod; OHG. *fora-bauhan*, a presage, prodigy; *bauhjan*, Icel. *bákna*, AS. *beacnian*, nutu significare, to *beckon*. The term *beacon* is confined in E. to a fire or some conspicuous object used as a signal of danger.

The origin seems preserved in E. *beck*, to bow or nod; Catalan. *becar*, to nod; Gael. *beic*, a curtsey, perhaps from the image of a bird pecking; Gael. *beic*, a beak.

Than peine I me to stretchen forth my neck,  
And East and West upon the peple I *becke*,  
As doth a dove sitting upon a bern.—Pardoner's Tale.

He (Hardicanute) made a law that every Inglis man sal *bek* and discover his hed quhen he met ane Dane.—Bellenden in Jam.

**Bead.** A ball of some ornamental material, pierced for

ng on a string, and originally used for the purpose of ng the memory in reciting a certain tale of prayers or ogies. AS. *bead, gebed*, a prayer. See To Bid. To bid bedes or beads was to say one's prayers.

**idle.** AS. *bydel*, the messenger of a court, officer in attendance on the dignitaries of a university or church. Fr. *me*, It. *bidello*. Probably an equivalent of the modern *servant*, an attendant, from AS. *bidan*, to wait. It will be observed that the word *attendant* also has a like origin in Fr. *estre, idre*, to wait.

Home is he brought and laid in sumptuous bed  
Where many skilful leeches him abide  
To salve his hurts.—F. Q.

**wait upon him.**

**agle.** A small kind of hound tracking by scent. “The ichmen stil like good *begeles* following their prey.”—Hall’s son.

Commonly referred to Fr. *beugler*, to bellow, which is however not applied to the yelping of dogs. Moreover the name, according to Menage, was introduced from England into France, and therefore was not likely to have a French origin. It may be a corruption of *Beadle* by comparison to a catchpoll keeping a criminal. In Italy at least we see the opposite metaphor. “Bracco, any kind of *beagle*, hound, bloodhound, by metaphor, constables, *beadles* or sergeants, and catchers in the rogues language.”—Florio.

**eak.** A form that has probably descended to us from a Celtic origin. Gael. *beic*. “Cui Tolosæ nato cognomen in itiâ Becco fuerat; id valet gallinacei rostrum.”—Suetonius Diez. It. *becco*, Fr. *bec*, Bret. *bek*, W. *pig*. It forms a class of a very numerous class of words clustered round a *pik*, signifying a point, or any action done with a pointing.

**eam.—Boom.** Goth. *Bagms*, Isl. *badmr*, G. *baum*, Du. *boom*, a tree. AS. *beám*, a tree, stock, post, beam. The *boom* vessel is the *beam* or pole by which the sail is stretched,

coming to us, like most nautical terms, from the Netherlands or North Germany.

**Bean.** G. *bohne*; Icel. *baun*. Gr. *πυανος*, *πυανος*, Lat. *faba*, Slavon. *bob*. W. *ffa*, beans, *ffaen*, a single bean, the addition of a final *en* being the usual mark of individuality. Bret. *fâ* or *fav*, beans, or the plant which bears them; *faen* or *faven*, a single bean, plur. *favennou* or *faennou*, as well as *fâ* or *fav*. Thus the final *en*, signifying individuality, adheres to the root, and Lat. *faba* is connected through Oberdeutsch *böbn* (Schwenck) with G. *bohne*, E. *bean*.

**Bear.** The wild beast. G. *bär*, Icel. *biörn*.

**To Bear.** Lat. *fero*, *fer-re*; Gr. *φερειν*; Goth. *bairan*, to carry, support, and also to bear children, to produce young. The latter sense may have been developed through the notion of a tree bearing fruit, or from the pregnant mother carrying her young. It is singular, however, that the forms corresponding to the two significations should be so distinct in Latin, *fero*, to carry, and *pario*, to bear children, produce, bring forth. The connection of the latter with *appareo*, to appear, to come to light, inclines one to suspect that *parere*, to bear children, may originally have signified to bring to light, as the neuter *parere*, to come to light. See Bare.

From *bear* in the sense of carrying we have Goth. *baurthei*, Icel. *byrdhi*, E. *burden*; from the same in the sense of bearing children, Goth. *gabaurths*, birth. The Icel. *burdr* is used in the sense of a carrying, bearing, and also in that of birth.

**Beard.** G. *bart*, Russ. *boroda*; Bohem. *brada*, the beard, chin. Lat. *barba*, W. *barf*. Perhaps radically identical with Icel. *bard*, a lip, border, edge.

**Beast.** Lat. *bestia*; Gael. *biast*, an animal, perhaps a living thing, *beo*, living; W. *byw*, living, to live.

**Beat.** AS. *beatan*; It. *battere*, Fr. *battre*; from a root *bat*, imitative of the sound of a sharp blow, as *pat* imitates that of a more gentle one. See Bat.

From the verb to beat is formed *beetle*, *boytle* (Bailey). AS.

*bystl*, a bat for washing, a heavy log for stamping pavement, driving in piles, &c. Pl. D. *betel*, *bötel*, a clog for a dog; *böteln*, to flat turf with a beetle. Fr. *batail*, the clapper of a bell; *bate*, a paver's beetle; It. *battaglio*, any kind of clapper, the knocker of a door.

**Beauty.** Fr. *beauté*, from *beau*, *bel*, It. *bello*, Lat. *bellus*, pretty, handsome, agreeable.

**Beaver.** 1. The water quadruped. G. *biber*, Lat. *fiber*, Lith. *bebrus*, Slav. *bobr*, Fr. *bièvre*. Perhaps from Pol. *babrac*, to dabble. *Bobrować*, to wade through the water like a beaver. Secondarily applied to a hat, because made of the fur of the beaver.

2. The moveable part of a helmet, which, when up, covered the face, and when down occupied the place of a child's bib or slobbering cloth. Fr. *batière*, from *baver*, to slobber. It. *bava*, Sp. *baba*, Fr. *bave*, slobber, from an imitation of the inarticulate utterance of the slobbering infant. The O. Fr. *bave* expressed as well the flow of saliva as the *babble* of the child, whence *baveux*, *bavard*, Prov. *bavec*, talkative.—Diez.

**Beck.** 1.—**Beckon.** A nod or sign. See Beacon.

**Beck.** 2. A brook. As *rivus*, a brook, seems connected with *ripa*, a bank, while from the latter is derived It. *rittiera*, signifying both a river and a bank, and Fr. *rittière*, formerly a bank (Diez), but now a river only, it is possible that *Beck*, a brook, G. *bach*, Icel. *beckr*, may be fundamentally the same, with Icel. *beckr*, a bench, *bakki*, a bank. It is to be remarked that *beck* is not a river, where the water first catches the eye, but a brook, in which at a little distance the broken banks are the conspicuous object, while the water is often not seen at all.

**To Become.** 1. To attain to a certain condition, to assume a certain form or mode of being. AS. *becuman*, to attain to, to arrive at.

That thou mæge becuman to tham gesælthan the ece thurhwuniath. That thou mayest attain to those goods which endure for ever.—Boeth.

G. *bekommen*, to get, receive, obtain, acquiro.—Küttner. It

will be observed that we often use indifferently *become* or *get*; “He got very angry,” “He became very angry,” are equivalent expressions, implying that he attained the condition of being very angry.

2. In a second sense to *become* is to be fitting or suitable. G. *bequem*, convenient, fit, proper; E. *comely*, pleasing, agreeable. This meaning is to be explained from AS. *becuman*, to come to or upon, to befall, to happen. *He becom on eceath-an*, he fell among thieves; *Thæm godum becymth anfeald yfel*, to the good happens unmixed evil.—Bosworth. Now the notion of being convenient, suitable, fitting, rests on the supposition of a purpose to be fulfilled, or a feeling to be gratified. If the accidents or circumstances of the case happen as we would have them, if they fall in with what is required to satisfy our taste, judgment, or special purpose, we call the arrangement becoming, convenient, proper, and we shall find that these and similar notions are commonly expressed by derivatives from verbs signifying to happen. Thus in OE. to fall was constantly used in the sense of falling or happening — rightly, happening as it ought.

Do no favour, I do thee pray,  
It *fallith* nothing to thy name  
To make fair semblant where thou mayest blame.

Chaucer, R. R.

The angel came to Rome sone  
Real, as *fell* a king to done.—K. Robert in Warton.

i. e. as became a king to do.

In darkness of unknowyng they gonge  
Without light of understandyng  
Of that that *falleth* to ryghte knowyng.

Prick of Conscience.

i. e. of that that belongeth to right knowing. So in Icel. “all-vel til Hofdingia *fallim*,” every way suited to a prince. G. *gefallen*, to please, to fall in with our taste, as *fall* itself was sometimes used in E.

With shepherd sits not following flying fame,  
But feed his flock in fields where *falls* him best.—Shep. Cal.

On the same principle, AS. *līmpian*, to happen, to appertain, *līmpliance*, fitly; *gelimpan*, to happen, *gelimplic*, opportune. AS. *tīman*, *getīman*, to happen, G. *ziemen*, to become, befit, E. *seemly*, suitable, proper; O. Sw. *tida*, to happen, *tidig*, fit, decent, decorous, E. *tidy*, now confined to the sense of orderly. In like manner Turk. *dushmak*, to fall, to happen, to fall to the lot of any one, to be a part of his duty, to be incumbent upon him.

**Bed.** A place to lie down, to sleep on. Goth. *badi*, Icel. *bedr*, G. *bett*.

**Bed-ridden.** Confined to bed. AS. *bed-rida*, one who rides or is permanently borne on his bed.

**Bedizen.** To load with ornament, to dress with unbecoming richness; and to *dizen* out was used in the same sense. The only etymology suggested has been the Prov. E. to *dize*, to put tow on a distaff, to clothe the distaff with tow, which gives a very inadequate explanation of the word.

Perhaps *bedizen* may be from Fr. *badigeonner*, to rough-cast, to colour with lime-wash, erroneously modified in form, by the analogy of *bedawb*, as if it were derived from a simple verb to *dizen*, which latter would thus be brought into use by false etymology. The passage from a soft *g* to *z* is of frequent occurrence, as in It. *prigione*, Fr. *prison*; Venet. *cogionare*, E. *cozen*; It. *cugino*, E. *cousin*.

To plaster or bedawb with ornament is exactly the image represented by *bedizen*.

The same metaphor is seen in Fr. *crespir*, to parget or rough-cast; *femme crespie de couleurs*, whose face is all to bedawbed or plastered over with painting.—Cot.

**Bedlam.** A madhouse, from the hospital of St Mary, Bethlehem, used for that purpose in London.

**Bee.** The honey-producing insect. AS. *beo*; Icel. *by-fluga*; G. *biene*. Gael. *beach*, a bee, a wasp, a stinging fly; *beach-each*, a horse fly; *speach*, a blow or thrust, also the bite or sting of a venomous creature, a wasp. So Finn. *puskia*, to

push with the horns ; Lap. *pustet*, to sting ; Finn. *pustiainen*, a wasp.

**Beech.** A tree. G. *buche*, Icel. *beyke*, Slav. *buk*, *buka*, *bukva*, Lat. *fagus*, Gr. φηγος.

**Beef.** Fr. *bœuf*, an ox, the meat of the ox. It. *bove*, from Lat. *bos*, *bovis*, an ox.

**Beer.** 1. Originally, doubtless, drink, from the root *pi*, drink, extant in Bohem. *piti*, to drink, imperative *pi*, whence *piwo*, beer. The Lat. *bibere* is a reduplicated form of the root, which also appears in Gr. πιω, πινω, to drink, and in Lat. *poculum*, a cup or implement for drink ; *potus*, drink. In Gael. the same word *bior* is used in the sense of water.

2. A *pillow-beer*, a pillow-case. Dan. *vaar*, a cover, case, *pude-vaar*, a pillow-case. G. *kissen-biere*. Pl. D. *büren*, *küssen-büren*, a cushion-cover ; *beds-büren*, a bed-tick. Properly a cover that may be slipped on and off. Finn. *wäärin*, I turn (a garment), Eston. *poõrdma*, to turn, to twist ; *poõrma*, to turn, to change ; *padja-poõr*, a pillow-case or pillow-beer (*paddi*, a pad or cushion).

**Beestings.** The first milk after a cow has calved, which is thick and clotty. G. *biest-milch*, also *bienst*, *biest*, *briesch-milch* ; AS. *beost*, *byst*. The meaning of the word is curdled. Fr. *callebouté*, curded or *beesty*, as the milk of a woman that is newly delivered.—Cotgr. O. Fr. *mer bêtée*, a sea supposed to surround the earth. “ La mar *betada*, sela que environna la terra,” “ ainsi come ele (la mer) fust *bietée*,” in the Latin version of the passage “ *coagulatum*.” “ Sang vermeilh *betatz*,” red curdled blood.—Roman de Ferabras in Diez. The *mer bêtée* was in Mid. G. called *leber-mer*, the loppered sea, from *leberen*, to curdle or lopper. Fr. *beton*, beest.—Cotgr. Icel. *ábristur*, colostrum, coaguli colostrici ferculum, a dish of curdled biestings of sheep or cow.—Haldorsen. In Northamptonshire the milk of a fresh-calved cow is called *cherry-curds*.

**Beet.** A garden herb. Fr. *bette* or *blette* ; Lat. *beta*, *bitterum* ; Gr. βλυρον, spinach.

**Beetle.** The general name of insects having a horny wing cover. Probably named from the destructive qualities of those with which we are most familiar. AS. *bitel*, the biter. "Mor-diculus—bitela."—Gl. Ælfr. in Nat. Ant.

**To Beg.** Skinner's derivation from *bag*, although it appears improbable at first, is certainly the true one. The Flem. *beg-gaert* (Delffortrie) probably exhibits the original form of the word, whence the E. *begger*, and subsequently the verb to *beg*. It must be borne in mind that the bag was a universal characteristic of the beggar, at a time when all his alms were given in kind, and a beggar is hardly ever introduced in our older writers without mention being made of his bag.

He went his way, no lenger wold he reste  
 With scrip and tippid staff ytuckid hie  
 In every house he gan to pore and prie  
 And beggid mele and chese or ellis corne.

Somponour's Tale.

Hit is *beggares* rihte vorte beren *bagge* on bac and burgeises for to beren  
 Pursea.—Ancren Riwle, 168.

Ac *beggers* with *bagges*—  
 Reicheth never the ryche  
 Thauh such lorelles sterven.—P. P.

Bidderes and *beggeres*  
 Fasto about yede  
 With hire belies and hire *bagges*  
 Of brede full ycrammed.—P. P.

*Bagges* and *begging* he bad his folk leven.—P. P. creed.

And yet these bilderes wol *beggen* a *bag* full of whete  
 Of a pure poor man.—P. P.

And thus gate I *begge*  
 Without *bagge* other botel  
 But my wombe one.—P. P.

That maketh *beggers* go with bordons and *baggs*.—Political Songs.

So from Gael. *bag* (*baigean*, a little bag), *baigeir*, a beggar, which may perhaps be an adoption of the E. word, but in the same language from *poc*, a bag or poke, is formed *pocair*, a

beggar ; *air a phoc*, on the tramp, begging, literally, on the bag. From W. *ysgrefan*, a scrip, *ysgrefanu*, to go a begging.—

It. *bertola*, a wallet, such as poor begging friars use to beg withal ; *bertolare*, to shift up and down for scraps and victuals.—Florio. Dan. *pose*, a bag ; *pose-pilte*, a beggar-boy.—Mod. Gr. θυλακός, a bag, a scrip ; θυλακίω, to beg.

**Begin.** AS. *aginnan*, *onginnan*, *beginnan*. Goth. *duginnan*. In Luc. vi. 25, the latter is used as an auxiliary of the future “Unte gaunon jah gretan duginnid,” for ye shall lament and weep. In a similar manner *gan* or *can* was frequently used in OE. “Aboutin undern *gan* this Erle alight.”—Clerk Oxford’s tale. He did alight, not began to alight, as alighting is a momentary operation.

The tother seand the dint cum, *gan* provyde  
To eschew swiftlie, and sone lap on syde  
That all his force Entellus *can* apply  
Into the are— D. V. 142. 40.

Down duschit the beist, deid on the land *can* ly  
Spreuland and fylchterand in the dede thrawes.—D. V.

To Scotland went he then in hy  
And all the land *gan* occupy.—Barbour. Bruce.

The verb to *gin* or *begin* appears to be one of that innumerable series derived from a root *gan*, *gen*, *ken*, in all the languages of the Indo-Germanic stock, signifying to conceive, to bear young, to know, to be able, giving in Gr. γεννομαι, γενο-μαι, γενος, γεγνωσκω, γενωσκω, in Lat. *gigno*, *genus*, in E. *can*, *ken*, kind, &c.

The fundamental meaning seems to be to attain to, to acquire. To produce children is to acquire, to get children ; *bigitan* in Ulphilas is always to find ; in AS. it is both to acquire and to beget, to get children.

To *begin* may be explained either from the fundamental notion of attaining to, seizing, taking up, after the analogy of the G. *anfangen*, and Lat. *incipere*, from G. *fangen* and Lat. *capere*, to take ; or the meaning may have passed through a similar stage to that of Gr. γεγνομαι, γενεται, to be born, to arise, to begin ; γενεσις, γενετη, origin, beginning.

**I**t will be observed that *get* is used as an auxiliary in a manner very similar to the OE. *gan*, *can*, above quoted ; “to get beaten ;” Icel. “at geta talad,” to be able to talk ; “abou-ten undern *gan* this earl alight,” about undern he got down.

**Begone.** *Gold-begone*, ornamented with gold, covered with gold—D. V.; *woe-begone*, oppressed with woe. Du. *begaan*, affected, touched with emotion ; *begaen xiin met eenighe saecke, premi curâ alicujus rei*, laborare, solicitum esse.—Kil.

**Begnines.** Women of a certain religious order. See Bigot.

**To Behave.** The notion of behaviour is generally expressed by means of verbs signifying to bear, to carry, to lead.

Ye shall dwell here at your will  
But your bearing be full ill.—K. Robert in Warton.

**I**t. *portarsi*, to behave ; *portarsi de Paladino*, for a man to behave or carry himself stoutly.—Florio. G. *beträgen*, behaviour, from *tragen*, to carry. In accordance with these analogies we should be inclined to give to the verb *habe* in *behave* the sense of the Sw. *hafwa*, to lift, to carry, the equivalent of E. *heave*, rather than the vaguer sense of the auxiliary to *have*, Sw. *hafwa*, habere. But in fact the two verbs seem radically the same, and their senses intermingle. Sw. *hafwa in säd*, to carry corn into the barn ; *haf tig bort*, take yourself off ; *hafwa bort*, to take away, to turn one out ; *hafwa fram*, to bring forwards. AS. *habban*, to have, *hafjan*, to heave ; *uf-haban*, *us-hafjan*, to raise. G. *gehaben*, to behave, and (as Fr. se porter) to fare well or ill.

Mid hym he had a stronge axe—So strong and so gret that an other hit scholde hebbe unethe.—R. G. 17.

**Behest.**—**Hest.** Command, injunction. AS. *Hæs*, command ; *behæs*, vow ; *behat, gehat*, vow, promise ; *behatan, gehatan*, OE. *behele*, to vow, to promise ; AS. *hatan*, to vow, promise, command ; Du. *heeten*, to command, to name, to call, to be named ; *heeten willekom*, to bid one welcome. Icel. *heita*, to name, to be named, to vow, exhort, invoke. Goth. *haitan*, to call, to command. The general meaning seems to be to speak out, an

act which may amount either to a promise or a command, according as the subject of the announcement is what the speaker undertakes to do himself, or what he wishes another to do; or the object of the speaker may be simply to indicate a particular individual as the person addressed, when the verb will have the sense of calling or naming.

**Behind.** At the back of. The relations of place are most naturally expressed by means of the different members of the body. Thus in Finnish the name of the head is used to express what is on the top of or opposite to, the name of the ear to express what is on the side of anything. So from *hántá*, the tail, are formed *hánnássá*, behind, *hánnittá*, to follow, *hántyri*, a follower, and as the roots of many of our words are preserved in the Finnish languages, I doubt not that we have in the Finnish *hántá* the origin of our *behind*, at the tail of.

**To Behold.** To look steadily upon. The compound seems here to preserve what was the original sense of the simple verb *to hold*. AS. *healdan*, to regard, observe, take heed of, to tend, to feed, to keep, to hold. To hold a doctrine for true is to regard it as true, to look upon it as true; to hold it a cruel act is to regard it as such. The Lat. *servare*, to keep, to hold, is also found in the sense of looking, commonly expressed, as in the case of E. *behold*, by the compound *observare*. "Tuus servus servet Venerine faciat an Cupidini." Let your slave look whether she sacrifices to Venus or to Cupid.—Plautus. The verb *to look* itself is frequently found in the sense of looking after, seeing to, taking notice or care of (Gloss. to R. G.). The It. *guardare*, to look, exhibits the original meaning of the Fr. *garder*, to keep or hold, and the E. *ward*, keeping.

The supposition then that the notion of preserving, keeping, holding is originally derived from that of looking, is supported by many analogies, while it seems an arbitrary ellipse to explain the sense of *behold* as "to keep or hold (sc. the eyes fixed upon any object)."—Richardson.

**To Behove.** To be expedient, to be required for the accom-

plishment of any purpose; *behoof*, what is so required, hence advantage, furtherance, use. AS. *behofian*, to be fit, right, or necessary, to stand in need of; *behefe*, advantage, behoof.

Radically connected with the verb to have, as Lat. *habilis*, fit, suitable, handy, with *habeo*. The connection may probably be explained from the use of *habeo*, with or without the reflexive *se*, in the sense of holding or keeping oneself in a certain manner, being constituted in a certain manner with respect to any person or thing.—(Andrews, 4.) “Bene, male se habere.” “Bene habet, jacta sunt fundamenta defensionis;” it is well.—Cic. “Atqui sic habet,” but so it is. *Habilis* then is rightly constituted, constituted so as to meet a particular end, just as *habitūs*, which properly signifies the condition, bearing, constitution of anything, is specially used in the sense of a perfect condition. So from Du. *hebben*, to have, is formed *hebbelyk*, fit, convenient; from Icel. *hafa*, to have, *hæfr*, *hæfilegr*, fit, convenient, *hæfi* (corresponding to Lat. *habitūs*) mores et gesta (Anderson); congruentia, proportio, jus, meta, scopus (Haldorsen). “*Thad er ecki mitt hæfi*,” that is not within my competence; “*thad er ecki hæfi*,” that is not right, that does not behove; *hæfa*, fas; *hof*, originally apparently the habit or condition of things, then a right condition, right measure, moderation. Sw. *hafwa*, to have; *hafwa sig*, to turn out, to be in a certain condition; *höfwa*, condition, fit condition, measure, bounds, moderation. *Öfwer höfwan*, beyond measure; *det är icke min höfwa*, it is not for me to do so and so, it does not behove me; *hans höfwa ar at tiga*, it becomes him, behoves him to be silent. Hence *höfwas*, to become, be-fit, behove, to be wanted for a particular purpose.

**To Belay.** Du. *beleggen*, to lay around, overspread, beset, garnish; *belegsel*, fringe, border, ornament.

All in a woodman's jacket he was clad  
Of Lincoln green *belayed* with golden lace.—F. Q.

Du. *De kabel aan de beeting beleggen*, to lay the cable round the bits, to make it fast, in nautical language, to *belay*.

**To Belch.** AS. *bealcan*, *bealcettan*; OE. to *bolek*, to

throw up wind from the stomach with a sudden noise. Doubtless an imitation of the sound. Another application of the same word is in Pl. D. and Du. *bolken*, *bulken*, to bellow, to roar.

**Beldam.** Fair sir, and Fair lady, were civil terms of address, in Fr. *beau sire* and *bel dame*. Then, probably because a respectful form of address would be more frequent towards an elderly than a young person, *beldam* became appropriated to signify an old woman, and finally an ugly and decrepit old woman.

**Belfry.** Fr. *beffroi*, O. Fr. *berfroi*, *beffroit*, a watch tower, from MHG. *bercrvit*, *bercrvit*, a tower for defence; OHG. *frið*, a tower, *turris*, locus securitatis—Schilter, and *bergan*, to protect. The word became singularly corrupted in foreign languages, appearing in M. Lat. under the forms *belfredum*, *bertfredum*, *battefredum*. It. *bettifredo*, a little shed, stand, or house, built upon a tower for soldiers to stand sentinel in; also a blockhouse or a sconce.—Florio. In England a false etymology has confined the name of *belfry*, properly belonging to the church tower, to the chamber in the upper part in which the bells are hung.

**To Believe.** It is not obvious how to harmonise the senses of believing, praising, permitting or giving leave, promising, which are expressed in the different Teutonic dialects by essentially the same word or slight modifications of it; Pl. D. *loven*, *løven*, to believe; Du. *loven*, to praise, to promise, or *loven*, to give leave; Dan. *lov*, praise, reputation, leave; Icel. *lofa*, *leyfa*, to praise, to give leave; AS. *leafa*, *geleafa*, belief; *gelyfan*, to believe, *lyfan*, *alyfan*, to give leave; G. *glauben*, to believe, *loben*, to praise, *erlauben*, to permit, *verloben*, to promise or engage.

The fundamental notion seems to be to approve, to sanction an arrangement, to deem an object in accordance with a certain standard of fitness. In this sense we have Goth. *galaubs*, *filu-galaubs*, precious, honoured, esteemed; *ungalaub kas*, *ec arūtar orēc*, a vessel made for dis-

honour, for purposes of low estimation; Pl. D. *laren*, Du. *loven*, to fix a price upon one's wares, to estimate them at a certain rate. To *believe*, then, Goth. *laubjan*, *galaubjan*, is to esteem in assertion as good for as much as it lays claim to; if a narration, to esteem it true or in accordance with the fact it professes to describe; if a promise, to esteem it as in accordance with the intention of the promiser.

The sense of praising may be easily deduced from the same radical notion. To *praise* is essentially to *prize*, to put a high price or value on, to extol the worth of anything, to express approval, or high estimation. Hence to simple approbation, satisfaction, consent, permission is an easy progress. Pl. D. *der swaren lave*, to the approbation or satisfaction of the sworn inspectors; *mit erven lave*, with the consent of the heirs. In middle Latin the consent given by a lord to the alienation of a tenant's fief was expressed by the term *laus*, and E. *allow*, which has been shown to be derived from *laudare*, is used in the sense of approving, esteeming good and valid, giving leave or permission, and sometimes in a sense closely analogous to that of *believe*.

The principles which all mankind *allow* for true are innate; those that are of right reason admit are the principles *allowed* by all mankind.—Locke.

**Bell.** From AS. *bellan*, Icel. *belia*, boare, to resound, to sound loudly; Sw. *böla*, to bellow; Northamptonshire, to *bell*, to make a loud noise, to cry out (Sternberg). A *bell*, then, cel. *bialla*, is an implement for making a loud noise.

Templorum campana boant.—Ducange.

cel. *bylia*, resonare, and E. *peal*, are other modifications of the same imitative root, of which the latter is specially applied to the sound of bells. The same imitation is found in Galla, *bilia*, bell; *bibil-goda*, to make *bibil*, to ring.—Tutschek.

**Bellows.**—**Belly.** The word *balg*, *bolg*, is used in several Celtic and Teutonic languages to signify any inflated skin or case. Gael. *balg*, *bolg*, a leather bag, wallet, belly, blister; *algan-snamha*, the swimming bladder, *balgan-uisge*, a water bubble; Gael. *builge*, bags or bellows, seeds of plants. Bret.

*belch, bolch, polch*, the bolls or husks of flax ; AS. *bælg*, a bag-pouch, cod or husk of pulse, wallet, *blæst-bælg*, a bellows ; *balg*, skin, husk, pod, the skin of those animals that are stripped off whole, *blase-balг*, a blowing-skin, bellows. Icel. *bely*—an inflated skin, leather sack, bellows, belly. Sw. *bælg*, a bellows, vulgarly the belly.

The original signification is probably a water-bubble (~~stone~~ preserved by the Gaelic diminutive *bolgan*), which affords the most obvious type of inflation. The application of the term to the belly, the sack-like case of the intestines, as well as to a bellows or blowing-bag, needs no explanation. It seems that *bulga* was used for womb or belly by the Romans, as a fragment of Lucilius has :

Ita ut quisque nostrum e *bulga* est matris in lucem editus.

It is probable that Gr. *βολβη*, Lat. *vulva*, the womb, is a kindred form from another modification of the word for bubble, from which is also *bulbus*, a round or bubble-shaped root, or a root consisting of concentric skins.

In E. *bellows*, the word, like trowsers and other names of things consisting of a pair of principal members, has assumed a plural form.

To Belong. Du. *langen*, to reach to, to attain, porriger, attingere, pertingere ; *belangen*, to attain to, to concern, to belong, attingere, attinere, pertinere, pervenire.—Kil. G. *gelangen*, to arrive at, to become one's property ; *sum Königreiche gelangen*, to come to the crown ; *belangen*, to concern, to touch. *Was das belanget*, as concerning that. Du. *belang*, propinquus, proximus, affinis.

To belong is thus to reach up to, to touch one, expressing the notion of property by a similar metaphor to the Lat. *attinere*, *pertinere*, to hold to one.

Belt. Icel. *belti* ; Lat. *balteus*.

Bench. See Bank.

To Bend. Icel. *benda* ; AS. *bendan*. Fr. *bander un arc*, to bend a bow ; hence to exert force, *se bander*, to rise against external force ; *bandoir*, a spring.

To *bend* *sails* is to stretch them on the yards of the vessel ; to *bend* *cloth*, to stretch it on a frame, G. *Tuch an einen Rahmen spannen*. For the derivation of the word see Bind.

**Beneath.** See Nether.

**Benefice.**—**Benefactor.**—**Benefit.** Lat. *benefacere*, to do good to one; *benefactor*, one who does good; *benefactum*, Fr. *bienfait*, a good deed, a benefit. The Lat. *beneficium*, a kindness, was in Mid. Lat. applied to an estate granted by the king or other lord to one for life, because it was held by the kindness of the lord. “Villa quam Lupus quondam per beneficium nostrum tenere visus fuit.” “Similiter villa quam ex munificentia nostra ipse Caddono concessimus.” “Quam fidelis Ioseph per nostrum beneficium habere videtur.” The term had been previously applied in the Roman law to estates conferred by the prince upon soldiers and others.—Ducange. The same name was given to estates conferred upon clerical persons for life, for the performance of ecclesiastical services, and in modern times the name of *benefice* is appropriated to signify a piece of church preferment.

**Benison.** Fr. *benisson*, a blessing, from *benir*, to bless, to pronounce happy, to wish well to.

**Bent.** The flower-stalks of grass remaining uneaten in a pasture. Bav. *bimaissen*, *bimpen*, *binssen*, G. *binsen*, rushes. OHG. *pinoz*, *pinuz*.

**To Benum.** See Numb.

**To Bequeath.** To direct the disposition of property after one's death. AS. *beƿeðan*, from *ƿeðan*, to say. See Quoth.

**To Beray.** See Bewray.

**To Bereave.** AS. *reafian*, *bereafian*, to deprive of, to strip. See Reave, Rob.

**Berry.** A small eatable fruit. AS. *beria*; Goth. *basja*; Du. *besje*. Sanscr. *bhakshya*, food, from *bhaksh*, to eat. Hence on the one side Lat. *bacca*, a berry, and on the other Goth. *basya*, G. *Beere*, E. *berry*.—Kühn, Zeitschr. vol. vi. p. 3.

**Berth.** The seamen call a due or proper distance between ships lying at an anchor or under sail a *birth*; also the pro-

per place aboard for the mess to put their chests, &c. in, is called the *birth* of that mess.—Harris in Todd. Convenient ship-room to moor a ship.—Bailey. Probably the original sense is that given by Jamieson—size, bulk, burden.

The bustuous barge yclepit Chimera

Sa huge of *birth* anc cicté semyt sche.—D. V.

Icel. *byrdi*, Dan. *byrde*, a burden, from *bear*. Hence the word might easily have been used to signify room for a ship of such a bulk or burden, and then sea-room generally, as when one speaks of giving an object a wide *berth*, i. e. leaving considerable sea-room for it.

2. A *berth*, in the sense of a place in a ship boarded off for one person to lie in, may be the Icel. *byrda*, arca e lignis compacta, arca grandis.—Andersen. *Repositorium*, arca; shelves, a cupboard—Haldorsen, from *bord*, a board. A shelf would probably be the only *berth* allotted to a seaman in an old Northman's ship. But it may be a secondary application of *berth* in the former sense; viz. room for a man to lie in.

**To Beseech.** Formerly beseek.

His heart is hard that will not meke

When men of mekeness him *beseke*.—Chaucer, R. R.

To seek something from a person, to entreat, solicit. So Lat. *peto*, to seek, and also to entreat, beseech.

**Beseem.**—**Seemly.**—**Beteem.** The verbal element in these words must not be confounded with *seem*, the equivalent of the Fr. *sembler*, It. *sembrare*. It corresponds to the Icel. *sæma*; O. Sw. *sæma*, *tæma*; G. *ziemen*, *geziemen*, Du. *taemen*, *betaemmen*, to be fitting, to befit, become, the initial *s*, *t*, and *z* interchanging, as in Du. *snert*, *taert*, G. *zart*, tender.—Kil.

It was shown under *Become* that the notion of being fitting or suitable is commonly expressed by means of a verb signifying to befall, to happen; what falls in with our taste, wishes, or with the requirements of the case. Now the O. Sw. *tima*, as the AS. *gatiman*, *gatimian*, signifies to happen; whence *time*, the course of events, and not vice versa, as Ihre supposes. Wallon. *atoumer*, to happen, from *toumer*, to fall. It

be doubted whether *timan*, to happen, be not a modification of the same root with the Goth. *quinian*, AS. *cwiman*, &c. It is certain at least that the senses of the two are related, as seen in the Lat. *venire*, to come, *evenire*, to n; and many examples may be shown of the interchange initial *t*w and *k*w or *qw*; as G. *quist*, Du. *twist*, E. *twist*, &c. or branch; G. *quecke*, *zwecken*, E. *squitch*, *twitch*, grass. Du. *quinkelen*, E. *twinkle*; Du. *quetteren*, E. &c.; G. *kunft* (in *zukunft*, the future) for *kumft*, from *m*, to come; *zumft*, *gezumft*, *zunft*, conventus, conveniens, in which the *k* of *kommen*, *venire*, seems ed into a *z*.—Diefenbach in v. *gatiman*. Thus *become*, &c., and the Du. *betaemen*, which are used in precisely the sense, as well as *comely* and *seemly*, would be brought idical relation with each other.

connexion of the E. *teem*, *beteem*, with the Du. *betrouw*, *taema*, is obscured by the verb being used in a caus-sense. To *teem* or *beteem* must be explained to make le, to deem suitable, to vouchsafe, to deign, to afford, as *ignari*, to deign or deem worthy, from *dignus*.

Yet could he not *beteem*

The shape of any other bird than eagle for to seem.

Golding's Ovid in Rich.

the original has *dignetur*.

said he, thou hast confessed and bewrayed all, I could *teem* it to rend pieces.—Dialogue on Witches. Percy Soc. x. 88.

Icel. *tima* is used in the same sense, being translated *dersen*, sumptum facere audeo, by Haldorsen, a se im-e, to bring oneself, to find in one's heart to do a thing, &w it to happen. I could teem it to rend thee in pieces—d find it becoming to rend thee in pieces, or I could let pen to tear thee in pieces.

om. AS. *besem*, *besm*; Pl. D. *bessen*, G. *besen*. AS. *besoms*. In Devonshire the name *bissam* or *bassam* is given heath plant, because used for making besoms, as cony a besom is called *broom*, from being made of broom-

twigs. The proper meaning of the word seems twigs or ~~r—~~  
Du. *brem-bessen*, broom twigs, *scopæ spartiae*.—Biglotton.

**Best.** See Better.

**Bestead.** AS. *stede*, place, position. Hence *stead* is applied to signify the influences arising from relative position. To stand *in stead* of another is to perform the offices due ~~from~~ him; to stand one *in good stead*, or to *bestead* one, is to perform a serviceable office to him.

The dry fish was so new and good as it did very greatly *bestead* us in the whole course of our voyage.—Drake.

On the other hand to be *hard bestead* is to be placed in a position which it is hard to endure.

**To Bestow.** AS. *stow*, a place; to *bestow*, to be-place, to give a place to, to lay out, to exercise on a definite object.

**To Bet.** From *abet*, in the sense of backing, encouraging, supporting the side on which the wager is laid.

Gif thou wilt holden that thou me *bet*  
That I shall wed the maiden fair.—Halliwell.

i. e. what you promised or engaged to me, if you will hold the promise with which you encouraged me.

**Beteem.** See Beseem.

**To Betray.** Lat. *tradere*, to deliver up, then to deliver up what ought to be kept, to deliver up in breach of trust, to betray. It. *tradire*, whence Fr. *trahir*, as *envahir*, from *invadere*. The inflections of Fr. verbs in *ir* with a double *ss*, as *trahissons*, *trahissais*, are commonly rendered in E. by a final *sh*. Thus from *ébahir*, *ébahissais*, *abash*; from *polir*, *polissais*, *polish*, &c. In like manner from *trahir* we formerly had *trash* and *bet rash*, as from *obéir*, *obéissais*, *obeish*.

In the water anon was seen  
His nose, his mouth, his eyen sheen,  
And he thereof was all *abashed*  
His owne shadow had him *betrasched*.—R. R.

In the original—

Et il maintenant s'ebahit  
Car son umbre si le trahit.

Her acquaintance is perillous  
 First soft and after noious,  
 She hath The *trashid* without wene.—R. R.

n t'a trahie. Probably the unusual addition of the particle to a verb imported from the Fr. was caused by the mental resemblance of the word to Du. *bedrieven*, G. *betrügen*, deceive, to cheat, which are from a totally different root. From It. *tradire* is *traditor*, Fr. *traiſtre*, a traitor; and Fr. *trahir*, *trahison*, treachery, treason.

*betraſter*.—*Best*. Goth. *batizo*, *batista*; AS. *betera*, *betest*, better, best. Du. *bat*, *bet*, *baet*, better, more, OE. *bet*,

*ween*.—*Betwixt*. The AS. has *tweoh*, a different form of two, and thence *twegen*, twain. From the former of these forms, *betwuh*, *betweenh*, *betwohhs*, *betweox*, *betwuxi*, by two, middle of two, which may be compared as to form with AS. *amiddes*, amidst, or with *again*, *against*. In like manner from *twain* is formed *between*, in the middle of twain.

The Ile of Man that me clepeth  
 By twene us and Irlonde.—R. G.

*bevel*. Slant, sloped off, awry. Fr. *bureau*, an instrument used like a pair of compasses, for measuring angles. *Bulet*, a square-like instrument having moveable and compasses, or one branch compass and the other straight. Some call it a bevel.—Cotgr.

*beverage*. A drink. Lat. *bibere*, to drink; It. *bevere*, whence *bevio*; Fr. *beurrage*; E. beverage.

*bevy*. It. *beva*, a bevy, as of pheasants.—Florio. Fr. *berée*, a flock, of quails, larks, roebucks, thence applied to a number of ladies especially.

*bewray*. Properly to accuse, and then to point out, to beray. Goth. *crohjan*, to accuse, Fris. *wrogia*, *ruogia*, *wreia*, AS. *vregan*, *vregian*, Sw. *röja*, to accuse, to discover. *ben*.

*bewray* or *beray*, in the sense of dirtying, is explained by

the Fr. *faire caliges*, to bewray or accuse his hose, viz. by the sense of smell. Wallon. *ariier*, to dirty.

**Beyond.** See Yonder.

**Bezel.**—**Basil.** Sp. *bisel*, the basil edge of a plate of looking-glass, which were formerly ornamented with a border ground slanting from the general surface of the glass. When the edge of a joiner's tool is ground away to an angle it is called a *basil* (Halliwell), in Fr. *taillé en biseau*. *Biseau*, a *bise*, *bezling* or *skueing*.—Cotgr.

The proper meaning of the word seems to be a paring, then an edge pared or sliced off, a sloping edge.

Taylet le payn ke est parée,

Les *biseaux* (the paringes) à l'amoyne soyt doné.

Bibelsworth in Nat. Ant. 173.

**To Bezzle.** To drink hard, to tipple. Probably, like *guzzle*, formed from an imitation of the sound made in greedy eating and drinking.

Yes, s'foot I wonder how the inside of a taverne looks now. Oh! when shall I *bizzler*, *bizzler*?—Dekkar in R.

To *bezzle* was then applied to wasting in debauchery.

**Bias.** Fr. *biais*, *bihais*, Cat. *biaz*, Sardin. *biascia*, It. *sbiescio*, Piedm. *sbias*, sloped, slanting; Fr. *biaiser*, Sard. *sbiasciar*, to do something aslant. The It. *bieco*, *sbieco*, from *obliquus*, has a singular resemblance to *sbiescio*, used in precisely the same sense, though such a change of form would be very unusual.

The true origin is probably from the notion of sliding or slipping. It. *sbiagio*, *sliesso*, bending, aslope; *sbisciare*, *bisciare*, *sbrisciare*, *sbrissare*, to creep or crawl sideling, aslope, or in and out, as an eel or a snake, to glide or slip as upon ice; *sbriscio*, *sbrisso*, *sbiscio*, oblique, crooked, winding or crawling in and out, slippery, sliding; *biascio*, bias-wise. Compare *slant*, formerly *sklent*, with W. *ysglentio*, Sw. *slinta*, to slip or slide; *slope* with *slip*.

**To Bib.** Lat. *bibo*, to drink, whence Du. *biberen*, to drink much; *biberer*, bibaculus, a bibber, one who drinks in excess, Fr. *biberon*.

**Bib.** Fr. *baron*, *baviere*, *baverole*, a cloth to prevent a child drivelling over its clothes. *Baver*, to slaver or drivel. See *Beaver*. Fris. *bäbbe*, the mouth. Perhaps the word has once been a bib-cloth.

**Bice.** An inferior blue, OE. *asure-bice* (Early E. misc. Ital. 78); Fr. *bes-azur*, the particle *bes* being often used in composition to signify perversion, inferiority. Prov. *beslei*, reverted belief; *barlume* (for *bis-lume*) weak light; Piedm. *es-anca*, crooked; *ber-laita* (for *bes-laita*), Fr. *petit-lait*, whey; Cat. *bescompte*, miscount; Fr. *bestemps*, foul weather. Dict. Wallon.

**To Bicker.**—**Bickering.** To skirmish, dispute, wrangle. It especially applied in Sc. to a fight with stones, and also signifies the constant motion of weapons and the rapid succession of strokes in a battle or broil, or the noise occasioned by successive strokes, by throwing of stones, or by any rapid motion.—Jamieson. The origin is probably the representation of the sound of a blow with a pointed instrument by the syllable *pick*, whence the frequentative *picker* or *bicker* would represent a succession of such blows. To *bicker* in NE. is explained to clatter, Halliwell. Du. *bickeler*, a stone-hewer or stone-picker; *bickelen*, *bicken*, to hew stone; *bickel*, *bickelsteenken*, a fragment of stone, a chip, explaining the Sc. *bicker* in the sense of throwing stones. *Bickelen*, to start out, is tears from the eyes, from the way in which a chip flies from the pick. Hence Sc. to *bicker*, to move quickly.—Jam.

Ynglis archaris that hardy war and wycht

Amang the Scottis *bykarit* with all their mycht.

Wallace in Jam.

The arrows struck upon them like blows from a stone-cutter's pick.

It must be observed that the word *pick* (equivalent to the modern pitch) was used for the cast of an arrow.

I hold you a grote I *pycke* as farre with an arowe as you.—Palsgrave in Halliwell.

**To Bid.** Two verbs are here confounded, of distinct form in the other Teutonic languages.

1. To Bid in the obsolete sense of to pray.

For far lever he hadde wende

And *bidle* ys mete yf he shulde in a strange lond.—R. G. —

Bidders and beggars are used as synonymous in P. P.

For he that beggeth other biddeth but if he have need

Ile is false and faitor and defraudeth the neede.

In this sense the word is the correlative of Goth. *bidja*  
*bidan*, *bath*, or *bad*, *bedun*; AS. *biddan*, *bæd*, *gebeden*; ~~—~~  
*bitten*, *bat*; Icel. *bidhja*, or, in a reflective form, *beidast*.

2. To Bid in the sense of offering, bringing forwards, pressing on one's notice, and consequently ordering or requiring something to be done. Goth. *bjudan* in *anabjudan*, *faurbjudan*, to command, forbid; AS. *beodan*, *bead*, *geboden*; G. *bieten*, to offer, *verbieten*, to forbid; Du. *bieden*, *porrigere*, offerre, *præbere*, *præstare*.—Kil.

To *bid the banns*, G. *ein paar verlobte aufbieten*, is to bring forwards the announcement of a marriage, to offer it to public notice. *Einem einen guten tag bieten*, to bid one good day, to offer one the wish of a good day. To *bid* one to a dinner is properly the same verb, to propose to one to come to dinner, although it might well be understood in the sense of the other form of the verb, to ask, to pray one to dinner. Analogous expressions are G. *einen vor Gericht bieten*, to summon one before a court of justice; *einen vor sich bieten lassen*, to have one called before him.

With respect to logical pedigree, the meaning of *bid*, in the sense of ask for, pray, may plausibly be derived from Goth. *beidan*, AS. *bidan*, *ahidan*, to look for. To *pray* is merely to make known the fact that we look for or desire the object of our prayers. The Lat. *peto*, *quero*, signifying in the first instance to seek or look for, are also used in the sense of asking for. The Icel. *leita* is used in each sense (Ihre v. Leta), and the Sw. has *leta*, to look for, *anleta*, to solicit, just as the two ideas are expressed in E. by *seek* and *beseech*, for beseech. The Icel. *bidill*, a suitor, from *bidja*, to ask, seems essentially the same word with AS. *bidel*, an attendant or beadle, from *bidan*, to abide or wait on.

**big.** Swollen, bulky. The original spelling seems to be *bug*, which is still used in the N. of England for swollen, proud, towering.

But when her circling nearer down doth pull  
Then gins she swell and waxen *bug* with horn.—More in Richardson.  
*ug* as a Lord.”—Halliwell. “Big-swollen heart.”—Adn. “Big-uddered ewes.”—Pope in R.

The original form of the root is probably seen in the Icel. *a*, a swelling, *bolginn*, *swoln*, from *belyia*, to inflate; E. *bulge*, belly, to swell, *bilge* or *bulge*, the belly of a ship, related to *big* or *bug*, as G. and Gael. *balg*, an entire skin, to E. *bag*. Loss of the *l* gives Dan. *bug*, belly, bulge, bow; *bugne* (answering to Icel. *bolgna*), to bulge, belly, bend. Compare Sp. *buque* with E. *bulk*.

**o Big.** AS. *byggan*, Icel. *byggia*, to build, to inhabit; Sw. *bygga*, to prepare, repair, build, inhabit. A simpler, probably a contracted form is seen in Icel. *bua*, O. Sw. *bo*, to arrange, prepare, cultivate, inhabit; Du. *bouwen*, cultivate, to build; G. *bauen*, to cultivate, to dwell, to do.

**bigarroo.** Fr. *bigarreau*, a kind of cherry, half white, half red, from *bigarré*, motley; *bizarre*, *bigearre*, *bigerre*, fantastical, toyish, humorous, also diversified in colour (having colours oddly assorted).—Cot. It. *bizzarro*, fantastical, giddy-headed, whimsical; *ghiribizzi*, humorous toys, sudden humours, fantastical conceits.—Fl.

A high degree of nervous excitation, whether from actual irritation or mental passion, is manifested by shivering, horlation, and hence the image of shivering (as explained under Caprice) is used to signify a sudden fancy or unreasonable desire, the motives to which not being apparent, the attention of the bystander is directed to the bodily symptoms of the affection.

Hus from It. *brischiare*, to shiver, *brezza*, chillness or shiver, are formed *ribrezzo*, chillness or shivering, also a sudden fit or astonishment, also a skittish or humorous toy; *ribrez-*

*zoso*, startling, trembling, full of astonishment, also *toyi*—~~sh~~ humorous, fantastical, suddenly angry.—Fl. Now in word beginning with *br*, *cr*, &c., the liquid is very apt to be lost, as shown in numerous examples under Cuddle. Thus the It. ~~b~~<sup>a</sup> *sbrisciare* and *sbisciare*, to crawl, and the It. *brezza* is represented in French by a double form, *brise* and *bise*, a chilly wind. We shall therefore not be without the support of strong analogies, if we recognise the radical identity of *ribrezzo* and *bizzarro*, fantastical, passionate.—Altieri.

The root may be traced in some of the G. dialects. Swab. *biz*, anger; *bizzel*, excitation of the palate, eager desire, ~~t~~<sup>a</sup> *izeln*, to tickle the palate, to make one long for, to make uneasy.—Schmid. Swiss. *bitz*, tart, agreeably sharp in taste—Stalder.

**Bight or Bought.** A bend of a shore or of a rope. Icel. *bugt*, a flexure, *buga*, to bend, to curve. AS. *bugan*, *bigean*; G. *biegen*, to bend.

**Bigot.** The beginning of the 13th century saw the sudden rise and maturity of the mendicant orders of St Francis and St Dominic. These admitted into the ranks of their followers, besides the professed monks and nuns, a third class, called the tertiary order, or third order of penitence, consisting both of men and women, who, without necessarily quitting their secular avocations, bound themselves to a strict life and works of charity. The same outburst of religious feeling seems to have led other persons, both men and women, to adopt a similar course of life. They wore a similar dress, and went about reading the Scriptures and practising Christian life, but as they subjected themselves to no regular orders or vows of obedience, they became highly obnoxious to the hierarchy, and underwent much obloquy and persecution. They adopted the grey habit of the Franciscans, and were popularly confounded with the third order of those friars under the names of *Beguini*, *Beghardi*, *Begutte*, *Bizocchi*, *Bizzocari* (in Italian *Beghini*, *Bighini*, *Bighiotti*), all of which are apparently derived from Ital. *bigio*, Venet. *biso*, grey. “*Bizocco*,” says an

author quoted in N. and Q. vol. 9, 560, "sia quasi *bigioco* et *bighotto*, perché i Terziari di S. Francesco si veston di *bigio*." So in France they were called *les petits frères bis* or *bisets*.—Ducange. From *bigio*, grey, was formed *bigello*, the dusky hue of a dark-coloured sheep, and the coarse cloth made from its undyed wool, and this was probably also the meaning of *bighino* or *beguino*, as well as *bizocco*. "E che l'abito *bigio* ovver *beghino* era comune degli nomini di penitenza," where *beghino* evidently implies a description of dress of a similar nature to that designated by the term *bigio*. *Bizzocco* also is mentioned in the fragment of the history of Rome of the 14th century in a way which shows that it must have signified coarse, dark-coloured cloth, such as is used for the dress of the inferior orders, probably from *biso*, the other form of *bigio*. "Per te Tribuno," says one of the nobles to Rienzi, "fora piu convenevole che portassi vestimenta honeste da *bizuoco* che questo pompose," translated by Muratori, "honesti plebeii amictus." It must be remarked that *bizocco* also signifies rude, clownish, rustic, apparently from the dress of rustics being composed of *bizocco*. In the same way Fr. *bureau* is the colour of a brown sheep, and the coarse cloth made from the undyed wool. Hence the OE. *borel*, coarse woollen cloth, and also unlearned common men. In a similar manner from *bigello*, natural grey or sheep's russet, homespun cloth, *bighellone*, a dunce, a blockhead.—Flor. From *bigio* would naturally be formed *bigiutto*, *bighiotte*, and as soon as the radical meaning of the word was obscured, corruption would easily creep in, and hence the variations *bigutta*, *begutta*, *bigotto*, *beghino*, *begardo*.

We find Boniface VIII., in the quotations of Ducange and his continuators, speaking of them as "Nonnulli viri pestiferi qui vulgariter Fraticelli seu fratres de paupere vita, aut *Bi-zochi* sive *Bichini* vel aliis fucatis nominibus nuncupantur." Matthew Paris, with reference to AD. 1243, says, "Eisdem temporibus quidam in Alemannia præcipue se asserentes religiosos in utroque sexu, sed maximè in muliebri, habitum religionis sed levem suscepérunt, continentiam vītō privato

voto profitentes, sub nullius tamen regulâ coarctati, nec adhuc

- ac
- ullo
- claustro
- contenti.

” They were however by no means

- confined
- to
- Italy.

 “Istis ultimis temporibus hypocriticalibus plu—

- rimi
- maximé
- in
- Italiâ
- et
- Alemanniâ
- et
- Provinciæ
- provinciâ,

 ubi tales *Begardi* et *Beguini* vocantur, nolentes jugum subire

- veræ
- obedientiæ
- 
- nec
- servare
- regulam
- aliquam
- ab Ecclesiâ
- approbatam
- sub manu
- pæceptoris
- et ducis
- legitimi,
- vocati

 Fraticelli, alii de paupere vitâ, alii Apostolici, aliqui *Begardi*, qui ortum in Alemannia habuerunt.”—Alvarus Pelagius in *Duc.*

“Secta quedam pestifera illorum qui Beguini vulgariter

- appellantur
- qui
- se
- fratres
- pauperes
- de
- tertio
- ordine
- S. Fran-
- cisci
- communiter
- appellabant.

”—Bernardus Guidonis in *vite Joh. xx.*

“Capellamque seu clusam hujus modi censibus et redditibus pro septem personis religiosis, Beguttis videlicet ordinis S. Augustini dotarint.”—Chart. AD. 1518.

“Beghardus et Beguina et Begutta sunt viri et muliere*tertii ordinis.*”—Breviloquium in *Duc.*

They are described more at large in the Acts of the Council of Treves, AD. 1310. “Item cum quidam sint laici in civitate et provinciâ Trevirensi qui sub pretextu cuiusdam religionis fictæ Beghardos se appellant, cum tabardis et tunicis longis et longis capuciis cum ocio incidentes, ac labores manuum detestantes, conventicula inter se aliquibus temporibus faciunt, sequentia coram simplicibus personis expositores sacrarum scripturarum, nos vitam eorum qui extra religionem approbatam validam mendicantes discurrent, &c.”

“Nonnullæ mulieres sive sorores, Bigutte apud vulgares nuncupatae, absque votorum religionis emissione.”—Chart. A. D. 1499.

From the foregoing extracts it will readily be understood how easily the name, by which these secular aspirants to superior holiness of life were designated, might be taken to express a hypocrite, false pretender to religious feeling.—Tartuffe. Thus we find in It. *bigotto*, *bizocco*, a devotee, a hypo-

**C**rite; Piedmontese *bigot*, *bisoch*, Fr. *bigot*, in the same sense. Sp. *bigardo*, a name given to a person of religion leading a loose life, *bigardia*, deceit, dissimulation; G. *beghart*, gleischner (Frisch), a bigot or hypocrite, a false pretender to honesty or holiness.—Ludwig. “*Bigin*, bigot, superstitious hypocrite.”—Speight in Richardson.

In English the meaning has received a further development, and as persons professing extraordinary zeal for religious views are apt to attribute an overweening importance to their particular tenets, a *bigot* has come to signify a person unreasonably attached to particular opinions, and not having his mind open to any argument in opposition.

**Bight.** See Bought.

**Bilberry.** The fruit of the *vaccinium myrtillus*, while that of *vaccinium uliginosum* is called in the N. of E. *blue-berry*, from the dark colour. Dan. *blaa*, blue; Sw. *blåmand*, a negro. In Danish the names are reversed, as the fruit of the *myrtillus* is called *blaa-bær*, that of the *uliginosum* *bölle-bær*.

The *bilbery*, according to Outzen, is also named from its dark colour, and he gives several examples of an obsolete *bel*, *bely* being used in the sense of black, dark; *bel scedeunit*, *schwarz-beschattet*, black-shadowed; *bel baaren*, beaten black and blue; *bely-bundin*, the black bottoms in which Odin's horses pastured; Dan. *bælg mørk*, pitch dark.—Outzen in v. *bilgjæk*.

**Bilbo.** A slang term for a sword, now obsolete. A Bilboa blade.

**Bilboes.** Among mariners, a punishment at sea when the offender is laid in irons or set in a kind of stocks. Du. *boeyc*, a shackle. Lat. *boja*, Prov. *boia*, O. Fr. *buie*, fetters. *Bojæ*, genus *vinculorum tam ferreæ quam ligneæ*.—Festus in Diez. This leaves the first syllable unaccounted for.

**Bilge.** The belly or swelling side of a ship. See Bulge.

**To Bilk.** To defraud one of expected remuneration; a slang term most likely from an affected pronunciation of *balk*.

**Bill.** 1. An instrument for hewing. G. *beil*, an axe; AS. *bil*,

a sword, axe, weapon ; Sw. *bila*, an axe, *plog-bill*, a plough-share ; Du. *bille*, a stonemason's pick ; *billen den molen-steen*, to pick a millstone.—Kil. W. *bwyell*, an axe, a hatchet. Gael. *buail*, to strike.'

2. The *bill* of a bird may very likely be radically identical with the foregoing. The Du. *bicken* is used both of a bird pecking and of hewing stone with a pick ; *bicken* or *billen den molensteen*. AS. *bile*, the bill of a bird, horn of an animal. In the same way are related Pol. *dziob*, the beak of a bird, *dziobai*, to peck, to job, and *dziobas*, an adze ; Bohem. *top*, a beak, *tipati*, to strike, *topor*, an axe.

**Bill.** 3.—**Billet.** A *bill*, in the sense of a writing, used in legal proceedings, as a *bill* of indictment, *bill* of exchange, *bill* in parliament, is properly a sealed instrument, from M. Lat. *bulla*, a seal. See Bull. A *billet* is the diminutive of this, a short note, the note which appoints a soldier his quarters. Du. *bullet*, *billet*, *inscriptum*, *symbolum*, *syngraphum*.—Kil.

**Billet** 2.—**Billard.** Fr. *billot*, a stick or log of wood cut for fuel, an ingot of gold or silver. *Bille*, an ingot, a young stock of a tree to graft on—Cotgrave; a stick to rest on—Roquefort. Langued. *bilio*, a stick to tighten the cord of a package. Fr. *billard* or *billart*, a short and thick truncheon or cudgel, hence the cudgel in the play at trap ; and a *billard*, or the stick wherewith we touch the ball at billyards. O. Fr. *billard* also signified a man who rests on a stick in walking.—Roquef. *Billette*, a billet of wood ; *billettes d'un espieau*, the cross bars near the head of a boar spear to hinder it from running too far into the animal.

The origin of the term is probably from *bole*, the trunk of a tree, the *o* changing to an *i* to express diminution. A like change takes place in the other sense of *billet* from *bulla*, a seal.

**Billow.** Sw. *bölja*, Dan. *bölge*, Icel. *bylgia*, Du. *bulghe*, *bulghe*, fluctus maris, unda, procella—Kil. from O. Sw. *bulgja*, to swell. Du. *belghen*, AS. *belgan*, *abelgan*, to be angry (i. e. to swell with rage).

The mariner amid the swelling seas  
Who seeth his back with many a *billow* beaten.—Gascoigne in R.

"Had much ado to prevent one from sinking, the *billowe* was so great."—Hackluyt in Do., where we see *billow* not used in the sense of an individual wave, but in that of *swell*.

So in Gr. οἰδμα θαλασσῆς, the swelling of the sea, and in Lat. "tumidi fluctus," "tumens æquor," and the like are commonplaces. See Belly.

**Bin.** **Bing.** The proper meaning is a heap.

Like ants when they do spoile the *bing* of corn.—Surrey in R.

Then as side-boards or walls were added to confine the heap to a smaller space, the word was transferred to a receptacle so constructed for storing corn, wine, &c. Sw. *binge*, a heap, a division in a granary or *bin*. Icel. *bunga*, to swell, to bulge, *bunki*, a heap. Fr. *bigne*, a bump or knob.

The grete *bing* was upbeilded wele  
Of aik trees and fyrren schydys dry.—D. V.

**Gloss.** Mons. *pigo*, acervus. See Bunch.

**To Bind.**—**Bine.**—**Bindweed.** AS. *bindan*, Goth. *bindan*, *band*, *bundun*. This word is I believe derived from the notion of a bunch or lump, expressed by Sw. *bunt*, Dan. *bundt*, G. *bund*, a bunch, truss, bundle, the primary notion of binding being thus to make a bunch of a thing, to fasten it together. In like manner from *knot*, Lat. *nodus*, a knob, I would derive the verb to *knit*, to bind together, as when we speak of one's limbs being firmly knit together. The idea which is expressed in E. by the verb *knit* or *net*, i. e. to form a knotted structure, is rendered in Icel. by *binda*, to bind; *at binda nát*, to knot nets for fish, to net. Lith. *pinnu*, *pinti*, to wreath, to plait. It seems more in accordance with the development of the understanding that the form with the thinner vowel and abstract signification should be derived from that with the broader vowel and concrete signification, than vice versa. Thus I suppose the Gr. δεμω, to build, to be derived from δομος, a house, Lat. *pendere*, to hang, from *pondus*, a weight, the last of these forms being identical with the word which we are treating as the root of *bind*, viz. *bund*, *bundt*, *bunch*. Lith. *pundas*, a

truss, bundle, also a stone weight, a weight of 48 pounds. The original meaning of *pondus* would thus be simply a lump of some heavy material, doubtless a stone. Another form of derivative from the same root is the verb to *bend*, to make into a hump or prominence, in the same way as from *bug* or *bog* a prominence (W. *bogail*, the navel, *boglyn*, boss, knob, knot; Hung. *bog*, knob, knot, bud, bulb), is derived the G. *biegen*, to bow or bend.

Parallel with *bind* and *bend* we have *wind* and *wend* (G. *wenden*, to turn), which may have arisen from the actual change of the initial *b* into a *w*. The Sw. *binda* is G. *winde*, E. *bind-weed*.

The term *bine* or *bind* is applied to the winding or twining stem of climbing plants. Thus we speak of the *hop-bine* for the shoots of hops. The *wood-bine* designates the honeysuckle in England, while *bind-wood*, *bin-wood*, or *ben-wood*, is in Scotland applied to ivy. Here we see the root in the precise form of the Lith. *pinnu*, *pin-ti*, to twine.

**Binnacle.** See Bittacle.

**Birch.** AS. *birce*; Sw. *björk*; Lith. *beržas* (z=Fris. j.) Sanscr. *bhúrja*.

**Bird.** AS. *brid*, the young of birds; *earnes brid*, an eagle's young; G. *brut*, a brood or hatch of young. See *Breed*. We find the use of the word in this original sense as late as Shakespeare.

Being fed by us you used us so  
As that ungentle gull the cuckoo's *bird*  
Useth the sparrow.—H. IV. v. sc. 1.

The proper designation of the feathered creation is in E. *fowl*, which in course of time was specially applied to the gallinaceous tribe as the most important kind of bird for domestic use, and it was perhaps this appropriation of the word which led to the adoption of the name of the young animal as the general designation of the race. A similar transfer of meaning has taken place in the case of *pigeon*, from Ital. *pippione*, *piccione*, properly a young pigeon, and of Fr. *poule*, a

aceous bird, E. *poultry*, from Lat. *pullus*, the young of mal.

**b.** AS. *beorth*, Sw. *börd*, G. *Geburt*, from AS. *beran*, r, to bring forth. See To Bear.

**top.** Lat. *episcopus*, from Gr. επίσκοπος, an overseer, oker. When compared with Fr. *évêque*, it affords a reble proof how utterly unlike the immediate descendants same word in different languages may become. *Epis-*; It. *vescovo*, Fr. *évesque*, *évêque*.

**ion.**—*Bisom*.—*Bisen*.—*Bizeden*. Blind, properly near- d. Du. *bij sien*, propius videre ; *bij siende*, *bij sienigh*, sus et myops, qui nisi propius admota non videt.—Kil.

The part of the bridle which the horse *bites* or holds mouth. AS. *bitol*. Icel. *bitill*, *beitsl*. Sw. *betsel*.

**th.** AS. *bicce* ; Icel. *bikkia*, a little dog, a bitch ; ap- also to other animals, and especially to a small poor G. *betze*, or *petze*, a bitch, in Swabia, a pig ; *petz*, a Fr. *biche*, a hind or female stag. Something of the confusion is seen in G. *hündinn*, a female dog ; *hindinn*, ale stag.

**Bite.** Goth. *beitan*, Icel. *bita*, G. *beissen*.

**tacle** or **Binnacle**. A frame of timber in the steerage of , where the compass stands.—Bailey. Fr. *habitacle*, Sp. *ra*. *Habitacle*, a habitacle, dwelling or abiding place.— In Legrand's Fr. and Flemish dictionary *habitacle* is ined a little lodge (*logement*) near the mizen mast for ilot and steersman. “Nagt huis, 't huisje, 't kompas ”

**ter.** Goth. *beitrs*, Icel. *beitr*, *bitr*, apparently from its ; the tongue.

Peper är bitter och bitar fast.

är is bitter and bites hard.—Hist. Alex. Mag., quoted ire. Applied in Icel. to the sharpness of a weapon. *bitrasta sverd*”—the sharpest sword. When an edge nt we say it will not bite.

a similar manner Gael. *beum*, bite, cut, and *beum*, bitter;

Gr. *πικρός*, bitter, is founded on the root *pik*, used in the designation of sharp and pointed objects.

**Bittern.** A bird of the heron tribe. It. *bittore*; Fr. ~~but~~—*or*; OE. *bittour*. Sp. *bitor*, a rail.

**Bitts.** The *bitts* of the anchor, Fr. *bites*, Sp. *bitas*, are two strong posts standing up on the deck, round which the cable is made fast. Icel. *biti*, a beam in a house or ship, a mast; *bita-höfud*, a bulkhead. Sp. *bitones*, pins of the capstern.

**Bivouac.** The lying out of an army in the open field without shelter. G. *bei-wache*, an additional watch, from *wachen*, to watch, corrupted in Fr. to *bivouac*, from whence we have adopted the term. But we formerly had the word direct from German in a sense nearer the original. *Bivac*, *bihovac*, a night guard performed by the whole army when there is apprehension of danger.—Bailey. Sp. *virac*, town guard to keep order at night; *bivouac*, night guard, small guard-house.—Neumann.

**To Blab.**—**Blabber.**—**Blabber-lip.**—**Blubber-lip.** To *blab*, to talk much, indistinctly, to chatter; then to talk indiscreetly, to let out what should have been concealed.

I haif on me a pair of Lowthian hipps  
Sall fairer Inglis mak and mair perfyte  
Than thou can *blebyr* with thy Carrick lips.

Dunbar in Jamieson.

Why presumest thou so proudly to profecie these things  
And wost no more what thou *blaberest* than Balaam's asse.

Halliwell.

Dan. *blabbre*, to babble, gabble. Pl. D. *blabbern*, G. *plappern*, to speak quick, confusedly, thoughtlessly; Bohem. *bleptati*, to babble, chatter; Lith. *blebberis*, a babbler; Gael. *blabaran*, a stammerer, stutterer, *blabhdach*, babbling, garrulous. All founded on a representation of the sound made by collision of the wet lips in rapid talking, and accordingly we find the same radical syllable employed to signify the sound of something wet or soft falling or striking against anything, and hence to designate the object making such a sound, a lump of anything wet or soft, drop of liquid, bubble, &c.

The Gael. *plab* is used to signify “a soft noise, as of a body falling into water, or water beating gently on the beach ;” *plabraich*, a fluttering noise, a flapping, as of wings ; *plabaraich*, a continued soft sound, as of water gently beating the shore, unintelligible talk ; *plabair*, a babbler.—Armstrong.

Then we have Sc. *blob*, *bleb*, or *blob*, a drop of water, blot of ink, bubble, lump of anything soft, as a large gooseberry, coarse lip.

Wit hung her *blob*, even humour seemed to mourn.—Collins in Halliwell.

Hence a *blabber lip*, *babber-lip* (P. P.), *blubber lip*, a large coarse lip ; Gael. *blob*, *blobach*, blubber lipped ; Pl. D. *flabbe*, a large coarse mouth ; Fris. *babbe*, *bappe*, the chaps.—Outzen. To *blabber* out the tongue, to loll it out.—Halliwell.

The same train of thought is exhibited in Gael. *plub*, a sound is of a stone falling into water, the noise of liquor in a cask, my great and soft unwieldy lump ; and as a verb, to speak articulately and rapidly ; *plubraich*, gurgling, guggling, paddling in the water, a continued noise of agitated water.

The latter word illustrates clearly the formation of the English verb *blubber*, to make a broken incoherent noise n weeping. As a substantive the word *blubber* was used for bubbles, froth, foam, because produced by the agitation of liquids.

That he has seen *blubbers* upon the water of the Allochy grain—but does not know what they were occasioned by. That by *blubbers* he means air-bubbles.—Jamieson.

And at his mouth a *blober* stood of foam.—Chaucer.

Hence applied to any spongy substance, and specially to the spongy tissue filled with oil in which the body of the whale is enveloped.

Cetaceous fishes—whose whole body being encompassed round with a opious fat *blubber*.—Ray in R.

The directly imitative origin of these words, *blob*, *blob*, *blabber*, *blubber*, is further supported by the fact that they are accompanied by a series of parallel forms, differing only in the

final consonant being a dental instead of a labial, and having nearly the same meaning as the foregoing.

The sound of driving rain or of a blow with a wet object is represented in Sc. by the syllable *blad*; a *blad* of weet, a heavy fall of rain; a *bladdy* day, a showery day. "A man may love a haggish that would not have the bag *bladed* in ~~him~~ his teeth."—Sc. proverb. A *blad*, a spot of dirt on the cheek; a large piece of anything, especially of something soft; *bladdads* and *dawds*, large leaves of greens boiled whole. Gael. *blasad*, a mouth, a foul mouth; *bladach*, garrulous, abusive, wide-mouthed; *bladair*, a babbler, synonymous with *plabair*. The OE. *bloderit* is used by Chaucer in the sense of *blubbered*, signifying noisy weeping, deformed by weeping.

She bloderit so and wept, and was so high on mode,  
That unneth she myght speke but other while among  
Wordis of discomfort, and hir hondis wrong.—Beryn. 464.

To *bludder*, *bluther*, to make a noise with the mouth in taking liquid, to make a noise in crying; to *blether*, *blather*, *blader*, to speak indistinctly, to talk nonsensically.—Jameson. Sw. *bladra*, to babble, and *bladra*, as OE. *blubber*, a bubble, blister. Lat. *blatrare*, G. *plaudern*, to babble.

**Black.—Bleak.** The original meaning of the word *black* seems to be pale. "Se mona mid his blacan leohte," the moon with her pale light; "blac-hleor ides," the pale-cheeked maiden. Pol. *blakować*, to lose colour, to fade; Russ. *bleknut*, to fade, to wither. G. *bleich*, Du. *bleek*, pale. Then as a pale complexion takes a bluish tint, the designation has passed on to mark the darker colours of the spectrum, and finally, in E. *black*, a total absence of all colour. The Icel. *blackr* is explained by Andersen, *glacus seu subalbus*; by Haldorsen, *fuscus*, *obscurus*, and in like manner the E. *bleak* is used to signify pale or light coloured, as well as livid or dark coloured. Fr. *blesmir*, to wax pale or *bleaked*.—Hollyband. Haaler, to sunburn, to make *bleak* or *swart* a thing by displaying it in the hot sun.—Cotgr. *Bleak* of colour, pallido, livido. To *bleak* in the sun, imbrunire.—Torriano. Icel. *bleikta*, mun-

are, albare, insolare. Here we see the verb to *bleak*, radically identical with *bleach*, apparently used in a diametrically contrary signification. In the one case the word is applied to things like the living skin, which, on losing their natural colour by exposure to the sun, take a dark tint; on the other, to textures which are rendered white by the same process.

In the North of England *blake* is used in the sense of yellow, applied to butter, cheese, &c. A *blakeling*, a yellow-hammer.—Brockett. “As blake as a paigle (cowslip).”—Ray.

Icel. *blakki*, candor sine macula.—Haldorsen. It. *biucca*, white lead. The similarity in sound and wide variation in meaning of many of these words designating colours are exceedingly puzzling.

**Blackguard.** A name originally given in derision to the lowest class of menials or hangers-on about a court or great household, as scullions, linkboys, and others engaged in dirty work.

A slave that within this twenty years rode with the *Black Guard* in the Duke's carriage (i. e. with the Duke's baggage) mongst spits and dripping-pans.—Webster.

I am degraded from a cook, and I fear that the Devil himself will entertain me but for one of his *blackguard*, and he shall be sure to have his meat burnt.—O. Play in Nares.

The word is well explained in a proclamation of the Board of Green Cloth in 1683, cited in N. and Q., Jan. 7, 1854.

“Whereas of late a sort of vicious idle and masterless boys and rogues, commonly called the Black-guard, with divers other lewd and loose fellows, vagabonds, vagrants, and wandering men and women, do follow the Court to the great dishonour of the same—We do strictly charge all those so called the Blackguard as aforesaid, with all other loose idle masterless men, boys, rogues and wanderers, who have intruded themselves into his Majesty's court and stables, that within the space of 24 hours they depart.”

**Bladder.** AS. *blædre*. Icel. *bladra*, a bubble, blister, bladder; G. *blatter*, a pustule; Bav. *blatter*, bubble, blister, bladder.

Commonly referred to G. *blasen*, O. H. G. *platen* (Adelung), to blow, as from Gr.  $\phi\nu\sigma\alpha\omega$ , to blow,  $\phi\nu\sigma\alpha$ , a bellows, bladder,  $\phi\nu\sigma\alpha\lambda\varsigma$ , a bubble; from Cat. *bufar*, to blow, *bufete*, a blister; from Sw. *blåsa*, to blow, *blåsa*, a bladder, blister, G. *blase*, a bladder, bubble, blister. And doubtless, as far as the meaning is concerned, the derivation is perfectly satisfactory. The form of the word however makes me think it more probable that it is derived in a manner analogous to E. *blabber*, *blubber*, of which the latter is also used to signify a bubble [see *Blubber* under *Blab*], from an imitation of the noise made by the agitation of liquids. *Blether*, a bladder, also to make a great noise.—Halliwell. *Bladder*, *Blather*, *Blether*, chatter, foolish talk; to *bludder*, *bluther*, to blubber, disfigure with weeping; to *bluiter*, to blur, to mix up with water, to make a rumbling noise.—Jamieson. Sw. *blådra*, to babble. It must be observed that the sound of voices is commonly described by means of words expressing in the first instance the agitation of liquids. The G. *waschen*, and Icel. *skola* and *thwætta*, are all used both in the sense of washing and in that of prattling. From the last of these are derived the Sw. *twætta*, to wash, E. *twattle*, *tattle*, *twaddle*, to talk much and idly, and Du. *borrelen*, to bubble, to purl; Fland. *borlen*, to vociferate, to shout.—Kil. In accordance with these analogies, I suppose the word *bladder*, *blather*, *blether*, signifying idle talking, to have been used in the first instance to represent the sound of paddling in water, and thence to have been applied to the bubbles produced by such agitation, then to any inflated pellicle, as a bladder. Perhaps the Sw. *lödra*, E. *lather*, may be evidence of the former use of *blather* in the sense of froth, bubbles.

**Blade.** Icel. *blad*, the leaf of a tree, blade of a sword, or of an oar; G. *blatt*, leaf of a tree, sheet of paper, flap of a coat, &c.; Du. *blad*, a leaf, plate, board. The term is generally applied to anything thin and flat. It may be a modification of the root *flat*, It. *piatto*; Fr. *plat*; Du. G. *plat*; Gr.  $\pi\lambda\alpha\tau\omega\varsigma$ , broad. But perhaps a more definite origin may be

found in the notion of foam, or a mass of bubbles, which we have above endeavoured to indicate as the original signification of *Bladder*. The old Dutch form of the word is *blader*, a leaf, *bladeren*, leaves, branches; G. *blätterig*, leafy. And we have in foam a most complete example of leafy structure.

**Blain.** AS. *blegen*, Dan. *blegne*, Du. *blegne*, Icel. *blina*, a boil, pimple, blister. Perhaps from *blegen*, which Schwenk and Adelung give as an old Swabian form of the G. *blähen*, to blow. Or it may be a pale or discoloured spot. Dan. *bleg*, pale; OHG. *blaken*, macula.—Schilter. AS. *blæco*, pallor, vitiligo.—Lye. Compare E. *blemish*, from Fr. *blesme*, pale, wan, bleak, whitish, dead-coloured.—Cotgr.

**Blame.**—**Blaspheme.** Gr. *βλασφημεῖν*, to speak impiously. Lat. *blasphemare*, to revile, reproach, defame. Hence Ital. *biasimare*, Fr. *blasmer*, and E. *blame*.

Et per consilium eorum ita convenienter tibi respondebo quod cum tecum loquar non credo te me inde *blasphematurum*.—Eadmer. Hist. Novorum, p. 86.

Que quand je parle avec vous je ne crois pas que vous m'en blamiez.

**Blank.**—**Blanch.** Fr. *blanc*, white; *blanchir*, to blanch, to make or become white; *blanc*, *blanque*, a blank ticket, a white or unwritten ticket, a ticket that does not obtain the prize. Hence applied to an occasion on which the result hoped for has not happened. *Blank verse*, verse void of the rhyme to which the ear is accustomed. To *blank*, or *blanch*, to disappoint, to omit, pass over.

Now, Sir, concerning your travels—I suppose you will not *blanch* Paris in your way.—Reliqu. Wott. in R.

The Judges of that time thought it a dangerous thing to admit if's and an's to qualify the words of treason, whereby every man might express his malice and *blanch* his danger.—Bacon in R.

The original root of the word is seen in the G. *blinken*, to shine, to glitter, as Lat. *candidus*, white, from *candere*, to shine, to glow. Dan. *blank*, shining, polished.

**Blanket.** From being made of white woollen cloth. Fr. *blanchet*, a blanket for a bed, also white woollen cloth; *blanchet*, whitish.—Cotgr.

**To Blare.**—**Blatter.**—**Blatant.** To roar, to bellow. Du. *blaer-en*, probably contracted from *bladeren*, as *blader*, *blaere*, a bubble, blister, or as E. *smother*, *smore*, Du. *modder*, *moere*, mud. The present forms then should be classed with *blether*, *blather*, *bladder*, the origin of which has been explained under *Blab*.

She (the ship) roade at peace through his only pains and excellent endance however envy list to *blatter* against him.—Spenser in R.

**Blaternoon**, an empty boaster.—Spenser. Sp. *baladron*, a ~~s~~—  
~~baladrar~~, to bellow, talk loud and much; Du. *balderen*, to ~~t~~—  
bellow, to cry, the place of the liquid being very easily transposed in these imitative verbs.

Du. *blaet*, blatero, ventosus, magniloquus, a boaster; *blaeten*, *blaeteren*, blaterare, stulte loqui, proflare fastum. Hence Spenser's *blatant* beast, the noisy, boasting, ill-speaking beast. Gael. *blore*, a loud noise; *blaodhrach*, *blorach*, clamorous, noisy. Ir. *blaodh*, a shout, *blaodhrach*, brawling, bawling.

**Blast.** A gust of wind. AS. *blæsan*, to blow; *blæst*, a blast. To *blast*, to destroy, to cut off prematurely, as fruit or vegetables struck by a cold or pestilential blast of air.

**Blatant.** See Blare.

**Blaze.** 1. A strong flame. AS. *blase*, *blæse*, *blysa*, a torch, a lamp; *blasere*, an incendiary; Icel. *blossi*, a flame; *blys*, Dan. *blus*, a torch; Du. *blos*, redness; Sw. *brasa*, fire, and, as a verb, to blaze; Sp. *brasa*, Fr. *braise*, live coal; *embraser*, to set on fire. A blaze is so intimately connected with a blast of wind, as to render it extremely probable that the word *blaze*, a flame, is radically identical with AS. *blæsan*, G. *blæsen*, to blow. If the fire were named from the roaring sound which it produces, it is obvious that the designation would be equally appropriate for the blast of wind by which the conflagration is accompanied and kept up, and which, indeed, is the immediate cause of the roaring sound. On the other hand, a con-

nexion may be suspected with Icel. *lys*, light, *lysa*, to shine, as in Pol. *lyska*, *polysk*, *blysk*, a flash, gleam.

2. A white mark on the face of an animal, a white mark on a tree made by stripping off a portion of the bark. In the former of these applications are found Sw. *blesa*, Dan. *bles*, G. *blässe*, Du. *blesse* (Kil.). As Kilian has also *blencke*, macula emicans, a shining spot, probably the signification of a white spot on a dark ground may arise from the notion of shining like a blaze or flame, Sc. *bleis*, *bless*, *bles*.—Jam. It is remarkable, however, that a streak or mark of this nature is frequently designated by the same term with baldness. Thus the Du. *blesse* signifies not only a white streak on the forehead, but a bald forehead.—Kil. Bohem. Pol. *lysy*, bald; *lysina*, a baldpate, a blaze or white streak on the forehead. The E. *bald* is also used, in both senses, as has been observed under that word. Mid. Gr. βαλιος, φαλιος, Bret. *bal*, marked with a blaze; Finn. *paljas*, bald. Bohem. *pleš*, Russ. *pljesch*, baldness, the priestly tonsure; *pljeschina*, a bald spot. Hung. *pázsit*, baldness.

To Blaze.—Blazen. 1. To blow abroad, to spread news, to publish. AS. *blæsan*, Du. *blaesen*, to blow.

Remembering him that love to wide *yblowe*  
Yelt bitter fruit although swete sede be sowe.

Troilus and Cressida, i. 385.

And sain, that through thy medling is *iblowe*  
Your bothe love, ther it was erst not knowe. *Ibid.*

But now, friend Cornelius, sith I have *blasened* his vaunt hearken his  
virtue and worthiness.—Golden Book in R.

Utterers of secrets he from thence debarred,  
Babblers of folly and *blasers* of crime.—F. Q. in R.

Sw. *öron-blåsare*, a whisperer, backbiter. Perhaps the expression of *blazing*, or *blasening*, abroad, was partly derived from the image of blowing a trumpet, as when we speak of trumpeting one's virtues. Du. “op een trompet *blaazen*,” to sound a trumpet.

2. To portray armorial bearings in their proper colours;

whence *Blazonry*, heraldry. Fr. *blason*, a coat of arms, also the scutcheon or shield wherein arms are painted or figured; also *blazon* or the *blazing of arms*.—Cotgr. The origin of this expression has given rise to much discussion, and two theories are proposed, each of much plausibility. First from the E. *blaze*, *blazen*, to proclaim, to trumpet forth, whence the Fr. *blason* used, among other senses, in that of praise, commendation; *blason funebre*, a funeral oration; *blasonner*, to extol, to publish the praises, proclaim the virtues of.—Cotgr. Du. *blasoen*, *thraso*, *gloriosus*, *magniloquus*, also *praeconium*, *laudes* (Kil.). i. e. the matter trumpeted forth or proclaimed by a herald, which would ordinarily consist in the first place of the titles and honours of the party on whose behalf the herald appeared. Then, as the purport of armorial bearings was to typify and represent the honours and titles of the bearer, and to make him known when otherwise concealed by his armour, the term was transferred to the armorial bearings themselves, or to the shield on which they were painted.

The other derivation, which Diez treats as hardly doubtful, is from AS. *blæse*, a torch, a flame, splendour. The term would then be applied to the armorial bearings painted in bright colours on the shield or surcoat, in the same way as we speak of an illuminated MS.—a MS. ornamented with coloured paintings; Fr. *planches illuminées*, coloured prints. Prov. *blezō*, a shield, properly a shield with armorial device: “*blezōs cumbertz de teins e blancs e blaus*,” shields covered with tints of white and blue. Or the word might spring from the same origin by a somewhat different train of thought. The AS. *blæse*, *blase*, is used in the sense of *manifestatio*, *declaratio*.—Lye. Icel. *blaser vid*, visui patet, it is manifest.—Anders. Hence the derivative *blason*, like the synonymous *cognisance* in English, might be used to signify the armorial bearings of an individual, as the device by which he was known or made manifest when completely cased in armour.

To Bleach. To make white. AS. *blaecan*, from *blaec*, pale. Icel. *bleikia*, Du. *blaken*. See Black.

**Bleak.** In a secondary sense *bleak* is used for cold, exposed, from the effect of cold in making the complexion pale and livid. See Black.

**Blæar.** 1. *Blæar-eyed*; having sore inflamed eyes, like one that has long been weeping. Pl. D. *blærren*, to blare or roar, to cry or weep. “He blarrede sinen langen tranen,” he cried till the tears ran down. Hence *blarr-oge* or *bleer-oge*, a crying eye, a red watery eye.

2. The term *blæar*, in the expression “to blæar one’s eye,” to deceive one, is totally different from the foregoing, and seems identical with *blur*, a blot or smear concealing something that had originally been distinct.

He that doeth wickedly, although he professe God in his wordes, yet he doeth not for all that see God truely: for he is seen with most purely scowred eyes of faith, which are *blurred* with the darkness of vices.

Udal in Richardson.

In this sense it agrees with Bav. *plerren*, a blotch; *plerr*, *geplerr*, a mist before the eyes. “Præstigiae, *pler* vor den augen;” “Der Teufel macht ihnen ein eitles *plerr* vor den augen,” the devil makes a vain *blur* before their eyes.—Schmeller. So in P. P.

He blessed them with his bulles and *blered* hure eye.

By a similar metaphor Pol. *tuman* is a cloud, as of dust or mist; *tumanić*, to cast a mist before the eyes, to humbug.

**To Bleat.** An imitative word intended to represent the sound made by sheep or goats. Gr.  $\beta\lambda\eta\chi\alpha\mu\alpha\iota$ , G. *blöken*, to bleat as sheep, or to low as oxen.

**Bleb.** A drop of water, blister. See Blab.

**Bleed.** See Blood.

**Blemish.** A stain in a man’s reputation, a spot, a fault, a disgrace.—Bailey. From the O. Fr. *blesmir*, tâcher, souiller, salir, to spot, to soil.—Roquef. The modern sense of the word *bleme* or *blesme* is pale, wan, bleak, dead-coloured.—Cotgr. *blesmisseure*, *blemissement*, paleness, wanness, bleakness. As AS. *blac* includes the notion of pale and dark, and *wan* itself signifies not only pale but livid or dark of hue, it is probable that

*bleme* was applied to the dark colour of lifeless flesh, and thence to a bruise, a spot, or blemish. The Promptorium has *blemyshen* or *blenschyn*—obfusco.

According to Diez the proper meaning of *blemir* is to bruise or make livid with blows, from Icel. *blámi*, the livid colour of a bruise, livor, *sugillatio*, color *plumbeus*; *bláma*, to become livid. Sw. *blema*, a boil, wheal, pimple; Pol. *plama*, a stain, spot, blot, a blot on one's name or reputation; *plamieć*, *splamieć*, to spot; *splamieć sie*, to stain one's honour or reputation, to disgrace one's name. So in Sw. *fläck*, a spot, blot, stain; *fläck, på ens goda namn*, a spot, a blemish in one's reputation.—Widegren.

**Blench.**—**Blencher.**—**Blancher.** To blench is sometimes used in the sense of blanking one, to make him feel blank, to discomfit, confound him. “Bejaune, a novice, one that's easily *blankt* and hath nought to say when he should speak.”—Cotgr.

For now if ye so shuld have answered him as I have shewed you, though ye shuld have somewhat *blenched* him therewith.—Sir J. More in Richardson.

At other times it is synonymous with *blink*, to wink the eye, shrink from a dazzling light, boggle at something, start back.

What is 't you *blench* at? what would you ask?  
Speak freely.—B. and F. in Nares.

And thus thinkande I stonde still  
Without *blenchinge* of mine eie,  
Right as me thought that I seie  
Of Paradeis the moste joie.—Gower in R.

And now are these but mansbond (i. e. slaves) raskaile of refous—  
For these ne shalle ye *blenk*.—R. B. 115.

Ne speddestu nogt mid thine unwrenche (trick)  
For ich am war and can well *blenche*.

Owl and Nightingale, 170.

To blink the question is to shrink from it, to wink at ~~it~~, avoid looking it in the face.

In the same sense we have *finch*, *quinch*, and *wince* or *wincȝ*,

the fundamental meaning of each of which is rapid vibration, and thence an involuntary start.

To *flinch* is the equivalent of the Du. *flikken*, G. *flinken*, to glitter; *flink*, quick, active; to *quinch*, of Du. *quincken*, micare, motitare—Kil.; while *wince* or *winch* is a modification of *wink*, the vibration of the eyelids.

From the sense of rapid vibration *blend* came to be used for a trick, a movement executed for the purpose of engaging attention, while the agent accomplishes a purpose he is desirous of concealing.

Gif hundes urneth to him-ward (the fox)  
He gengh wel swithe awaiward  
And hoketh pathes swithe narewe  
And haveth mid him his *blenches* yarewe.

Owl and Nightingale, 375.

**I**t is then applied to rags flickering to and fro in the wind for the purpose of frightening birds, by the German hunters named *flindern*, from their flickering or fluttering motion.

**L**yke as the good husbande when he hath sownen his grounde, setteth up *blondes* or *thredes* which some will call shailes, some *blenchars*, or other shewes to feare away byrdes.—Sir T. Elyot in R.

The term seems thence to have been transferred to beaters sent to frighten back the game and drive them in the way of the sportsmen.

**To Blend.** A numerous class of words may be cited, with or without the nasal, representing the sound made by the agitation of liquids. Swab. *blotzen*, to churn, to dash cream up and down with a plunger; Du. *plotzen*, *plonsen*, to fall into water with a sudden noise, to *plunge*. To *blunge* clay, in potters' language, is to mix it up with water to a fluid consistency. Du. *blanssen*, to dabble in water.—Biglotton. Sc. to *bluiter*, to make a rumbling noise, to *bluiter* up with water, to dilute too much; *bluiter*, liquid filth; to *bluther*, *bludder*, to make a noise with the mouth in taking any liquid.—Jam. To *blunder* water, to stir or puddle, to make it thick and muddy.—Halliwell. Of this latter the E. *blend*, AS. *blendian*, Icel.

*blanda*, to mix, seems the simple form, but by no means therefore a previous one in the order of formation, as will be marked in the observations on the origin of the word *Blind*. Sw. *blanda vatn i vin*, to dash wine with water. Afterward applied to the notion of mixing in general, whether the subject matter is wet or dry, although in the latter case the consciousness of the imitative source of the word is wholly lost.

To Bless.—Bliss. AS. *blithe*, joyful, merry, blithe; ~~blith~~, joy, gladness, bliss; *blithsian*, *blissian*, to rejoice, be glad; *bletsian*, to bless, to consecrate; *bletsung*, a blessing. OHG. *blide*, glad, joyful; *blidu*, joy; *Paradises blidnissu*, the joys of Paradise; *bliden*, to rejoice. A similar development has taken place in the Slavonic languages. Russ. *blago*, well; *blagaya*, goods, riches; *blajennii* (Fr. j), blessed, happy; Serv. *blag*, good, sweet; *blago*, money, riches; Pol. *blogi*, blissful, sweet, graceful, lovely; Bohem. *blaze*, happily, fortunately, well; *blahy* (obsolete), happy; *blaziti*, *blahoslaviti* (=bene dicere), to make happy, to pronounce happy, to bless; *blazeny*, *blahoslavery*, blessed, happy; *Blazena*, Beatrix.

From the action of the hand making the sign of the cross while blessing oneself or others, the verb *to bless* is sometimes found in the singular sense of to brandish.

Their burning blades about their heads do *bless*.—F. Q.

Scarce had I laid hands on my truncheon when they *blessed* my shoulders with their pines in such sort, as they wholly deprived me of my sight.—Shelton's Don Quixote in R.

For the same reason a man is said to bless the world with his heels when he is hanged.—Nares.

Blight. A hurt done to corn or trees that makes them look as if they were blasted.—Bailey. Pl. D. *verblekken*, to burn up. “De Sonne het dat Koorn verblekket,” or “Dat Koorn is verblekket,” from *blekken*, to shine, to lighten. Perhaps the notion originally was that it was blasted with lightning. OHG. *bleg*, *blich-fiur*, lightning.—Brem. Wtb. Or it may be from the discoloured faded appearance of the blighted corn. AS. *blec*, pale, livid.

id. Deprived of sight. Goth. *blinds*, Icel. *blindr*, G.

Thence applied to anything which does not fulfil its ent purpose, as a blind entry, an entry which leads to ng; AS. *blind-netel*, a dead nettle, or nettle which does ing; G. *blinde fenster*, — *thüren*, — *taschen*, false windoors, pockets.

*Blind* is something employed to blind one or prevent one seeing, as a window-blind, to prevent one looking through inow.

The origin of the word must be treated in the next e.

**Blind.** A wink, a look, a gleam, glance, moment. AS. *bli*, to glitter, dazzle; G. *blicken*, to shine, to glance, to Du. *blicken*, to glitter; *blick*, a flash, a glance, a wink; ooghen, to wink; *blicksem*, lightening. With the nasal, *blincken*, to shine, to glitter; G. *blinken*, to twinkle, , glitter, and also to wink, as the result of a sudden r.

The sound of *k* before an *s*, as in Du. *blicksem*, readily passes on a *t*, giving G. *blitz*, a flash, glitter, glimpse, lightning; *n*, to flash, glitter, lighten. The insertion of the nasal, the case of *blick* and *blink*, gives *blinzen*, *blinzeln*, to cle, wink, blink.—Küttner. *Blinzler*, a blinkard; *blinz-*, blink-eyed, weak-eyed. Sc. *blent*, a glance; Swiss *len*, a flash of light; Dan. *blende*, to dazzle; Sw. *blund*, ik, a wink of sleep; *blunda*, to shut the eyes. The term passes on to designate the complete privation of sight. *Blindselen*, cæcutire, cæcultare, to be blind, to act like a person.—Kil. G. *blinzel-maus*, or *blinde-kuh*, blind-s-buff.

The origin of *blind* would thus be the figure of blinking r a strong light, and *blink* itself is sometimes used to ex- absence of vision.

To blink the question is to shut one's eyes to it, to make self wilfully blind to it. A horse's *blinkers* are the leather s put before his eyes to prevent his seeing. Nor ought

it to startle us to find the simple form of the word derived from a frequentative, as *blinzen*, *blindseLEN*. For this, I believe, is a much more frequent phenomenon than is commonly thought, and an instance has lately been given in the case of *blend*. Words aiming at the direct representation of natural sounds are apt to appear in the first instance in the frequentative form.

It is remarkable that in addition to the words with an initial *l*, which may be grouped around the Lat. *lux*, light—Fr. *luiser*, to shine; *lustre*, brilliancy; Icel. *lios*, light; A.S. *lig*, a flame, *liget*, lightning; Pol. *lysk*, a flash—two similar classes may be pointed out with an initial *bl* and *gl*. Thus,

With an initial <i>l</i> .	With <i>bl</i> .	With <i>gl</i> .
Lat. <i>lux</i>	Gr. φλόξ, flame	
lucere	φλέγω, to burn	
A.S. <i>lig</i>		
Icel. <i>loga</i>	flame, G. blühen	G. glühen
Dan. <i>lue</i>		E. to glow
G. <i>lohe</i>	blaze	
E. <i>low</i>		
E. to look	G. blicken, to shine, Du. glicken, to shi to look	
	G. blinken, to shine	
Icel. <i>lios</i> , light	Icel. <i>blys</i> , a torch	Ir. <i>glas</i> , light
lysa, to shine	Sc. <i>bleeze</i> , a blaze	Sc. <i>gleis</i> , splendor
Fr. <i>luiser</i> , to shine		A.S. <i>glisian</i> , <i>glisian</i> , to shine
Gr. λευσσω, to see	Icel. <i>blossi</i> , flame	E. gloss
	Dan. <i>blusse</i> , to glow	Sc. <i>gliss</i> , to glance, E. blossom to look
Pol. <i>lysk</i> , a flash	Pol. <i>blysk</i> , a flash	Sc. <i>glisk</i> , a glance
E. lustre	Russ. <i>blistat</i> , to shine	E. glister, glisten
	G. <i>blust</i> , blossom	
	Pl. D. <i>blüse</i> , bleuster, a beacon-fire; bleis- tern, to glisten	

G.	blinzen, blinzeln,	Du.	glinsteren, to twinkle	sparkle
Sc.	blent, a glance	Sc.	glint, a flash, glance	
		Dan.	glindse, to shine	
		E.	glance	
; colour, pect	G. blüthe, a flower	Sc.	gleit, to shine	
en, to blaze	Du. bloeden, to blossom	Icel.	glita, to glitter	
		Du.	gloeden, to burn	
te, fire irons	W. blodau, flowers			
ir, shining, ed, smooth		gloedte, fire irons		
ia, a beam	G. blume, a flower	Sc.	glede, hot coals	
it	G. flimmen, to gleam	Dan.	glindre, to glitter	
us, a winker	Gr. $\beta\lambda\epsilon\pi\omega$ , to see	Sw.	glatt, shining, clean, smooth	
ω, to shine		Du.	glimmen, to burn	
is, a lamp		E.	gleam	
		Dan.	glippe, to wink	
		Du.	glimpen, to blaze	
n, lightning	O. Sw. glimma, glim- ba, to shine; glim- ber, splendour			
	Icel. glampa, to shine, to glitter	Dan.	glimt, a flash	
		E.	glimpse	
	Sc. glevin, to glow ; gliff, a glimpse; to gliffin, to wink			

∴ Du. *blyster*; Lat. *pustula*, *pusula*, a bubble, blis-  
ple. Both the English and the Latin word are from  
m of blowing, expressed by cognate roots, which differ  
the insertion or omission of an *l* after the initial *b*.  
L. *blister* must be referred to AS. *blesan*, to blow,

whence *blast*, *bluster*, to blow in gusts, to puff and be noisy, Bav. *blaustern*, to breathe hard, while Lat. *pustula*, *pustula*, must be classed with forms like Gr. φυεω, to blow, G. *bauen*, *busten*, *pausten*, Sw. *pusta*, to blow, puff, swell.

The *l*, it must be observed, in imitative roots is an exceedingly moveable element, and easily changes its place, or is inserted or omitted. Thus we have *blab* and *babble*, *bubble* and *blubber*, Langud. *blouca* and Fr. *boucler*, to bubble, buckle, *blouquette* and *bouquette*, a little buckle, W. *blisg*, *plisg*, shells, husks, and *pisg*, pods, blisters.

**Blithe.** Goth. *bleiths*, mild, merciful; Icel. *blidhr*, mild, gentle; OHG. *blide*, Du. *blijde*, as in E. blithe, joyful. See Bless.

**To Bloat.**—**Bloated.**—**Bloater.** To *blote*, to swell, also to set a smoking or drying by the fire.—Bailey. Icel. *blautr*, soft, soaked. Sw. *blöt*, Dan. *blöd*, soft. Sw. *blöta*, *lägga i blöt*, to soak, to steep. Hence E. *bloated*, having an unsound swollen look, as if souaked in water. In like manner the Fin. *kostua*, signifying in the first instance to soak, is also used in the sense of swelling; *kostia*, subhumidus, inde humiditate tumidus. Sw. *blötfisk*, fish which is set to soak in water preparatory to cooking, cured fish.—Ihre. When fish under this name was imported into England, it was naturally supposed that the signification of the first element of the word had reference to the process by which it was cured, and hence to *blote* has been supposed to mean to smoke, to cure by smoke.

I have more smoke in my mouth than would *blote* a hundred herrings.—B. and F. in Nares.

You stink like so many *bloat-herrings* newly taken out of the chimney.—B. Jonson, Ibid.

**Blob.**—**Blab.**—**Bleb.** A small globe or bubble of liquid or lump of anything wet and soft; a *blob* of dew; a *blob* of ink, a blot; a blister, a gooseberry. *Blabbit*, blotted, blurred.—Jamieson. From the sound of a drop falling. See Blot.

**Block.** The stem or trunk of a tree.—Bailey. A solid mass

of wood, stone, or the like. Hence, to *block* up the way, to close it with a solid mass. Gael. *bloc*, round, orbicular. Fr. *bloc*, *blot*, a block or log; *en bloc*, in bulk, in the lump or mass, taken altogether. It may be formed like *clot*, *clod*, *blot*, Sc. *blad*, from the sound of a small mass of something soft thrown against the ground. See *Blot*. The primary meaning would thus be a small mass of anything, an unformed mass, as distinguished from things fabricated out of it, the unhewn bole of a tree, any lump or mass of things.

But as the original meaning of Fr. *boucle* or the equivalent *blouque* (Hécart) seems to be a bubble, then anything round and prominent, as a buckle, or as in Prov. *bocla*, *bloca*, the boss of a buckler, perhaps the same figure may lie at the root of *bloc* in the sense of a round unshapen mass. Compare E. *bulk* and Pol. *bulka*, a bubble.

**Blond.** Fr. *blond*, light yellow, straw-coloured, flaxen; also (in hawks or stags) bright tawny or deer-coloured.—Cotgr. Diez suggests that the word may be a nasalised form of Icel. *blaud*, Dan. *blød*, soft, weak, in the sense of a soft tint, a supposition which is apparently supported by the use of the word *blöde* in Austria for a weak, pale tint.—Schmid. It is certain that we have in E. *blunt* a nasalised form of the foregoing root. But it is probably not to this root that *blond* is to be referred, but to the Pol. *blady*, pale, wan, It. *biado* (of which the evidence exists in *biadetto*, bluish, *sbiadare*, to grow pale. See *Blue*), blue, pale; *biavo*, blue, straw-coloured.—Diez, Florio. O. Fr. *blois*, *bloi*, blue; *bloi*, blond, yellow, blue, white.—Roquefort. Prov. *bloi*, *blou*, fair in colour, as the skin or hair. It should be remarked that the Du. *blond* is used in the sense of the livid colour of a bruise as well as in that of flaxen, yellowish; *blond en blaauw slaan*, to beat one black and blue; *blondheid*, couleur livide.—Halma.

**Blood.—Bleed.** Du. *bloed*, G. *blut*. Doubtless named for the same reason as Du. *bloedsel*, prov. E. *blooth*, G. *blüthe*, a flower, from the bright colour which these objects exhibit, from G. *blühen*, to glow. Both *blut* and *blüthe* are written

*bluat* by Otfried, and *blühen* is used in the Swabian dialect in the sense of *bleed*.—Schmid. *Erploten*, to be red with rage.—Schilter. See Blow. 2.

**Bloom.**—**Blossom.** See Blow. 2.

**Blot.**—**Blotch.** The word *blot* arises from an attempt to represent the sound of a drop of liquid or portion of something wet or soft falling on the ground. Finn. *plattā*, leviter ferio, sclopum edo surdum, to strike with a sound such as that which the Germans represent by the syllable *Klatsch!* *Platti*, a spot, blot, or such a sound as that just mentioned. Prov. Dan. *blat*, *blatte*, a small portion of anything wet; *en blat vand, sharn*, a drop of water or filth; *bleck-blalte*, a blot of ink; *koblatt* (Sw. *ko-bladde*), a cowdung; *blatte*, to fall down, throw down. The Sc. *blad* represents the noise of a blow, especially a blow with something soft; a "*blad o' weet*," a heavy fall of rain; a *blad*, a lump of anything soft, a dirty spot on the cheek.—Jamieson. Then as a lump of something wet thrown on the ground spreads itself flat, Fr. *se blottir*, to squat or lie close. *Blotter*, to blot; *blotte, bloutre*, a lump, clod.—Cotgr. Dan. *plet*, a blot, spot; *pletter i solen*, spots in the sun; E. *plot* of land, a spot or small portion of land; G. *plotz*, a blow or the sound of it; *platzen, platschen*, as Sc. *blad*, to sound like a blow, to splash; *platz-regen*, a heavy fall of rain; *blätz*, a spot, a blot—Schwenck. E. *blatch*, to spot or blot.

If no man can like to be smutted and *blatched* in his face, let us learn much more to detest the spots and blots of the soul.—Harmar in R.

**Blotch-paper.** blotting paper.—Halliwell. Swab. *blatsche*, prov. E. a *blanch*, a blotch of pustules run together. Du. *blutsen*, to strike; *bluts koorts*, the spotted fever.—Kil.

But we may arrive at *blatch* or *blotch* from the same fundamental source by a somewhat different connexion. In these imitative roots a final *t* and *k* interchange very frequently, as well as an initial *bl* or *pl*, and *gl*, *kl*. Thus we find Du. *placke, plecke, rlecke*, Sax. *bleck*, a blot, stain, spot of ground; *plack-*

*terwer*, a dauber; *placke*, a blow; *plack-papier*, blotting paper.—*Kil.* AS. *blæco*, *bleethe*, vitiligo, a discoloured spot on the skin, a *bloach*, *blatch*, *blotch*.

Parallel with the foregoing, but with an initial *kl* instead of *bl*, *pl*, we have Du. *kladde*, a blot, spot, blemish; *klad-papier*, blotting paper, waste paper; *klad-boeck*, Sw. *kladd*, a memorandum book, explaining Jamieson's *blad*, a portfolio; G. *kleck*, a blot, blur, spot; *klecken*, to blot, daub, scribble; *kleck-papier*, *kleck-buch*, blotting paper, memorandum book. To the latter form the Sc. *clatch* corresponds as *bloach* or *blatch* to Du. Kilian's *bleck*, *plack*. A *clatch* of lime, as much as is thrown from a trowel in a wall; to *clatch*, to daub with lime.—*Jam.*

**Blot at Backgammon.** See Backgammon.

**To Blow.** 1. AS. *blawan*, to blow, to breathe; G. *blähen*, to puff up, to inflate, a parallel form with *blasen*, to blow. In like manner Lat. *fla-re*, to blow, corresponds with Sw. *flåsa*, to puff, to breathe hard.

**To Blow.** 2. **Bloom.**—**Blossom.**—**Blowze.**—**Blush.** To come into flower, to show flower. The primary sense is to shine, to exhibit bright colours, to glow. Du. *bloeden*, *bloeyen*, *bloemen*, *florere*.—*Kil.* G. *blühen*, to shine with bright colours, to blossom, to flourish. We have before observed (under *Blink*) that the root signifying light and the connected ideas is developed in a threefold form, with a simple *l* as initial, or with *bl*, *gl*. With the former we have AS. *lig*, a flame, Icel. *loga*, Dan. *lue*, G. *lohe*, OE. and Sc. *low*, a flame, a blaze. With an initial *bl*, OHG. *pluhon*, to flame, *erpluhites*, exar-sisti, *bluh*, a flower.—*Schmid*.

The passage to forms with a final *s* is seen in Lat. *lucere*, Fr. *luiser*, to shine, whence a numerous class of related forms. Icel. *lios*, Dan. *lys*, light; Icel. *lysa*, to shine, and with an initial *bl*, Icel. *blys*, AS. *blysa*, Dan. *blus*, a torch. Du. *blose*, rubor, purpurissum, the redness of the cheeks, whence E. **Blowze**. “A girl whose face looks red by running abroad in the wind and weather is called a *blowze*, and said to have a

*blowzing colour.*"—Kennet in Halliwell. "To be in a *blosze*, to look red from heat."—Halliwell. Du. *blosaerd*, a red-cheeked person. Dan. *blusse*, to blaze, to flame, *blusse i ansigtet*, to glow in the face, to blush, in which sense the Du. *blosen* is also used. Pl. D. *blüsc, bleuster*, a beacon fire; *Nord-blüse*, the Northern lights; *bleustern, bleistern*, to shine, to glitter; *de Bakken bleustert*, the cheeks glow.—Brem. Wort. Swab. *bluh, blut, blust*, a flower, the part of a plant that exhibits glowing brilliant colours.—Schmid. Then with a derivative *m*, AS. *blosm, blosm*, Du. *blosem*, a blossom.

Again corresponding to Icel. *liomi*, splendour, AS. *leoma*, a beam of light, the form with an initial *bl* gives E. *bloom*, originally to shine, to gleam.—Jamieson.

The sone wes brycht and schynand clere  
And armouris that burnyst were  
Swa *blomyt* with the sonnys beme  
That all the land was in a leme.—Barbour.

And he himself in broun sanguine wele dicht  
Above his uncouth armour *blomand* bricht.—D. V.

It is then applied to the bright colour of the healthy cheek, the lumen purpureum juvenæ; to the delicate tint on certain fruits, and generally through the Gothic tongues furnishes the designation of a flower, for the reason above mentioned. Icel. *blómi, blomstr*, Du. *bloeme, bloemsel*, G. *blume*, E. *bloom*, flower.

**Blow.** We are in some doubt of the origin of this word. It comes very near Gr.  $\pi\lambda\eta\gamma\eta$ , a stroke, from  $\pi\lambda\eta\sigma\sigma\omega$ , to strike; Lat. *plaga*, a blow, a stroke, Goth. *bliggran*, OHG. *bliuwan*, to strike, Swab. *bläuen*, to strike, to throw. On the other hand, it may be named from the livid mark produced by a blow on the body. Du. *blaeuw*, blue, livid; *blaeuwe ooghe*, Fris. *en blau ach*, a black eye; Du. *blaeuwen, blowen*, to strike; *blauwel*, a beater.—Kil. Pl. D. *blawels*, livid marks. Fris. *blodelsa and blawelsa*, wound and bruise. "Si quis alium ad sanguinis effusionem vel livorem vulgo *blawe* dictum læserit." "Ad livorem et sanguinem, quod *bloot et blawe* dicimus."—

Hamburg Archives, A. D. 1292, in Brem. Wort. “Nis hir nau-  
der blaw ni blodelsa,” there is here neither bruise nor wound.

—Wiarda. *Bläuen*, blau schlagen.—Brem. Wort. From  
the sense of striking that of casting or throwing might be a  
secondary application, as in Swab. *bläuen*.

O. Fr. *blau*, coup, tache; meurtrissure—Roquefort, a blow,  
a bruise. Du. *placke*, macula, labes, a blot, spot; *placke ran-*  
*slægen*, ictus, a bruise.—Biglotton.

**Blubber.**—**Bluther.** These words seem directly formed by imitation, and are intended to represent the noise made by a mixture of air and liquid shaken together, or spluttering out together, whence the sense of bubble, froth, foam. “The water *blubbers* up.”—Baker Northamptonshire Gl. “*Blobre* upon water, bouteillis.”—Palsgr.

And at his mouth a *blubber* stode of fome.—Chaucer.

Hence the modern application to the coating of fat with which the whale is enveloped, consisting of a network or frothy structure of vessels filled with oil.

Cetaceous fishes—whose whole body being encompassed with a copious fat blubber, which doth the same thing to them that clothes do to us.—Ray in Richardson.

**Bohem.** *blubončiti*, to bubble up.

At the present day the ordinary application of the verb *to blubber* is to weep in a noisy manner, making an incoherent noise with the mouth, and thence to disfigure the face with weeping.

Her swollen eyes were much disfigured

And her fair face with teares was foully blubbered.—F. Q.

In the same way *to bludder* or *bluther*, to make a noise with the mouth in taking any liquid (Jam.), is used in the sense of blubbering or weeping.

Heraclitus if he had seen

He would have *bluthered* out his een.—Cleland in Jam.

Her sweet *bloderit* face.—Chaucer.

**Blue.** OHG. *blao, blaw*; It. *biavo*, Prov. *blau*, fem. *blata*.

Notwithstanding the little apparent resemblance, I have little doubt in identifying the foregoing with W. *glas*, blue, green, grey, pale; Gael. *glas*, pale, wan. The interchange of an initial *gl*, *bl*, or *gr*, *br*, is very frequent. We may cite for example G. *glühen, blühen*, E. *glow, blow*; Gr. γληχων, βληχων, a herb; Gr. βαλανος, Lat. *glans*; Ir. *glaodh* and *blaodh*, a shout; *glagaireachd* and *blagaireachd*, a blast, boasting; Bret. *bruk*, W. *grug*, heath. We thus identify the Celtic *glas* with G. *blass*, pale; O. Fr. *bloes, blois, blos*, blue; *blazir*, to make blue, and thence, to fade, to spot, to bruise—Roquef.; Langued. *blazi*, faded, withered, bruised; Prov. *blezir*, to fade, grow pale, dirty—Raynouard. The usual interchange of a final *z* and *d* connects these with Pol. *blady*, pale, wan, *blednieć*, to fade; It. *biado*, blue, pale, the evidence of which is seen in *biadetto*, blueish, and *sbiadare*, to become pale or wan.—Flor. Hence we pass to Prov. *blahir*, to become pale or livid, in the same way as from It. *tradire*, to Fr. *trahir*. The change from a medial *d* to *r* is still more familiar. We find accordingly It. *sbiavare*, as well as *sbiadare*, to become pale, and *biavo* (Diez), as well as *biado*, blue. The Romance *blave* is moreover, like the Celtic *glas*, applied to green as well as blue. *Blavoyer*, verdoyer, devenir vert; *blavoie*, verdure, herbe.—Roquefort.

Hence we may explain the origin of the It. *biada, biava*, corn, originally growing corn, from the brilliant green of the young corn in the spring, contrasted with the brown tint of the uncultivated country. “*Biada, tutte le semente ancora in erba.*”—Altieri. The gradual change of colour in the growing plant from a bright green to the yellow tint of the reaped corn (still designated by the term *biada*) may perhaps explain the singular vacillation in the meaning of the It. *biavo*, which is rendered by Florio, pale straw-coloured. It is remarkable however that the E. *blake* (identical with AS. *blac*, G. *bleich*, pale) is provincially used in the sense of yellow. *As blake as a paigle*, as yellow as a cowslip.

Toward Aurora a-morwe as I gan wake  
 A fildefare ful eerly tok hir flihte  
 To fore my study sang with her fetheris *blake*.

Lydgate, in Percy Soc. x. 156.

**Fieldfare**, AS. *fealo-for*, from *fealo*, yellow.

The Du. *blond* is also applied to the livid colour of a bruise, as well as the yellowish colour of the hair. O. Fr. *bloï*, blond, *jaune*, bleu et blanc.—Roquefort. Thus it becomes difficult to separate Mid. Lat. *blarus*, blue, from the Lat. *flarus*, yellow, Bohem. *plawy*, yellowish red, Pol. *plowy*, pale yellow, discoloured (*plowiet*, to grow yellow, to lose colour, to fade), G. *falb*, and E. *fallow*, fawn-coloured, reddish yellow.

**Bluff**. Du. *blaf*, planus, æquus et amplus, superficie plana, non rotundata; *blaf aensight facies plana et ampla*, a bluff countenance; *blaf van voorhooft*, fronto, having a bluff forehead, a forehead not sloping but rising straight up.—Kil. So a bluff shore is opposed to a sloping shore. *Blaffart*, a plain coin without image or superscription.—Kil. A *bluff* manner, a plain unornamented manner.

The word is probably derived in the first instance from the sound of something falling flat upon the ground. Du. *ploffen*, to fall suddenly on the ground, to plump into the water.—Halma.

It then signifies something done at once, and not introduced by degrees or ceremonious preparations; a shore abruptly rising, or an abrupt manner.

In like manner from an imitation of the same sound by the syllable *plomp*, Du. *plomp*, abrupt, rustic, blunt. See Blunt.

**Blunder**. The original meaning of *blunder* seems to be to dabble in water, from an imitation of the sound. It is a nasal form of such words as *blotter*, *blutter*, *bluiter*, all representing the agitation of liquids, and then generally idle talk. Dan. *pludder*, earth and water mixed together, puddle, idle talk; *pluddre*, to dabble in the mud, to puddle, mix up turf and water. Then with the nasal, to *blunder* water, to stir or puddle, to make water thick and muddy; and metaphorically, *blunder*, confusion, trouble.—Halliwell.

To shuffle and digress so as by any means whatever to *blunder* an adversary.—Ditton in Richardson.

Analogous forms are Du. *blanssen*, in 't water dobbelen, to dabble—Biglotton; E. to *blunge* clay, to mix it up with water.—Halliwell.

To *blunder* is then, for the same reason as the synonymous *dabble*, used for the work of an unskilful performer. *Blunderer* or *blunt worker*, hebefactor.—Promptm.

What *blunderer* is yonder that playeth diddil,  
He findeth false measures out of his fond fiddil.

Skelton in R.

Hence a *blunder*, an ill-done job, a mistake.

Like drunken sots about the street we roam :  
Well knows the sot he has a certain home,  
Yet knows not how to find the uncertain place,  
And *blunders* on and staggers every pace.—Dryden in R.

The word is here synonymous with *flounder*, the original meaning of which is, like Du. *flodderen* (Weiland), to work in mud or water. To *blunder* out a speech, to bring it out hastily with a spluttering noise. G. *herauspoltern* or *herausplatzen*, to blurt or blunder out something.—Küttner.

See Blurt, Blunt, Bodge.

**Blunderbuss.** Primarily a man who blunders in his work, does it in a boisterous, violent way; subsequently applied to a short, wide-mouthed, noisy kind of gun.

Pl. D. *buller-bak*, *buller-jaan*, Sw. *buller-bas*, a blustering fellow; G. *polter-hans*, one who performs his business with much noise, bawling, and bustle; *polterer*, a blunderbuss, blunderhead, a boisterous violent man.—Küttner. From G. *bullern*, *poltern*, to make a noise. The Du. has *donder-bus*, a blunderbuss, from the loud report; *bus*, a fire-arm.—Halma.

**Blanket.** A light blue colour. Pol. *blekit*, azure, blue. Probably radically identical with E. *bleak*, pale, wan, as the senses of paleness and blue colour very generally run into each other.

**Blunt.** Before attempting to explain the formation of the

**word**, it will be well to point out a sense, so different from that in which it is ordinarily used, that is not easy to discover the connexion. *Bare and blunt*, naked, void.

It chaunst a sort of merchants which were wont  
To skim those coasts for bondmen there to buy—  
Arrived in this isle though *bare and blunt*  
To inquire for slaves.—F. Q.

The large plains—  
Stude *blunt* of beistis and of treis *bare*.—D. V.

A modification of the same root, without the nasal, appears with the same meaning in Swiss *blutt*, naked, bare, unfecked; Sw. *blott*, G. *bloss*, It. *biotto*, *biosso*, naked, poor; Sc. *blout*, *blait*.

Woddis, forestis, with naked bewis *blout*  
Stude strippit of thare wede in every hout.—D. V.

The *blait* body, the naked body.—Jamieson. The two senses are also united in Gael. *maol*, bald, without horns, blunt, edgeless, pointless, bare, without foliage, foolish, silly. *Maoilach*, to make bare or blunt.

Now the Swiss *bluntsch*, *blunsch*, is used to represent the sound which is imitated in English and other languages by the syllable *plump*, viz. the sound of a round heavy body falling into the water; *bluntschen*, to make a noise of such a nature, to plump into the water.—Stalder. A similar sound is represented by the syllables *plotz*, *plutz*—Küttner; whence Du. *plotsen*, *plonsen*, *plompen*, to fall into the water; G. *platz-regen*, a pelting shower of rain. We have then the expressions, *mit etwas heraus-platzen*, or *heraus plumpen*, to *blunt* a thing out, to blurt, blunder, or blab out a thing—Küttner; to bring it suddenly out, like a thing thrown down with a noise, such as that represented by the syllables *bluntsch*, *plotz*, *plump*; to plump out with it. Swab. *platzen*, to throw a thing violently down.

Peradventure it were good rather to keep in good silence thyself than *blunt* forth rudely.—Sir T. More in Richardson.

The term *blunt* is then applied to things done suddenly, without preparation.

Fathers are

Won by degrees, not *bluntly* as our masters  
Or wronged friends are.—Ford in R.

A *blunt* manner is an unpolished, unceremonious manner, exactly corresponding to the G. *plump*. *Plump mit etwas umgehen*, to handle a thing *bluntly*, awkwardly, rudely.—Küttner.

It is from this notion of suddenness, absence of preparation, that the sense of bare, naked, seems to be derived. To speak bluntly is to tell the *naked truth*, Sw. *blotta sanningen*. The syllables *blot*, *blunt*, *plump*, and the like, represent the sound not only of a thing falling into the water, but of something soft thrown on the ground, as Sw. *plump*, a blot, Dan. *pludse*, to plump down, Prov. Dan. *blatte*, to fall down, fling down; *blat*, a portion of something wet, as cow-dung.—Molbech. Then as a wet lump lies where it is thrown, it is taken as the type of everything inactive, dull, heavy, insensible, and these qualities are expressed by both modifications of the root, with or without the nasal, as in E. *blunt*, Sc. *blait*, dull, sheepish.

Then cometh indevotion, through which a man is so *blont*, and hath swiche languor in his soul, that he may neither rede ne sing in holy chirche.

Chaucer, in Richardson.

We Phenicianis nane sa *blait* breistis has.—D. V.

Non obtusa adeo gestamus pectora Poeni.

Sc. *Blaitie-bum*, a simpleton, stupid fellow, and in the same sense, a *bluntie*. Du. *blutten*, homo stolidus, obtusus, inanis.—Kil.

“A blade reason” is used by Pierce Plowman for a pointless, ineffectual reason. Thus we are brought to what is now the most ordinary meaning of the word *blunt*, viz. the absence of sharpness, the natural connexion of which with the qualities above mentioned is shown by the use of the Latin *obtusus* in the foregoing passages. An active intelligent lad is said to be sharp, and it is the converse of this metaphor,

when we speak of a knife which will not cut as a blunt knife. The word *dull*, it will be observed, is used in both senses, of a knife which will not cut, and an unintelligent, inactive person. Swiss *bluntschi*, a thick and plump person.—Stalder.

It will be seen that the G. *plump*, respecting the origin of which we cannot doubt, is used in most of the senses for which we have above been attempting to account. *Plump*, rough, unwrought, heavy, clumsy, massive, thick, and, figuratively, clownish, raw, unpolished, rude, heavy, dull, blockish, awkward. — Küttnér. *Plomp*, hebes, obtusus, stupidus, *plumbeus*, ang. *blunt*.—Kil.

In like manner from the sound of a lump thrown on the ground, imitated by the syllable *bot*, is formed Du. *bot*, *botte*, a blow; *bot-voet*, a club foot; *bot*, *plump*, sudden, blunt, dull, stupid, rude, flat. *Bot zeggen*, to say bluntly.—Halma.

**Blur.** A smear, a blot. Bav. *plerren*, a blotch, discoloured spot, especially on the skin.—Schmeller. As the Du. has *blader*, *blaere*, a bladder; *ader*, *aere*, an ear of corn, and the E. to *slubber* or *slur* over a thing, it is probable that *blur* may be from *bludder*, *bluther*, *blubber*, to make a noise with the mouth, disfigure with crying—Jam.; *bluter*, to blot, to dirty, to blubber.—Halliwell.

The Sp. *borrar*, to blot, to efface; *borron*, a blot, a rough sketch; *boroso*, botched, bungled; seem related to the E. word through an elision of the *l*, as in G. *blasen* and *bausen*, to blow; Du. *blaffen*, *baffen*, to bark; E. *sprint* and *splirt*, blotch and botch, &c.

: **To Blurt.** To bring out suddenly with an explosive sound of the mouth. Sc. a *blirt* of greeting, a burst of tears.—Jamieson. Related to *blutter*, *bludder*, as *sprint* to *splutter*. **To splirt**, to spurt out.—Halliwell. It. *boccheggiare*, to make mouths, or *blurt* with one's mouth; *chicchere*, a flurt with one's fingers, or *blurt* with one's mouth.—Florio.

**Blush.** See Blow, 2.

**Bluster.** To blow in puffs, blow violently, swagger. An augmentative from *blast*. Bav. *blasten*, *blaustern*, to snuff, to be out of temper.—Schmeller.

**Boa.** A large snake. It. *boa, bora*, any filthy mud, mire, puddle, or bog; also a certain venomous serpent that lives in the mud, and swimmeth very well, and grows to a great bigness.—Florio.

**Boar.** AS. *bar*, Du. *beer*. As the AS. has also *eafor*, and Du. *ever-swin*, it is probable that *boar* has no radical identity with G. *eber*, Lat. *aper*.

**Board.** Du. *berd*, G. *brett*, a board or plank. AS. *bord*, an edge, table, margin, Du. *boord*, a margin, edge, border. Fr. *bord*, edge, margin. Icel. *bord*, a border, outward edge, board, table, whence *bord-vidr*, literally edge-wood, i.e. planks or boards.

Med endilöngum bænum var umbuiz à húsum uppi, reistr upp *bord* eindum utanverdom thaukom sva sem viggyrdlat væri.—Sverris Saga, c. 156.

Along the town preparations were made up on the houses, planks raised up outside the roofs, like the parapets (*gyrdil*, war-girdle) raised on board a ship in a naval engagement.

**Boast.** To talk big, to puff oneself, to use inflated language, to threaten.

Sche wald nocht tell for *bost* nor yet reward.—Wallace.

Turnus thare duke reulis the middil oist  
With glave in hand maid awful fere and *boist*.—D. V. in Jam.

The act of puffing and snorting is the natural expression of pride or anger. G. *bausen*, *pausen*, *pausten*, to blow, to swell the cheeks. *Vor hoffart pausten*, to be puffed up with pride. *Baus-back*, having puffed up cheeks; *baus-backige reden*, pompous language. Dan. *puste*, Pl. D. *puosten*, Fria. *poesten*, to blow. In a similar way *poffen*, to blow, to swell, proflare fastum, fumos jactare, efflare inanes glorias, grande loqui; *Poffer*, jactator, thraso, miles glorioseus, arrogans, ventosus.—Kil.

**Boat.** AS. *bát*, Du. *boot*. It. *batello*, Fr. *bateau*, Icel. *bátr*, W. *bâd*, Gael. *bâta*. It seems the same word with *back*, a wide open vessel. Bret. *bag, bak*, a boat, whence Fr. *bac*, a ferryboat.

**To Bob.**—**Bobbin.** To move quickly up and down, or backwards and forwards, to dangle; whence *bob*, a dangling object, a small lump, a short thick body, an end or stump; also a quick turn, whence, *to bob*, to cheat, in the same way that *to diddle* signifies deceiving one by rapid tricks. Gael. *babag*, a tassel, fringe, cluster; *baban*, a tassel, short pieces of thread. From the last must be explained Fr. *bobine*, E. *bobbin*, a ball of thread wrapped round a little piece of wood, a little mob hanging by a piece of thread. “Pull the *bobbin*, my *ear*, and the latch will fly up.”—Red Riding-hood.

**To Bode.** To portend good or bad. AS. *bod*, *gebod*, a command, precept, message; *boda*, a messenger; *bodian*, to deliver a message, to make an announcement.—See Bid.

**To Bodge.** To make bad work, to fail.

With this we charged again; but out alas!  
We *bodged* again as I have seen a swan,  
With bootless labour swim against the tide,  
And spend her strength with over-matching waves.—H. VI.

The sound of a blow with a wet or flat body is represented in G. by the syllable *patsch*; whence *patschen*, to smack, to dab or paddle; *patsche*, a puddle, mire, mud. Now unskilful action is constantly represented by the idea of *dabbling*; *einen patsch thun*, to commit a blunder, to fail, to *bodge*. “Hast scho’ wide’ *patscht*?” Have you failed again? “Etwas auspatschen,” to blurt a thing out.—Schmeller.

**Bodice.** A woman’s stays; formerly bodies, from fitting close to the body, as Fr. *corset* from *corps*. “A woman’s bodies, or a pair of bodies, corset, corpset.”—Sherwood’s Dict.

Thy *bodies* bolstred out with bumbast and with bagges.—Gascoigne in R.

i. e. thy bodice stuffed out with cotton.

**Bodkin.** A small instrument for pricking, a dagger or large blunt needle. Lith. *badyti*, to stick, thrust with something pointed, as a horn, needle, bayonet; Bohem. *bod*, a prick, stitch; *bodak*, a prickle, point, bayonet; *bodnu, busti*, to prick. Russ. *bodetz*, a spur, *bodilo*, a sting; *bodat*, to butt, strike with

the horns. French *bouter*, to thrust, and E. *butt*, to push with the horns, exhibit another modification of the root.

**Body.** AS. *bodig*, Gael. *bodhag*. It seems the same word with the G. *bottich*, a cask, the two being spelt without material difference in the authorities quoted by Schmeller; *bot-tig*, *potig*, *potacha*, a cask; *bottich*, *bodi*, the body of a shift; *potahha*, *potacha*, bodies, corpses; *pottich*, *botich*, a body. In like manner E. *trunk* and G. *rumpf* signify a hollow case as well as the body of an animal. We speak of the *barrel* of a horse, meaning the round part of his body. The Sp. *barriga*, the belly, is identical with Fr. *barrique*, a cask.

The signification of the root *bot*, of which the E. *body* and G. *bottich* are derivatives, is a lump, the thick part of anything, anything protuberant, swelling, hollow. W. *bot*, a round body; *both*, the boss of a buckler, nave of a wheel, *bothog*, round, rounded; Wallon. *bodé*, *rabodé*, thick-set, stumpy; *bodene*, belly, calf of the leg.—Grandg.

The primary sense of *body* is then the thick round part of the living frame, as distinguished from the limbs or lesser divisions; then the whole material frame, as distinguished from the sentient principle by which it is animated. In like manner from *bol*, signifying anything spherical or round, E. *bole*, the stem of a tree; Icel. *bolr*, the trunk of the animal body, or stem of a tree, body of a shirt; Lap. *boll*, *páll*, *pállag*, the body.

**Bog.** The word has probably been introduced from Ireland, where bogs form so large a feature in the country. Gael. *bog*, to bob, to move, equivalent to E. *gog* in *gog-mire*, quagmire; Ir. *bogadh*, to stir, shake, or toss; Gael. *bog*, soft, moist; *bogan*, anything soft, a quagmire; Ir. *bogach*, a bog, moor, or marsh.

**To Boggle.** To be scrupulous, to make difficulties about a thing like a startlish horse passing an object of terror. From *bogle*, a ghost or hobgoblin; *bogle-bo*, a scarecrow.—Jam. See Bugbear.

We start and *boggle* at every unusual appearance, and cannot endure the sight of the bugbear.—Glanville in Todd.

You *boggle* shrewdly, every feather starts you.—All's well that ends well.

**To Boil.**—**A** Boil.—**Boll.**—**Bole.**—**Bowl.** Lat. *bullire*, *bullare*, r. *bouillir*, Icel. *bulla*, to bubble up, to boil. The origin is subtleless an attempt to represent the noise made by boiling water. The Sc. *bulle* is explained by Jam. a loud gurgling noise, the sound of water rushing violently into a cavity, bubbling. Icel. *bullt*, the rumbling of the intestines.

Then as the boiling of water is produced by bubbles of steam rising rapidly to the surface, the Lat. *bulla* is applied first to a bubble, then to any small spherical object, a boss, id., lump of lead on which the seal was stamped to authenticate a solemn document. Lap. *päällö*, a little ball, a silver knob or button.

A bubble affords so natural a type of roundness as to lead to very general use of the root *bol*, *bul*, *pul*, in expressing the notion of roundness, swelling, protuberance, inflation.

Thus we have Icel. *bola*, a bubble, pustule, boil; Sw. *bula*, bump, swelling, dint; Du. *buile*, *puile*, a boil or swelling; *ullen*, *puilen*, Sw. *bulna*, to swell, to bulge; OE. *bollen*, *bolne*, *ollen*.

Ye ben *bolnun* with pride.—Wickliff in R.

Du. *bol*, swelling, cavernous; *bol*, *bolle*, a globe or sphere, the head or bulb of an onion, a round loaf; *bolleken*, the *boll* seed-vessel of the flax plant. Sp. *bola*, Fr. *boule*, E. *bowl*, a ball or sphere of wood, lead, &c. Fin. *pullo*, a drop of water; *ullo-poski*, swollen checks, *pullakka*, round, swollen, *pullistaa*, puff up; *pulli*, a round glass or flask; Icel. *bolli*, a cup, a cup; E. *bowl*, a round hollow vessel as well as a solid ball. The idea of roundness is then made to include cylindrical as well as spherical curvature, giving Icel. *bolr*, the *bole* or und trunk of a tree, or of the animal body; W. *bol*, *boly*, a belly; Lap. *boll*, *päll*, *pälleg*, the body.

A similar series of designations from the image of a bubble may be seen in Fin. *kuppa*, a bubble, boil, tumour; *kuppelo*, *pula*, a ball; *kuppi*, a cup; *kupu*, the crop of a bird, belly, end of cabbage, whisp of straw; *kupukka*, anything globular.

**Boil.** An inflamed swelling. Du. *buile*, G. *beule*. The name of an imposthume or swelling of this kind is usually taken from some designation of a bubble. Thus G. *blase* is a bubble in the water or blister on the skin. A *bleb*, a bubble, a blister or blain.—Ray. The word *koppar* signifies pocks or pustules in Icel., and bubbles in Fris. *Dat waer kopet*, the water boils.—Outzen. Finn. *kupla*, a bubble, blister, boil. So in Icel. *bola*, a bubble, blister, boil; *bolu-sott*, the small-pox. See To Boil.

**Boistorous.**—**Boistous.**—**Bustuous.** *Boistous* and *bustuous* were formerly used in the sense of rough, rude, uncultivated, unornamented, violent, strong, large.

And for rude words and *boistous* percen the heart of the hearer to the interest point and planten there the sentence of things so that with litel help it is able to spring, this boke that nothing hath of the great flode of wyte, ne of semelyche colours, is dolven with rude words and *boystous* and so drawe together as to make the catchers thereof more ready to hent sentence.—Chaucer, Testament of Love.

In the same short preface it is used in a widely different sense.

In winter whan the weather was out of measure *boistous* and the wyld wynd Boreas maked the wawes of the ocean se to arise.

As *boystous* as is bere at baie.—Chaucer.

“ *Boystows, rudis*;” “ *bustus, rudis, rigidus*;” “ *rudis indoctus, boystous*.”—Pr. Pm. and Notes.

Douglas translates Virgil’s *violentia* by *bustuousness*. Lyndsay speaks of the “ *busteous blast* ” of the last trumpet.

It became a very frequent epithet of the wind, and hence perhaps the association with the idea of *blustering* led to the modern form of *boisterous*, applied exclusively to noisy, violent action, to which *boistous* was far from being limited in early times.

Time makes the tender twig  
To *boustous* tree to grow.—Turerville in R.

The real origin is the W. *bwyst*, wild, whence *bwyst-fil*, wild beast; *bwystus*, brutal, ferocious.—Spurrell. It is the

same word with the G. *wüst*, wild, desert; Pol. *pusty*, waste, desert, empty, void, and figuratively, wild, loose, wanton, frolicsome; Du. *woest*, *wouest*, vastus, desertus, et sordidus, turpis, deformis, incultus; *woest mensch* homo agrestis, rusticus, durus, indomitus—Kil.; a sense in which *boistous* is frequently used by our early authors.

In Pl. D. the word becomes *büster*, wild, fearful, savage (approaching the form of the E. *boisterous*); “een *büstern oord*,” a waste ground.—Brem. Wört. Du. *bijster*, hideous, frightful, bewildered, troubled, and as an adverb, frightfully, violently.—Halma. “De stad *bijster maecken*,” to lay waste the town.—Kil.

**Bold.** Daring, courageous. Goth. *baltha*; OHG. *bald*, free, confident, bold. G. *bald*, quick. Icel. *balldr*, strong, brave, handsome; *ballr*, strong, courageous; Dan. *bold*, intrepid, excellent, beautiful; Sw. *buld*, proud, haughty, warlike. AS. *balder*, *bealder*, hero, prince. Fr. *baud*, bold, insolent; *baude*, merry, cheerful.—Cotgr.

**Bole.** The round stem of a tree, column of the throat.

And by the *throte-bolle* he caught Alein.—Chaucer.

“A captain—which with a leaden sword would cut his own *throte-bolle*.”  
Hall in R.

The origin, as has been shown under *Boil*, is the root *bul*, *bol*, representing a *bubble*, and thence applied to anything round and swelling, as W. *bol*, the belly; Icel. *bolr*, Sw. *bål*, the trunk of a man's body, or of a tree. Another development of the same root is the following Boll.

**Boll.** The round heads or seed-veascls of flax, poppy (Bailey), or the like. Du. *bol*, *bolle*, a head; *bolleken*, capitulum, capitellum.—Kil. Bret. *bolc'h*, *polc'h*, *belc'h*; W. *bul*, flax-boll.

**Bolster.** The meaning of this word is a bag or case made prominent by stuffing, from a root signifying protuberance or inflation. It is applied to a boulting-sack in the Pr. Pm. ‘*Bulte-pooke* or *bulstarre*, taratantarum.’ It has a much

wider application in Dutch, where it signifies a mattras or pillow, or the stuffing with which it is filled, as well as the casing of grains or fruits, the husks of nuts or of corn, pods of peas and beans, &c., also the puffiness of a well-fed body; “*bolster*, pinguis corpore, bucculentus, malis plenioribus et inflatis.”—Kil.

Bolster is related to Du. *bult*, a bulch or hump, *bulte*, a mattras, Sp. *bullo*, a protuberance, swelling, a pillow-case, and perhaps to *bolsa*, a purse or pouch, as Dan. *blomster*, a flower, to E. *bloom*, or as E. *holster*, a pistol-case, Sw. *hölster*, a covering, to Du. *hulse*, the husk or case of grain, &c.

**Bolt.**—1. A knob-headed arrow for a cross-bow.

2. A bar of iron or wood to keep something fast or to fasten one object to another; originally a rod with a large head to hinder its passing through an opening, for the purpose of fastening something at the other side. G. *bolzen*, a crossbow bolt, also a large nail with a broad head and opening below (i. e. a bolt for a shutter).—Küttner. Swiss *bols*, a perpendicular beam standing on another, whence *bolz-gerade*, bolt upright. Fr. *boulon*, a long big-headed peg of wood with which carpenters fasten pieces of timber together.—Cotgr.

Du. *bout*, *bout-pijl*, sagitta capitata—Kil.; *bout van t' been*, the thigh bone, from its large head; *bout van het schouder-blad*, caput scapulae, the knob of the shoulder-blade.

The primary meaning of *bolt* is thus a head or knob, and in some parts of Germany bulbs and onions are called *bolzen*.

The origin is seen in Sw. *bulta*, Lat. *pultare*, to knock, to beat; Du. *bulsen*, pulsare; E. *polt*, a thump or blow.—Halliwell. Hence Du. *bult*, gibbus, tuber, a hump or lump.—Kil. E. *polt-foot*, a club foot.—See *Boult*.

**Bomb.** Fr. *bombe*, It. *bomba*, an iron shell to be exploded with gunpowder. From an imitation of the noise of the explosion. It. *rimbombare*, to resound. In E. we speak of a gun *booming* over the water; Du. *bommen*, to resound, to beat a drum, whence *bomme*, a drum; *bombammen*, to ring bells.

**Dan.** *bommer*, a thundering noise ; *bomre*, to thunder, to thump ; **Gr.** βομβεῖν, Lat. *bombire*, to buzz, to hum ; **W.** *bom-bror*, a murmur. “I *bomme*, as a bumble-bee doth or any flie. Je bruie.”—Palsgr. in Way.

**Bombast.**—**Bombasine.** Gr. βομβυξ, the silk-worm, raw silk ; βομβυκία, silk dresses. It. *bombice*, a silk-worm, *bombicina*, stuff, tiffany, bombasine.—Altieri. The material called by this name, however, has repeatedly varied, and it is now applied to a worsted stuff.

When cotton was introduced it was confounded with silk, and called in Mid. and Mod. Greek βαμβακιον ; Mid. Lat. *bambacium*. It. *bambagio*, whence It. *bambagino*, Fr. *bombasin*, *basin*, cotton stuff ; E. *bombase*, *bombast*, cotton.

Need you any ink and *bombase*.—Hollyband in R.

As cotton was used for padding clothes, bombast came to signify inflated language.

Lette none outlandish tailor take dispore  
To stufte thy doublet full of such *bumbast*.

Gascoigne in R.

When the name passed into the languages of Northern Europe, the tendency to give meaning to the elements of a word introduced from abroad, which has given rise to so many false etymologies, produced the Pl. D. *baum-bast*, G. *baum-wolle*, as if made from the bast or inner bark of a tree ; and Kilian explains it *boom-basyn*, *boom-wolle*, gossipium, lana lignea, sive de arbore ; vulgo *bombasium*, q. d. *boom-sye*, i. e. sericum arboreum, from *boom*, tree, and *sijde*, *syc*, silk.

**Bond.** A.S. *bindan*, *band*, *bunden*, to bind ; G. *band*, an implement of binding, a string, tie, band ; pl. *bande*, bonds, ties. O. Du. *bond*, a ligature, tie, agreement.—Kil. In legal language, a *bond* is an instrument by which a person *binds* himself under a penalty to perform some act.

**Bone.** G. *bein*, the leg, bone of the leg, the shank ; *achsel bein*, *brust-bein*, the shoulder-bone, breast-bone. Du. *been*, a bone in general and also the leg. Now the office of a bone is

to act as a support to the human frame, and this is especially the function of the leg bone, to which the term is appropriated in G. and Du.

We may therefore fairly identify *bone* with the W. *bón*, a stem or base, a stock, stump, or trunk; and in fact we find the word in W. as in G. and Du. assuming the special significance of leg: W. *bonog*, having a stem or stalk, also thick-shanked; *bon-gam*, crook-shanked; *bondew*, *bonfras*, thick-legged, from *teu*, *bras*, thick.

**Bonfire.** A large fire lit in the open air on occasion of public rejoicing. Named from the beacon-fires formerly in use to raise an alarm over a wide extent of country. Dan. *baun*, a beacon, a word of which we have traces in several English names, as Banbury, Banstead. Near the last of these a field is still called the Beacon field, and near Banbury is a lofty hill called Crouch Hill, where a cross (or crouch) probably served to mark the place of the former beacon. The origin of the word is probably the W. *ban*, high, lofty, tall, whence *ban-ffagl*, a lofty blaze, a bonfire. Many lofty hills are called Beacons in E. and Ban in W.; as the Brecknockshire *Banns*, or *Vanns*, in W. *Bàna Brychyniog*, also called Brecknock Beacons.

**Bonnet.** Fr. *bonnet*. Gacl. *bonaid*; a head-dress. The word seems of Scandinavian origin. From *bo*, *boa*, *buia*, to dress, to set in order, *bonad*, reparation, dress. *Hufwud-bonad*, head-dress; *wägg-bonad*, wall hangings, tapestry. But *bonad* does not appear to have been used by itself for head-dress. Irish. *boinéad*, a bonnet or cap, is referred to *beann*, the top or summit (equivalent to W. *penn*, head), and *eide*, dress.

**Booby.** The character of folly is generally represented by the image of one gaping and staring about, wondering at everything. Fr. *badaud*, a fool, dolt, ass, gaping hoyden—Cotgr.; from *badare*, to gape. A *gaby*, a silly fellow, gaping about with a vacant stare.—Baker. *Gawney*, a simpleton, ibid.; from AS. *ganian*, to yawn.

On the same principle from *ba*, representing the sound na-

turally made in opening the mouth, Ir. *bobo!* Gr. *βαβαῖ!* an interjection of wonder; Sp. *bobo*, foolish; Rouchi, *baia*, the mouth, and figuratively a gaping imbecile; *babaie*, *baiou*, in the same sense.—Hécart. Walon. *bâber*, *boubair*, *bâbau*, *boubié*; It. *babbéo*, a booby, simpleton, blockhead.

**Book.** AS. *boc*; Goth. *boka*, letter, writing; *bokos*, the scriptures; *bokareis*, a scribe; G. *buch-stab*, a letter; O. Slav. *bukwui*, a letter; Russ. *búkva*, *bukráry*, the alphabet. Diefenbach suggests that the origin is *buki*, signifying beech, the name of the letter *b*, the first consonant of the alphabet, although in the OG. and Gael. alphabet that letter is named from the birch instead of the beech.

**Boom.** In nautical language, which is mostly derived from the Low German and Scandinavian dialects, a *boom* is a beam or pole used in keeping the sails in position, or a large beam stretched across the mouth of a harbour for defence.

Du. *boom*, a tree, pole, beam, bolt.—Kil.

**To Boom.** To sound loud and dull like a gun. Du. *bommen*. See Bomb.

**Boon.** A favour, a good turn or request.—Bailey. The latter is the original meaning. AS. *ben*, *bene*, petition, prayer. *Thin ben is gehyred*, Luke i. 13. Icel. *beidne*, petition, from *beida* (E. *bid*), to ask.

**Boor.** A peasant, countryman, clown. Du. *boer*, G. *bauer*, from Du. *bouwen*, to till, cultivate, build, G. *bauen*, to cultivate, inhabit, build; Icel. *bua*, to prepare, set in order, dress, till, inhabit.

From the sense of inhabiting we have *neighbour*, G. *nach-bar*, one who dwells nigh.

From the participle present, Icel. *buandi*, *boandi*, comes *bondi*, the cultivator, the possessor of the farm, master of the house, *hus-band*.

See Bown, Busk, Build.

**Boot.** Fr. *botte*. Du. *bote*, *boten-shoen*, pero, calceus rusticus e crudo corio.—Kil. Swab. *bossen*, short boots.—Schm. It would appear that in Kilian's time the Du. *bote* was similar

to the Irish brogue and Indian mocassin, a bag of skin or leather, enveloping the foot and laced on the instep. It is thus doubtless the same word with the It. *botta*, Sp. Prov. *bota*, Fr. *botte*, a hollow skin, a vessel for holding liquids.—See Butt.

**To Boot.**—**Bootless.** To *boot*, to aid, help, succour.—Bailey. *Boot* of bale, remedy of evil, relief from sorrow. To give a thing *to boot* is to give it into the bargain, to give it to improve the conditions already proposed or agreed on.

Clement the cobeler cast off hus cloke  
 And to the nywe fayre nempned it to selle ;  
 Hick the hakeneyeman hitte hus hod after—  
 There were chapmen ychoose the chaffare to preise  
 That he that hadde the hod sholde nat habbe the cloke,  
 The betere thing by arbitours sholde *bote* the werse.—P. P.

i. e. should contribute something to make the bargain equal. *Bootless*, without advantage, not contributing to further the end we have in view. Du. *boete*, *baete*, aid, remedy, amendment; *boeten*, to mend, and hence to fine, to expiate; *boeten dorst*, to quench one's thirst; *boeten het vier*, AS. *belan fyr*, to *bete* the fire, properly to mend the fire, but used in the sense of laying or lighting it, struere ignem, admovere titio-nes.—Kil. Fr. *boute-feu*, an incendiary.

For the derivation of the word see Abet, where it is deducted from the setting on of dogs, an image which furnishes a designation for the act of blowing up the fire in other instances. Thus from *uzz!* *izz!* the cry used in irritating a dog and setting him on to fight, the It. has *uzzare*, *izzare*, *aizzare*, *adizzare*, *atizzare*, *attizzare*, to set dogs on to fight, to provoke, to stir up the fire. From the notion of mending the fire the signification may have been extended to that of mending in general; or the figure of urging forwards dogs may have been used to express the idea of driving forwards, pushing on towards an object, and thus of obtaining a better position. If the latter be the path by which the idea of mending has been attained, it is probable that the Du. *baete*, advantage, utilitas,

ommodum, lucrum, et medela, remedium; *baet, bat, bet*, potius, melius, magis, plus—Kil.; and the E. *better* must be explained in the same manner. It will be observed that the word advantage literally signifies furtherance, the being pushed forwards, and thus the equivalent *baete*, above mentioned, might well be derived from a verb signifying to urge or push onwards, while the adverb *baet, bat, bet* would signify in a higher or further degree, in a condition more conducive to the object of desire.

The Goth. *hwa boteith mannan*, what boots it a man, what does it better a man, might have been translated, what does it advance a man, what does it further him.

It is naught honest, *it may not avaunce*  
For to have dealing with such base poraille.

Chaucer. Friar's Prol.

**Booth.** This word is very widely spread in the sense of a slight erection, a shelter of branches, boards, &c. Gael. *both*, *bothag, bothan*, a bothy, cottage, hut, tent, bower. Bohem. *bauta, budka*, a hut, a shop; *budovati*, to build; Pol. *buda*, a booth or shed, *budowac*, to build. Icel. *bud*, a hut or tent, a shed, a shop. O. Sw. *sædes-bod*, a granary; *mat-bod*, a cupboard. Du. *boede, boeye*, a hut, cupboard, barn, cellar.

Neither G. *bauen*, to build, nor E. *abode*, afford a satisfactory explanation. In the Slavonic languages the word signifying to build seems a derivative rather than a root. See *Bower*.

**Booty.** It is admitted that Fr. *butin*, It. *bottino*, are derived from G. *beute*. The Sw. *byte* points to the verb *byta*, to exchange or divide, as the origin of the word, the primary signification of which would thus be the division of the spoil.

Halfva *bytning* af alt that rof.  
A half share of all that spoil.

Hist. Alexand. Mag. in Ihre.

In like manner the booty taken in war is called in Icel. *grip-deildi* and *hlut-skipti*, from *deila* and *skipta*, to divide.

**Borachio.** A wine-skin, and metaphorically a drunkard.

Sp. *borracha*, a leather bag or bottle for wine. Gael. *borracha*, a bladder, from *borra*, to swell. See Burgeon.

**Border.** Fr. *bordure*, a border, welt, hem or gard of a garment, from *bord*, edge, margin. Icel. *bord*, limbus, ora, extremitas; *bordi*, fimbria, limbus.

To Bore.—Burin. G. *bohren*, Icel. *bora*, Lat. *forare*. Hung. *furni*, to bore, *furó*, a borer; Fin. *puras*, a chisel, terebra sculptoria; *purastoa*, scalpo, terebro, sculpo; Ostiak. *por, par*, a borer, piercer.

The Fin. *purra*, to bite, leaves little doubt as to the primitive image from whence the expression is taken, the action of biting affording the most obvious analogy from whence to name the operation of a cutting instrument, or the gradual working a hole in anything. The Icel. *bit* is used to signify the point or edge of a knife; *bitr*, sharp, pointed. We speak in E. of an edge that will not *bite*, and it is doubtless in the sense of Icel. *bit* that the term *centre-bit* is applied to an instrument for boring. The corresponding forms in Lap. are *pärret*, to bite, and thence to eat; and *pärrets*, an awl, a borer.

The analogy between the operation of a cutting instrument and the act of gnawing or biting leads to the application of Fin. *puru*, Esthon. *purro*, to anything comminuted by either kind of action, as Fin. *puru*, chewed food for infants, sahan *puru*, Esthon. *pu purro* (saha = saw; pu = wood), OHG. *waboro, urboro*, sawdust, the gnawings as it were of the saw or borer.

Another derivation from Fin. *purra*, to bite, is *purin*, dens mordens vel caninus, the equivalent of the It. *borino, bolino*, a graver's small pounce, a sharp chisel for cutting stone with—Flor.; Fr. and E. *burin*, an engraver's chisel, the tool with which he *bites* into his copper plate. Compare Manx, *birrag*, a sharp-pointed tooth, or anything pointed, Gael. *biorag*, a tusk, which are probably from the same root. Fin. *puras*, a chisel, differs only in termination.

**Boreal.** Lat. *Boreas*, the North Wind, *borealis*, northern. Russ. *borei*, the N. wind; *burya*, tempest, storm.

**gh.** A word spread over all the Teutonic and Roman languages. AS. *burg*, *burh*, *byrig*, a city, whence the occurrence of the termination *bury* in the names of towns, Canterbury, Newbury, &c. Goth. *baurgs*, *rg*; It. *borgo*, Fr. *bourg*. Gr. *τύπος*, a tower, is probably connected. "Castellum parvum quem *burgum*"—Vegetius in Diez. Hence must have arisen *burr*-a citizen, giving rise to It. *borgese*, Fr. *bourgeois*, E. , a citizen.

**origin** seems to be the Goth. *bairgan*, AS. *beorgan*, to , to keep, preserve. G. *bergen*, to save, to conceal, ld; Dan. *bierge*, to save. Sw. *berga*, to save, to take contain. *Solen bergas*, the sun sets. The primitive ems to bring under cover. See Bury, Borrow.

**l.** A plain rude fellow, a boor.—Bailey. Frequently to laymen in contradistinction to the more polished

But wele I wot as nice fresche and gay  
Som of hem ben as *borel* folkis ben,  
And that unsittyng is to here degree.

Occleve in Halliwell.

**origin** of the term is the O. Fr. *borel*, *burel*, coarse made of the undyed wool of brown sheep, the ordinary f the lower orders, as it still is in parts of Savoy and land. See Bureau. In like manner It. *bizocco* (from ey), primarily signifying coarse brown cloth, is used sense of coarse, clownish, unpolished, rustic, rude.—

**borrow.** Properly to obtain money on security, from *g*, *bork*, a surety, pledge, loan. "Gif thu feoh to *bork*," if thou give money on loan. G. *bürge*, a surety, ürgen, to become a surety, to give bail or answer for . AS. *beorgan*, to protect, secure.

**holder.**—Borowholder. A head-borough or chief con- By the Saxon laws there was a general system of bail hout the country, by which each man was answerable neighbour.

“*Ic wille that ælc man sy under borge ge binnan burgum ge butan burgum.*” I will that every man be under bail, both within towns and without.—Laws of Edgar in Bosworth.

Hence “*bordes caldor*,” the chief of the “*borh*,” or system of bail, corrupted, when that system was forgotten, into *bosholder*, *borough-holder*, or *head-borough*, as if from the verb *to hold*, and *borough* in the sense of a town.

**Bosh.** A word lately introduced from our intercourse with the East, signifying nonsense. Turk. *bosh*, empty, vain, useless, agreeing in a singular manner with Sc. *boss*, hollow, empty, poor.—Jamieson.

**Boss.** Fr. *bosse*, a bunch or hump, any round swelling, a wen, botch, knob, knot, knur.—Cotgr. Du. *bosse*, *busse*, the boss or knob of a buckler; *bos*, *bussel*, a bunch, tuft, bundle.

The words signifying a lump or protuberance have commonly also the sense of striking, knocking, whether from the fact that a blow is apt to produce a swelling in the body struck, or because a blow can only be given by a body of a certain mass, as we speak of a thumping potato, a bouncing baby; or perhaps it may be that the protuberance is considered as a pushing or striking out, as *projection* from *jacere*, to cast. The Gael. *cnoc*, an eminence, agrees with E. *knock*; while Gael. *cnag* signifies both a knock and a knob; *cnap*, a knob, a boss, a little blow. E. *cob*, a blow, and also a lump or piece.—Halliwell. A *bump* is used in both senses of a blow and a protuberance. *Bunch*, which now signifies a knob, was formerly used in the sense of knocking. Du. *butsen*, *botsen*, to strike; *butse*, *botse*, a swelling, bump, botch.

Corresponding to *boss* in the sense of a lump we have Du. *bosken*, It. *bussare*, Fr. *bousser* (Roquefort), to knock; Bav. *buschen*, *bauschen*, *bosken*, to strike so as to give a dull sound, and on the other hand G. *bausch*, a projection, bunch, whisp of straw or the like.

A final *ss* exchanges so frequently with a *t*, that the foregoing must be considered as closely related to forms like the E. *butt*, to strike with the head; Du. *bot*, *botte*, *impulsus*, ic-

; Fr. *bouter*, to thrust; It. *buttare*, Sp. *botar*, to cast, and so also we find the same connexion with the notion of a tap or round mass. Fr. *bot*, a luncheon or ill-favoured bigce of; ill-favouredly round, as *pied-bot*, a club foot; *botte*, a bunch, bundle; W. *bot*, a round body.—Spurrel.

Then from the peculiar resonance of a blow on a hollow object, or perhaps also from looking at the projection from within instead of without, the Sc. *boss*, *bos*, *bois* is used in the sense hollow, empty, poor, destitute. A *boss sound*, that which emitted by a hollow body.—Jam. *Bos bucklers*, hollow bucklers.—D. V. The *boss* of the side, the hollow between the ribs and the side.—Jam.

A *boss* is then a hollow vessel, a small cask or large jar; *busse*, a cask.—Dict. de Trevoux. *Bossé*, tonneau.—Vocab. Vaud. Du. *buyse*, a jar, and also as E. *boss*, a pipe, cock, ter-conduit. “The *Bosses* at Belinsgate.”—Stow.

In the latter sense the origin is probably from the notion a tap or stopper (Fr. *bouscher*, to stop, from *bousse*, *bousche*, bunch) regulating the flow of water, the name of which is transferred, as in the case of It. *doccia*, to the pipe or spout through which the water is conveyed. See Dock.

**Botch.** Du. *botsen*, *butsen*, to strike, *botse*, *butse*, a contum, bump, boil, botch. It. *bozza*, a botch, blain, pock; *bozze*, to blister, swell, bladder. Gael. *boc*, a blow, a stroke; , a pimple, pustule; It. *boccia*, a bubble, bunch, bud; *bucca*, a bud, cod, husk. For the connexion between the senses a blow and a protuberance, see Boss.

**To Botch.** To mend by patching, hence to do work clumsy and ill-favouredly.—Bailey. Du. *boetsen*, *butsen*.—Kill. om the notion of striking, as the synonymous *cobble*, from , to strike. Swiss *batschen*, *bâtschen*, to give a sounding blow, to smack; *bâtsch*, a lump; *batschen*, *patschen*, to botch patch.—Stalder.

**Bote.** *House-bote*, *fire-bote*, signifies a supply of wood to air the house, to mend the fire. AS. *bôt*, from *betan*, to air. See Boot.

**Both.** AS. *Butu, butwo, batwa*; O. Sax. *bethia, bēde*; I—  
bádir, gen. *beggia*; Goth. *ba, baioths*; Sanscr. *ubhau*; Li —  
*abbu, abbu-du*; Lett. *abbi, abbi-diwi*; Slavon. *oba, ova-du*—  
Lat. *ambo*.—Diefenbach.

**Bottle.** This word has two very distinct meanings, which however may be reduced to the same ultimate root: 1. a small hollow vessel for holding liquids; 2. a small bundle of hay.

In the former sense it is immediately from Fr. *bouteille*, It. *bottiglia*, the diminutive of It. *botte*, Fr. *boute*, a vessel for holding liquids.—Diez. See Butt. Fr. *bouteille* is also a water-bubble, in which sense bottle is provincially used in E.—Halliwell. Prov. *botola*, a tumour, tubercle.

In the second sense, “a bottle of hay” is the Bret. *bôtel foenn*; Fr. *botel, boteau*, the diminutive of *botte*, a bunch, bundle; *botte de foin*, a wisp of hay; Gael. *boiteal, boitean*, a bundle of hay or straw. Fr. *bot*, a lump. For the primary origin of the word, see Boss.

**Bottom.** AS. *botm*, the lowest part, depth. “Fyre to botme,” to the fiery abyss.—Cædm. Du. *bodem*; G. *boden*; Icel. *botn*, Dan. *bund*, Lat. *fundus*. The Gr.  $\beta\omega\theta\omega\zeta$ ,  $\beta\epsilon\nu\theta\omega\zeta$ , a depth, and  $\alpha\beta\nu\sigma\sigma\zeta$ , an abyss or bottomless pit, seem developments of the same root, another modification of which may be preserved in Gael. *bun*, a root, stock, stump, bottom, foundation; W. *bón*, stem or base, stock, butt end. See Bound. Ostiak, *pede*, sole, bottom; Wotiak, *pydes*, ground, sole, bottom.

2. A *bottom* is also used in the sense of a ball of thread, whence the name of the weaver in Midsummer Night’s Dream. The word *bottom* or *bothum* was also used in OE. for a bud. Both applications are from the root *bot*, *both*, in the sense of projection, round lump, boss. See Boss. A *bottom* of thread, like *bobbin*, signifies a short thick mass. The W. has *bot*, a round body; *both*, boss of a buckler, nave of a wheel; *bothel, pothel*, a blister, pimple—Richards; *bothog*, round, *bottom*, a boss, a button; Fr. *bouton*, a bud.

**Bother.** From the Irish, where the word signifies grief, affliction.—Garnet. Phil. Trans. i. 171.

**Bott.** A belly-worm, especially in horses. Gael. *botus*, a **bott**; *boiteag*, a maggot. *Bouds*, maggots in barley.—Bailey.

**Bough.** The branch of a tree. AS. *bog, boh*, from *bugan*, to bow, bend.

Bough-pot, or Bow-pot, a jar to set boughs in for ornament, ~~as~~ a nosegay.

“Take care my house be handsome  
And the new stools set out, and *boughs* and rushes  
And flowers for the windows and the Turkey carpet.”—  
“Why would you venture so fondly on the strowings,  
There’s mighty matter in them, I assure you,  
And in the spreading of a *bough-pot*.”

B. and F. Coxcomb. iv. 3.

**Bought.**—**Bout.**—**Bight.** The *boughts* of a rope are the separate folds when coiled in a circle, from AS. *bugan*, to bow or bend; and as the coils come round and round in similar circles, a *bout*, with a slight difference of spelling, is applied to the turns of things that succeed one another at certain intervals, as a *bout* of fair or foul weather. So It. *volta*, a turn or time, an occasion, from *volgere*, to turn.

A *bight* is merely another pronunciation of the same word, signifying in nautical language a coil of rope, the hollow of a bay. *The Bight of Benin*, the bay of Benin. Dan. *bugt*, bend, turn, winding, gulf, bay.

**To Boult.**—**Bolt.** To sift meal by shaking it backwards and forwards in a sack or cloth of loose texture. Du. *buydel*, bulga, crumena, sacculus.—Kil. G. *beutel*, a bag, a purse, the bolting-bag in a mill; Du. *buydelen*, *buylen*, G. *beuteln*, to boult meal.

Fr. *bluter*, Rouchi. *butler*, Mid. Lat. *buletare*, It. *burattare*, to boult meal; *burato*, boulting cloth, *buratello*, a little boulting sieve or bag.—Flor.

We have seen under Boss a number of words, each of them traceable to a syllable representing in the first instance the sound of a blow, then signifying a knob, lump, swelling, inflation, receptacle, case; and a similar train of thought seems to have led to the designation of a sack or envelope by the

term *bult*, *bolt*. We have the Lat. *pultare*, Sw. *bulta*, to beat, to knock; E. *polt*, a thump or blow; *polt-foot*, as Fr. *pied-bot*, a club-foot—Halliwell; Dan. *pult*, a clod or clump, Sw. *bylte*, a bundle; Du. *bult*, a hump, a boil,—*bulte*, a straw mattras, or sack stuffed with straw; Sp. *bulto*, a hump, bulk, pillow-case. With the *t* exchanged for an *s* we have Lat. *pulsare*, Du. *bulsen* (Kil.), to knock; E. *bulch*, *bulse* (Halliwell), a bunch; Dan. *pölse*, a sausage (a skin stuffed with mincemeat); E. *pulse*, sack-fruited vegetables; Sp. *bolsa*, a purse, and (with the same interchange of *l* and *r* which we saw in *buletare*, *burattare*) It. *borsa* and E. *purse*.

Instead of *boult*, the word *bunt* is used in Somersetshire for sifting meal, whence *bunting*, the loose woven woollen texture employed in the first instance for that purpose, and then for making the flags of ships, in which latter sense it is now generally used. And here also the meaning seems developed in a similar manner. To *bunt*, to push with the head, to butt; Dan. *bundt*, a bunch, bundle; E. *bunt*, the belly or hollow of a sail, the middle part of a sail formed into a kind of bag to receive the wind.—Hal.

**To Bounce.** Primarily to strike, then to do anything in a violent startling way, to jump, to spring. *Bunche*, tundo, trudo—he *buncheth* me and *beateth* me—he came home with his face all *to-bounced*, contusâ.—Pr. Pm.

The sound of a blow is imitated in Pl. D. by *Bums* or *Buns*; whence *bumsen*, *bamsen*, *bunsen*, to strike against a thing so as to give a dull sound; *an de dor bunsen*, to knock at the door.

Yet still he bet and *bounset* upon the dore  
And thundered strokes thereon so hideously  
That all the pece he shaked from the flore  
And filled all the house with fear and great uproar. F. Q.

*An de dor ankloppen dat idt bunset*, to knock till it sounds again. *He fult dat et bunsede*, he fell so that it sounded. Hence *bunsk* in the sense of the E. bouncing, thumping, strapping, as the vulgar whapper, bumper, for

anything large of its kind. "Een *bunskēn* appel—jungen" "a bouncing apple—baby.—Brem. Wört. Du. *bons*, a blow, *bonsen*, to knock.—Halma. See Bunch.

**To Bound.** Fr. *bondir*, to spring, to leap. The original meaning is probably simply to strike, as that of E. *bounce*, which is frequently used in the same sense with *bound*. The origin seems an imitation of the sounding blow of an elastic body, the verb *bondir* in O. Fr. and Prov., and the equivalent *bonir* in Catalan, being used in the sense of resounding.

No i ausiratz parlar, ni motz brugir,  
Ni gacha frestelar, ni cor *bondir*.  
You will not hear talking nor a word murmur,  
Nor a sentinel whistle, nor horn sound.—Raynouard.

Langued. *bounbounejha*, to hum; *boundina*, to hum, to resound.

**Bound.—Boundary.** Fr. *borne*, *bōne*, a bound, limit, mere, march.—Cotgr. Mid. Lat. *bodina*, *butina*, *bunda*, *bonna*. "Multi ibi limites quos illi *bonnas* vocant, suorum recognoverunt agrorum." "Alodus sic est circumcinctus et divisus per *bodinas* fixas et loca designata."—Charter of K. Robert to a monastery in Poitou.—Ducange. *Bodinare*, *debodinare*, to set out by metes and bounds. Probably from the Celtic root *bon*, *bun*, a stock, bottom, root (see Bottom). Bret. *men-bonn*, a boundary stone (*men*=stone); *bonnein*, to set bounds, to fix limits. The entire value of such bounds depends upon their fixedness. Gael. *bunaiteach*, steady, firm, fixed. It is remarkable that we find very nearly the same variation in the mode of spelling the word for *bound*, as was formerly shown in the case of *bottom*, which was also referred to the same Celtic root.

**Bound.—Bown.** The meaning of *bound*, when we speak of a ship bound for New York, is prepared for, ready to go to, addressed to.

The barons were all *bōne* to make the king assaute.—R. Brunne in R.

And bed hem all ben *boos*, beggeres and othere  
To wenden with hem to Westmynstere.—P. P. in Ibid.

He of adventure happed hire to mete  
 Amid the toun right in the quikkest strete  
 As she was *boun* to go the way forth right  
 Toward the garden.—Chaucer in R.

It is the participle past *buinn*, prepared, ready, of the Icel. verb *bua*, to prepare, set out, address.

**Bourd.** A jest, sport, game. Immediately from Fr. *bourde* in the same sense, and that probably from a Celtic root. Bret. *bourg*, deceit, trick, joke ; Gael. *burd*, *burt*, mockery, ridicule ; *buirte*, a jibe, taunt, repartee. As the Gael. has also *buirleadh*, language of folly or ridicule, it is probable that the It. *burlare*, to banter or laugh at, must be referred to the same root, according to the well-known interchange of *d* and *l*.

The notion of deceiving or making a fool of one is often expressed by reference to some artifice employed for diverting his attention, whether by sound or gesticulation. Thus we speak of *humming* one for deceiving him, and in the same way to *bam* is to make fun of one ; a *bam*, a false tale or jeer —Hal. ; from Du. *bommen*, to hum. Now we shall see in the next article that the meaning of the root *bourg* is to hum. Gael. *burdan*, a humming noise,—Macleod ; a sing-song, a jibe, —Shaw ; *bururus*, warbling, purling, gurgling. Bav. *burren*, brummen, sausen, brausen, to hum, buzz, grumble ; Sw. *purra*, to take one in, to trick, to cheat.

**Bourdon.**—**Burden.** *Bourdon*, the drone of a bagpipe, hence musical accompaniment, repetition of sounds with or without sense at the end of stated divisions of a song. The Sp. *bordon* is also used in the sense of burden of a song.

And there in mourning spend their time  
 With wailful tunes, while wolves do howl and barke  
 And seem to bear a *bourdon* to their plaint.—Spenser in R.

His wife him bore a *burden* a full strong  
 Men might hir routing heren a furlong.—Chaucer in R.

Fr. *bourdon*, a drone of a bagpipe, a drone or dor-bee, also the humming or buzzing of bees.—Cotgr. Sp. *bordon*, the

a stringed instrument, or of an organ. The meaning of the word obviously has reference to the droning or noise, the only character common to the drone of the pipe and the drone bee. Gael. *burdan*, a humming bee imitative character of which is supported by the *durdan* in the same sense; *durd*, hum as a bee, muthe Bret. has *bouda*, to buzz, hum, murmur, related to us E. *sup*, *sop*, to L. *sorbere*, or E. *bubble*, to OE. s. s.

**ion.**—**Borden.** Fr. *bourdon*. A pilgrim's staff, the big a club, a pike or spear; *bourdon d'un moulin à vent*, post.—Cotgr. Prov. *bordo*, a staff, crutch, cudgel, It. *bordone*, a staff, a prop.

**1. 1.** A limit. Fr. *borne*, a corruption of *bonne*, identical E. *bound*, which see.

c. *burn*, a brook; Goth. *brunna*, a spring, Du. *borne*, a spring, spring-water; Gael. *burn*, fresh water; Gr. ο burst forth as a spring, or a flower-bud. See Burgeon.  
**ouse.** To drink deeply. Du. *buys*, drunken; *buysen*, largely, to indulge in his cups, from *buyse*, a large headed flagon; Sc. *boss*, a jar or flagon; O. Fr. *bous*, *itre*, grande bouteille.—Roquefort. See Butt.

We shule preye the hayward hom to our hous—

Drink to him dearly of full good *bous*.

Man in the Moon in N. and Q.

om Du. *kroes*, *kruys*, vas potorium, *kroesen*, *krosen*, potcarouse; from *kroeg*, a crock, *kroegen*; from W. *pot*, *potio*, to tipple.

**ow.** To bend. AS. *beogan*, *bugan*; Icel. *buga*, *beygia*; *biugan*, *baug*, *bugun*, G. *biegen*, *beugen*.

**ow** in OE. was used in the sense of bending one's proceeding in a certain direction.

Heo *bugen* ut of France  
 Into Burguine—  
 Howel of Brutaine  
*Beh* to than kinge.—Layamon.

And so *boweth* forth by a brook  
 "Beth buxom of speche,"  
 Till ye finden a ford  
 "Your fadres honoureth."—P. P.

Forth hii gonне *bouwe*  
 In to Brutaine  
 And hii full sone  
 To Arthure come.—Layamon.

And Jesus *bowide* awey fro the people that was set in the place.—Wiclf, Joh. 5.

**A Bow.** Generally anything bent or rounded, as a bow to shoot with, the rounded front of a ship, a curving of the back in sign of obeisance. G. *bogen*, a curve, arch, vault, bow. Sw. *båge*, an arch, bow. Dan. *bug*, bow of a ship, belly, bulge; *buе*, a bow to shoot with. Gael. *bogha*, a curve, vault, arch, bow. The origin is exhibited in W. *bog*, a swell, a rising up, whence *bogel*, a nave, navel, *boglyn*, a boss, knob, bubble. From this primitive image I believe the verb *bogan*, to bow, to be formed, and not vice versa. So from *bouk*, a bunch (evidenced by Fr. *bouquet*, Russ. *puk*, a bunch), Dan. *bukke*, Du. *bukken*, to bunch oneself, to bow.

**Bowels.** It. *budelle*, Venet. *buéle*, O. Fr. *boel*. Mid. Lat. *botellus*. Si intestina vel *batelli* perforati claudi non potuerint.—Leg. Angl. in Diez. Bret. *bouzellou*, *bouellou*. W. *poten*, the belly, a pudding.

Probably from the rumbling of the bowels. Bret. *bouda*, to hum, to murmur, Fin. *potista*, rauce ebullio ut puls fervida, mussito, *potina*, a murmuring. In like manner the Icel. *bumbr*, the belly, seems related to *bumla*, to resound, Gr. βομβυλιαζω, to rumble; the Russ. *briocho*, Bohem. *břich*, the belly, to *brúcti*, to hum, to buzz; and the W. *bru*, the belly, to It. *bruire*, to rumble as the guts do in one's belly.—Altieri. The word *guts* itself is probably from a similar origin. Icel. *gutla*, to gurgle; OE. *gothel*, in the s. s.

His guts begonne to gothelen  
 Like two greedy sowes.—P. P.

**Bower.** NE. *boor*, a parlour.—Hal. Icel. *bur*, a separate apartment; *utibur*, an outhouse; AS. *bur*, a chamber; *swefn-r*, a sleeping-room; *cumena bur*, guest-chamber; *fata-bur*, wardrobe; Sw. *hönsse-bur*, a hen-coop; W. *bwr*, an inclosure, enclosure, *bwra*, a croft by a house. Unconnected with L. *bua*, G. *bauen*, to inhabit.

Three quotes from Hesychius *βυριον*, *οικημα*; *βυριοθεν*, *οικοθεν*. The *board* in cupboard is a corruption of the foregoing *bur*, in the attempt to give meaning to the elements of a compound word when no longer understood in their original m.

**Bowl.** A wooden ball for rolling along the ground; also a drinking vessel. Fr. *boule* in both senses. Icel. *bolli*, eacup. See Boil.

**Box.** A hollow wooden case, as well as the name of a shrub, whose wood is peculiarly adapted for turning boxes and similar objects. AS. *box* in both senses. Gr. *πυξος*, the box-tree, *box*; Lat. *buxus*, the box-tree and articles made of it; *büchse*, a box, the barrel of a gun, *buchsbaum*, the box-tree; *bosso*, box-tree, *bossola*, a box, hollow place; Fr. *buis*, Bret. *bu*, Bohem. *pusspan*, box-tree; *pusska*, a box.

Du. *busse*, a box, *bussken*, a little box; Pl. D. *büsse*, *büsske*. Once, with an inversion of the *s* and *k*, as in AS. *acsian*, E. *at*, we arrive at the E. *box*, without the need of resorting to immediate derivation from the Latin.

The *box* of a coach is commonly explained as if it had formerly been an actual box, containing the implements for keeping the coach in order. It is more probably from the G. *bock*, signifying in the first instance a buck or he-goat, being applied general to a trestle or support upon which anything rests, like to a coach-box in particular. See Crab, Cable. In like manner the Pol. *koziel*, a buck, is applied to a coach-box, while the plural *kozly* is used in the sense of a sawing-block, trestle, painter's easel, &c.

**To Box.** To fight with the fists. From the Dan. *bask*, a sounding blow; *basko*, to slap, thwack, flap, by the same in-

version of *s* and *k*, as noticed under Box. It is plainly an imitative word, parallel with OE. *pash*, to strike.

Shall *pash* his coxcombe such a knock  
As that his soule his course shall take.

O. Play in Halliwell.

Swiss *batschen*, to smack the hand; *bätschen*, to give a loud smack, to fall with a noise.

**Boy.** G. *bube*, Swiss *bub*, *bue*, Swab. *bnah*, showing the passage of the pronunciation to E. *boy*. Lat. *pupus*, a boy, *pupa*, a girl, a doll, which last is probably the earlier meaning. The origin seems the root *bob*, *bub*, *pop*, *pup*, in the sense of something protuberant, stumpy, thick and short, a small lump. Lat. *bubo*, a swelling, Russ. *pup'*, navel, Bohem. *pup*, excrecence, *pupek*, navel, *pupen*, bud. It. *puppa*, *pupa*, a child's baby, *puppy*, or *puppet*, to play withal, by metaphor a pretty girl, a dainty mop.—Florio. Now the meaning of *doll* or of *mop* is a bundle of clouts, and *poupe* has the same sense in Fr. *poupe de chenilles*, a cluster of caterpillars.—Cotgr. “*Moppe* or *popyne*.”—Prompt. Parv. A *poppet* or *puppet*, a dressed-up image. The word seems then to have been transferred to a baby or young person, and in the case of *puppy* to the young of a dog. See Baby. The word *bab* or *mab* in Welch is a son, in Gael. a tassel, identical with E. *map* or *mop*, a bunch of rags.

In a similar manner from Bav. *butzen*, *botzen*, a bud, a lump, *butz*, *butzel*, a person or animal of small size; *butt*, *bott*, anything small of its kind, whether man, animal, or plant. Fr. *un bout d'homme*, W. *pwyt o ddyn*, a short thick man, from *pwyt*, anything short and stumpy. Hence, as the sense of something small of its kind might easily pass into that of a young animal, Schmeller would explain the It. *putto* a boy, and probably the Fr. *petit* may be a diminutive of the same root.

**To Brabble.** A variation of *babble*, representing the confused sound of simultaneous talking. In like manner the It. has *bulicame* and *brulicame*, a bubbling motion; Fr. *boussole*, Sp. *bruxula*, a compass; Fr. *boiste*, Prov. *broschia*, a box.

Du. *brabbelen*, to stammer, jabber, confuse, disturb, quarrel; Bohem. *breptati*, to stutter, murmur, babble.

From *brabble* seems to be formed *brawl*; as *scrawl* from *scrabble*; *crawl* from Du. *krabbelen*, unguibus arare.

**Brace.** The different meanings of the word *brace* may all be reduced to the idea of straining, compressing, confining, binding together, from a root *brak*, which has many representatives in the other European languages. See Brake.

To *brace* is to draw together, whence a *bracing* air, one which draws up the springs of life; a pair of *braces*, the bands which hold up the trowsers. A *brace* on board a ship, It. *braca*, is a rope holding up a weight or resisting a strain. A *brace* is also a pair of things united together in the first instance by a physical tie, and then merely in our mode of considering them. From the same root are *bracket*, *breeches*, &c.

**Bracelet.** *Bracelet*, an ornamental band round the wrist; *bracer*, a guard to protect the arm of an archer from the string of his bow. Fr. *brasselet*, a bracelet, wristband, or bracer—Cotgr.; O. Fr. *brassard*, Sp. *bracil*, armour for the arm, from *bras*, the arm.

**Brach.** Properly a dog for tracking game. It. *bracco*; Fr. *braque*, *bracon*, whence *braconnier*, a poacher. Sp. *braco*, a pointer, also (obsolete) pointing or setting.—Neuman. The name may then be derived from the Fr. *braquer*, to direct, to bend. *Braquer un canon*, to level, bend a cannon against; *braquer un chariot*, to turn, set or bend a chariot on the right or left hand.—Cotgr. See Brake. Or it may be from Dan. *brak*, flat; Sp. *braco*, flat-nosed, from the blunt square nose of a pointer or dog that hunts by scent, as compared with the sharp nose of a greyhound.

**Brack.** A breach, flaw, or defect, from *break*. Fr. *briche*, a *brack* or breach in a wall, &c.—Cotgr.

Floods drown no fields before they find a *brack*.—Mirror for Mag. in R.

You may find time in eternity

Deceit and violence in heavenly justice—

Ere stain or *brack* in her sweet reputation.—B. and F.

G. *brechen*, to break (sometimes also used in the sense of failing, as *die Augen brechen ihm*, his eyes are failing him), *gebrechen*, to want, to be wanting; want, need, fault, defect; Du. *braecke, ghebreck*, breach, want, defect.—Kil. AS. *brec*, Pl. D. *brek*, want, need, fault; Icel. *brek*, defect. On the same principle from the Icel. *bresta*, to crack, to break, to burst, is derived *brestr*, a crack, flaw, defect, moral or physical.

Probably the sense of *brack* in the foregoing acceptation may in some degree have been confounded with that of G. *brack*, refuse, damaged; *bracken*, to try, to pick out and condemn the damaged. See Broker.

**Brack.**—**Brackish.** Water rendered unpalatable by a mixture of salt. One of the numerous cases in which we have to halt between two derivations.

Gael. *bracha*, suppuration, putrefaction; *brach shuileach*, blear-eyed; Prov. *brac*, pus, matter, mud, filth; *el brac e la ordura del mun*, the filth and ordure of the world—Rayn.; It. *braco, brago*, a bog or puddle; O. Fr. *brac, braic, bray*, mud; Rouchi *breuque*, mud, clay.—Hécart. Then as an adj., Prov. *brac, bragos*, O. Fr. *brageux*, foul, dirty. “La ville ou y avait eau et sources moult brageuses.”—Monstrelet in Rayn. Thus *brack*, which signifies in the first instance water contaminated by dirt, might easily be applied to water spoilt for drinking by other means, as by a mixture of sea water.

But upon the whole I am inclined to think that the application to water contaminated with salt is derived from the G. and Du. *brack, wrack*, refuse, damaged; *dicitur de mercibus quibusdam minus probis*.—Kil. *Brak-goed*, merces submersæ, salo sive aquâ marinâ corruptæ.—Kil. Pl. D. *brakke grund*, land spoilt by an overflow of sea water; Du. *brakke torf*, turf made offensive by a mixture of sulphur (where the meaning would well agree with the sense of the Gael. and Prov. root); *wrack, brack*, acidus, salsus.—Kil. See Broker.

From the sense of water unfit for drinking from a mixture of salt, the word passed on to signify salt water in general, and the diminutive *brackish* was appropriated to the original sense.

The entrellis eik far in the fludis *brake*  
I sal slyng.—D. V. in R.

**ket.** A *bracket* is properly a cramp-iron holding things  
or; then a stand cramped to a wall. *Brackets* in print-  
claws holding together an isolated part of the text.  
*rake* in the sense of constraining. Fr. *brague*, a mortise  
ding things together—Cotgr. ; Piedm. *braga*, an iron  
ding or binding anything together.—Zalli. See Brace,

**rag.**—**Brave.** Primarily to crack, to make a noise, to  
oneself on people's notice by noise, swagger, boasting,  
raudy dress and show. Fr. *braguer*, to flaunt, brave,  
jet it ; *braguard*, gay, gallant, flaunting, also braggard,  
ig.—Cotgr. Icel. *braka*, Dan. *brag*, crack, crash ; Icel.  
to crash, to crack, also insolenter *se gerere*—Haldor-  
ðael. *bragh*, a burst, explosion ; *bragaireachd*, empty  
vain glory, boasting ; Bret. *braga*, se pavanner, marcher  
manière fière, se donner trop de licence, se parer de  
habits. Langued. *bragâ*, to strut, to make ostentation  
equipage, riches, &c. Swiss. Rom. *braga*, vanter une  
—Vocab. de Vaud.  
ke manner to *crack* is used for boasting, noisy ostenta-

But thereof set the miller not a tare  
He cracked bost and swore it nas nat so.—Chaucer.

Then cease for shame to vaunt  
And crow in craking wise.—Turberville in R.

he same principle the Dan. *braske*, to boast or brag,  
compared with Lith. *braszkēti*, to rattle, to be noisy.  
, was then used in the sense of brisk, proud, smart.

Seest thou thilk same hawthorn stud  
How *bragly* it begins to bud.—Shepherd's Cal.

ivalent forms are Gael. *breagh*, fine, well-dressed,  
d, beautiful, Sc. *bra'*, *braw*, Bret. *brao*, *brav*, gayly  
, handsome, fine.

Thus we are brought to the OE. *brave*, finely dressed, showy  
*bravery*, finery.

From royal court I lately came (said he)  
Where all the *braverie* that eye may see—  
Is to be found.—Spenser in R.

The sense of courageous comes immediately from the notion of bragging and boasting. Gael. *brabhdair*, a noisy talkative fellow, blusterer, bully; *brabhdadh*, idle talk, *bravado*; Fr. *bravache*, a roisterer, swaggerer, *bravacherie*, boasting, vaunting, bragging of his own valour.—Cotgr. It. *bravare* and Fr. *braver*, to swagger, affront, flaunt in fine clothes; Sp. *bravo*, bullying, hectoring, brave, valiant; sumptuous, expensive, excellent, fine. Fr. *brave*, brave, gay, fine, gorgeous, gallant (in apparel); also proud, stately, braggard; also valiant, stout, courageous, that will carry no coals. *Faire le brave*, to stand upon terms, to boast of his own worth.—Cotgr.

She (Penelope) told his foe  
It was not fair nor equal t' *overcrow*. [Compare *bragging*, the crowing of a black cock.—Halliwell.]

The poorest guest her son pleased t' entertaine  
In his free turrets with so proud a straine  
Of threats and *bravings*.—Chapman in R.

**Bragget.** Sweet wort.

Hire mouth was sweet as *braket* or the meth.—Chaucer.

From W. *brag*, malt, and that from *bragio*, to sprout; i. e. sprouted corn.

**To Braid.** See Bray.

**Brail.**—**To Brail.** From Fr. *braies*, breeches, drawers, was formed *brayele*, *brayete*, the bridge or part of the breeches joining the two legs. A slight modification of this was *brayeuil*, the feathers about the hawk's fundament, called by our falconers the *brayle* in a short-winged, and the pannel in a long-winged hawk.—Cotgr. From *brayel*, or from *brais* itself, is also derived Fr. *desbrailler*, to unbrace or let down

the breeches, the opposite of which, *brailler* (though it does not appear in the dictionaries), would be to brace, to tie up. Rouchi *bréler*, to cord a bale of goods, to fasten the load of a waggon with ropes.—Hécart.

Hence E. *brails*, the thongs of leather by which the penfeathers of a hawk's wing were tied up; to *brail* up a sail, to tie it up like the wing of a hawk, to prevent its catching the wind.

**Brain.** AS. *braegen*; Du. *breghe, breghen, breyne*.

**Brake.**—**Bray.** The meanings of *brake* are very numerous, and the derivation entangled with influences from different sources. A *brake* is

1. A bit for horses; a wooden frame in which the feet of vicious horses are confined in shoeing; an old instrument of torture; an inclosure for cattle; a carriage for breaking in horses; an instrument for checking the motion of a wheel; a mortar; a baker's kneading trough; an instrument for dressing flax or hemp; a harrow.—Halliwell.

2. A bushy spot, a bottom overgrown with thick tangled brushwood.

3. The plant *fern*.

The meanings included under the first head are all reducible to the notion of constraining, confining, compressing, subduing, and it is very likely that the root *brak*, by which this idea is conveyed, is identical with Gael. *brac*, W. *braich*, Lat. *brachium*, the arm, as the type of exertion and strength. It is certain that the word for arm is, in numerous dialects, used in the sense of force, power, strength. Thus Bret. *breach*, Sp. *brazo*, Walloon *bress*, Wallachian *bratzou*, Turk *bazu*, are used in both senses.

It will be found in the foregoing examples that *brake* is used almost exactly in the sense of the Lat. *subigere*, expressing any kind of action by which something is subjected to external force, brought under control, reduced to a condition in which it is serviceable to our wants, or the instrument by which the action is exerted.

Icel. *braka*, *subigere*, to subdue. In this sense must be explained the expression of *breaking* in horses, properly *braking* or subduing them. To the same head must be referred *brake*, a horse's bit, It. *braca*, a horse's twitch. AS. *bracan*, to pound, to knead or mix up in a mortar, to rub, farinam in mortario *subigere*; Sp. *bregar*, to exert force in different ways, to bend a bow, to row, to stiffen against difficulties (se raidir contre.—Taboada), to knead, Prov. *brega*, Corrèze *bredgea*, *bredza*, to rub (as in washing linen — Beronie), Fr. *broyer*, to *bray* in a mortar. The Fr. *broyer* is also used for the dressing of flax or hemp, passing it through a *brake* or frame consisting of boards loosely locking into each other, by means of which the fibre is stripped from the stalk or core, and brought into a serviceable condition. As there is so much of actual breaking in the operation, it is not surprising that the word has here, as in the case of *horse-breaking*, been confounded with the verb *break*, to fracture. We have thus Du. *braecken* het vlasch, frangere linum.—Biglotton. Fr. *brisier*, *concasser* le lin. So in G. *flachs brechen*, while in other dialects the words are kept distinct. Pl. D. *braken*, Dan. *brage*, to brake flax; Pl. D. *braeken*, Dan. *brække*, to break or fracture. It is remarkable that the term for *braking* flax in Lith. is *braukti*, signifying to sweep, to brush, to strip. The Icel. *brak* is a frame in which skins are worked backwards and forwards through a small opening, for the purpose of incorporating them with the grease employed as a dressing. Swiss Rom. *brego*, a spinning-wheel.—Voc. de Vaud. In like manner Lat. *subigere* is used for any kind of dressing.

Sive rudem primos lanam glomerabat in usus  
Seu digitis subigebat opus.—Ovid.

In the case of the N. E. *brake*, Gael. *braca*, a harrow, Dan. *brage*, to harrow (Lat. *glebas subigere*, *segetes subigere aratis*), the notion of breaking down the clods again comes to perplex our derivation.

In other cases the idea of straining or exerting force is more distinctly preserved. Thus the term *brake* was applied

to the handle of a cross-bow, the lever by which the string was drawn up, as in Sp. *bregar el arco*, to bend a bow, Fr. *braquer un canon*, to bend or direct a cannon. The same name is given to the handle of a ship's pump, the member by which the force of the machine is exerted. It. *braca*, a brace on board a ship.

After all, the verb to *break* is used metaphorically in a sense so closely agreeing with that of the foregoing *brake*, and the two are confounded in so many instances, that we are led to suspect a fundamental connexion between them. Thus we speak of breaking or diminishing the force of the wind, just as the *brake* of a wheel is an implement for resisting the force of traction, and diminishing the velocity. If the words are radically identical, the notion of strain or exertion of force must be derived from the force exerted in *breaking* a body, and the Gael. *brac*, Lat. *brachium*, the arm, must be so named as the bodily organ of force, and not vice versa. See Branch.

**Brake.** 2. In the sense of a thicket, cluster of bushes, bush, there is considerable difficulty in the derivation. The equivalent word in the other Teutonic dialects is frequently made to signify a marsh or swamp. Du. *broeck*, Pl. D. *brook*, a fen, marsh, low wet land; G. *bruch*, a marsh, or a wood in a marshy place; *brook*, grassy place in a heath—Overyssel Almanach; NE. *brog*, a swampy or bushy place — Halliwell; M. Lat. *brogium*, *broilum*, *brolium*, nemus, sylva aut saltus in quo ferarum venatio exercitetur.—Duc. O. Fr. *brogille*, *bre-gille*, *broil*, *broillet*, *breuil*, copse-wood, cover for game, brambles, brushwood. Prov. G. *gebröge*, *gebrüche*, a brake, thicket. Inquirers have thus been led in two directions, the notion of wetness leading some to connect the word with E. *brook*, a stream, Gr.  $\beta\pi\chi\omega$ , to moisten, and Lat. *riguus*, watered, while others have considered the fundamental signification to be broken ground, with the bushes and tangled growth of such places.

The latter supposition has a remarkable confirmation in

the Finnish languages, where from Eston. *murdma*, to break, is formed *murd*, gebüscht, gebröge, a thicket, brake, bush, pasture, quarry; from Fin. *murrān*, *murtaa*, to break, *murrōkko*, sylva ubi arbores sunt vento diffractæ et transversum collapsæ, multitudo arborum vel nemorum diffractorum et collapsorum. And this probably was the original meaning of G. *bruch*, *gebrüche*, *gebröge*, E. *brog* or *brake*. A break of such a kind, or overthrow of trees by the wind, is most likely to take place in low wet ground where their roots have less hold, and when once thrown down, in northern climates, they stop the flow of water and cause the growth of peat and moss.

Thus the word, which originally designated a broken mass of wood, might come to signify a swamp, as in Du. and G., as well as in the case of the E. *brog* above mentioned. A *brake* is explained in Palmer's Devonshire Glossary as "a bottom overgrown with thick tangled brushwood."

**Brake.**—**Bracken.** 3. It may be suspected that *brake*, in the sense of *fern*, is a secondary application of the word in the sense last described, that is to say, that it may be so named as the natural growth of brakes and bushy places. It is certain that we find closely resembling forms applied to several kinds of plants the natural growth of waste places and such as are designated by the term *brake*, *bruch*, &c. Thus we have W. *bruk*, heath; Icel. *brok*, sedge; *burkni*; Dan. *bregne*, bracken or fern; Port. *brejo*, sweet broom, heath, or ling, also a marshy low ground or fen; Grisons, *bruch*, heath.

It may be however that the relationship runs in the opposite direction, and E. *brake*, *brog*, G. *bruch*, *gebröge*, *gebrüche*, &c., may be so called in analogy with Bret. *brugek*, a heath, from *brug*, *bruk*, heath, or with It. *brughera*, thick brakes of high-grown ferns (Flor.), as places overgrown with brakes or fern, heath (Bret. *bruk*, *brug*), broom, or other plants of a like nature. The relation of *brake* to *bracken* may originally have been that of the Bret. *brug*, heath, to *brugen*, a single plant of heath. See Brush.

**Bramble**.—**Broom**. AS. *bremel*, Pl. D. *brummel*; Du. *braeme*, *breme*; Sw. G. *brom*, bramble; Du. *brem*, *brom*, *broem*, Pl. D. *braam*, G. *bram*, also *pfiemkraut*, *pfiemen*, broom, the leafless plant of which besoms are made.

It will be found that shrubs, bushes, brambles, and waste growths, are looked on in the first instance as a collection of twigs or shoots, and are commonly designated from the word signifying a twig. Thus in Lat. from *virga*, a rod or twig, *virgulum*, a shrub; from Servian *prut* a rod, *prutye*, a shrub; from Bret. *brous*, a bud and thence a shoot, *brouskoad*, *brus-toad*, brushwood, wood composed of twigs. Bav. *bross*, *brosst*, a shoot, Serv. *brst*, young sprouts, Bret. *broust*, hallier, buisson fort épais, a thick bush, ground full of briars, thicket of brambles—Cotgr.; Fr. *broussaille*, a briery plot. In like manner the word *bramble* is from Swiss *brom*, a bud, young twig (*brom-beisser*, the bull-finck, E. bud-biter or bud-bird—Halliwell); Grisons. *brumbel*, a bud; It. *bromboli*, broccoli, cabbage sprouts—Fl.; Piedm. *bronbo*, a vine twig; Bav. *pffropf*, a shoot or twig. The primary idea is a knob or knop, something breaking or bursting out, a sense preserved in the Du. *propje*, a bunch, related to *pop*, s. s. (Bohem. *pupen*, Serv. *pupak*, Russ. *pupuiskha*, a bud), as *brush* to *bush*, Du. *strobbe* to *stobbe*, a stub or stump; E. *shrub* or *scrub* to Lat. *scopa*, a twig.

The pointed shape of a young shoot led to the use of the G. *pfiem* in the sense of an awl, and the word *bramble* itself was applied in a much wider sense than it is at present to any thorny growth, as AS. *bræmbel-appel*, the thorn apple or stramonium, a plant bearing a fruit covered with spiky thorns, and in Chaucer it is used of the rose.

And swete as is the bramble flower  
That beareth the red hepe.—Sir Topaz.

AS. *Thornas* and *bremelas*, thorns and briars. Gen. iii. 18.

**Bran**. Bret. *brenn*, W. *bran*, It. *brenna*, *brenda*, Fr. *bran*. The fundamental signification seems preserved in Fr. *bren*,

initial *s* becomes *spruan*, brush-wood, fire-wood. Sc. *brane-wod*, fire-wood, not, as Jamieson explains it, from AS. *bryne*, cendium, but from the foregoing *brano*, *brin*, *bruān*.

Quhyn thay had beirit lyk baitit bullis,  
And *brane-wod* brynt in bailis.

When they had bellowed like baited bulls  
And brushwood burnt in bonfires.

**To Brandish.—Brandle.** To *brandish*, to make shine with striking, to shake to and fro in the hand.—Bailey. Fr. *ndir*, to hurl with great force, to make a thing shake by force it is cast with, to shine or glister with a gentle shaking; *brandiller*; to brandle, shake, totter, also to glisten or h.—Cotgr.

Commonly explained from the notion of waving a brand or rod. But this is too confined an origin for so widely spread word. Manx *brans*, dash, Rouchi *braner*, Bret. *bransella*, *bransler*, *branler*, to shake. If the sense of hurling be the final it may perhaps be from It. *brano*, a fragment, as weik of *quoiting* away a thing, from *quoit*, a flat stone.

**randy.** Formerly *brandy-wine*, G. *branntwein*, Du. *brandewijn*, *brandende wijn*, aqua ardens, vinum ardens.—Kil. The immable spirit distilled from wine. Du. *brandigh*, flans, urens.—Kil.

**rangle.** This word has two senses, apparently very distinct in each other, though it is not always easy to draw an doubted line between them. 1st, to scold, to quarrel, to ter—Bailey, and 2nd, as Fr. *brandiller*, to brandle or brand.

The It. *brandolare* is explained by Florio, to *brangle*, to ke, to shog, to totter.

The tre *brangillis*, boisting to the fall  
With top trimbling, and branchis shakand all.

D. V. in Jam.

In this application the word seems direct from the Fr. *nler*, the spelling with *ng* (instead of the *nd* in *brandle*) being an attempt to represent the nasal sound of the Fr. *n*. In the same way the Fr. *bransle*, a round dance, became

*brangle* or *brawl* in E.; It. *branla*, a French brawl or brangle.—Flor.

From the sense of shaking probably arose that of throwing into disorder, putting to confusion.

Thus was this usurper's faction *brangled*, then bound up again, and afterward divided again by want of worth in Baliol their head.—Hume in Jam.

To *embrangle*, to confuse, perplex, confound. The sense of a quarrel may be derived from the idea of confusion, or in that sense *brangle* may be a direct imitation of the noise of persons quarrelling, as a nasalised form of the Piedm. *bragalé*, to vociferate, make an outcry.

**Brase.**—**Braser.**—**Brasil.** To *brase* meat is to pass it over hot coals; a *braser*, a pan of hot coals. It. *bracea*, *bracia*, *bragia*, Fr. *braise*, Port. *braza*, live coals, glowing embers; *brazeiro*, a pan of coals.

The word *brésil*, *brasil*, was in use before the discovery of America in the sense of a bright red, the colour of *braise* or hot coals, and when Brazil was discovered it seems to have been named from furnishing a better red dye than those formerly known.—Diez.

Diez seems to put the cart before the horse in deriving the word from the Icel. *brasa*, to braise or lute, to solder iron. It is more likely derived from the roaring sound of flame. G. *brausen*, *prasseln*, to roar, to crackle; AS. *brastlian*, to *brustle*, crackle, burn.—Lye. Sw. *brasca*, faire fracas, to make display; Milan. *brascà*, to kindle, set on fire.—Diez. Gris. *brasca*, sparks. Sw. *brasa*, to blaze, also as a noun, a roaring fire. Fr. *embraser*, to set on fire; Wallon. *bruzi*, braise, hot ashes; Pied. *brusé*, It. *bruciare*, Fr. *brusler*, *brûler*, to burn. E. *brustle*, to crackle, to make a noise like straw or small wood in burning, to rustle.—Halliwell. Fr. *bruire*, to murmur, make a noise, and *bruir*, *brouir*, to burn.—Roquefort. “E tut son corps arder et *bruir*.”—Rayn.

**Brass.**—**Bronze.** AS. *bras*, from being used in the brazing or soldering of iron. Icel. *bras*, solder, especially that used in the working of iron; *at bras*, ferruminare, to solder. Pro-

ably from the glowing coals over which the soldering is done; Fr. *braser l'argent*, le repasser un peu sur la braise.—*ötgr*. The same correspondence is seen between It. *bronze*, burning coals, *bronzacchiare*, to carbonado, as rashers upon quick burning coals, *bronzar*, to braze, to copper, and *bronzo*, rass, pan-metal.—Florio.

**Brat.** A rag, a contemptuous name for a young child.—Bailey. AS. *brat*, a cloak, a clout. W. *brat*, a rag. Gael. *rat*, a mantle, apron, cloth; *bratach*, a banner. For the application to a child compare Bret. *trul*, *pil*, a rag; *trulen* or *pilen* (in the feminine form), a contemptuous name for a woman, a slut.

**Brattice.**—**Bartizan.** A *brattice* is a fence of boards in a nine or round dangerous machinery, from Sc. *bred*, G. *brett*, Du. *berd*, a plank or board, as *lattice*, a frame of laths, from Fr. *latte*, a lath.

A *bretise* or *bretage* is then a parapet, in the first instance of boards, and in a latinised shape it is applied to any boarded structure of defence, a wooden tower, a parapet, a testudo or temporary roof to cover an attack, &c. Sc. *brettys*, a fortification.—Jam. *Betrax* of a walle (*bretasce*, *bretays*), propugnaculum.—Pr. Pm. It. *bertesca*, *baltresca*, a kind of rampart or fence of war made upon towers; a block-house.—Altieri. Fr. *breteque*, *bretesque*, *bretesche*, a portal of defence in the impire of a town.—Cot.

Dux testudines quas Gallicé *brutesches* appellant.—Math. Paris. AD. 224. Circumcunt civitatem castellis et turribus ligneis et berteschii. List. Pisana in Mur. AD. 1156.

A wooden defence of the foregoing description round the eck of a ship, or on the top of a wall, was called by the Norsemen *vig-gyrdell*, a battle-girdle. “Med endilöngum ænom var umbuiz a husum uppi, reistr upp bord-vidr a utan-erdom thaukom sva sem viggylat væri.” Along the townings were prepared up on the houses, *boarding* being raised p out on the roofs like the battle rampire on board a ship.—verris Saga 275.

Then as parapets and battlements naturally took the shape of projections on the top of a building, the term *bretesche* was applied to projecting turrets or the like beyond the face of the wall.

Un possesseur d'un heritage—ne peut faire *bretesques*, boutures, saillies, ni autres choses sur la rue au prejudice de ses voisins.—Duc.

Now this is precisely the ordinary sense of the E. *bartisan* ; “the small overhanging turrets which project from the angles or the parapet on the top of a tower.—Hal.

That the town colours be put upon the *bertisene* of the steeple.—Jam.

The word is also used in the sense of a fence of stone or wood.—Jam. Sup. It may accordingly be explained as a corruption of bratticing, brettysing, bartising, equivalent to the Du. *borderinge*, coassatio, contignatio.—Kil.

**Brave.** See Brag.

**Brawl.** 1. A kind of dance. Fr. *bransle*, *branle*, from *branler*, to shake. See Brandish. Brangle.

2. A dispute or squabble. Certainly from the confused noise, whether contracted from *brabble*, as *scravol* from *scrabble*, or whether it be from Fr. *brailler*, frequentative of *braire*, to cry, as *criailler* of *crier*. Dan. *bralle*, to talk much and high; at *bralle op*, to scold and make a disturbance. Gael. *braodh-lach*, brawling, noise, discord; *braoilich*, a loud noise. The term *brawl* is also applied to the noise of broken water, as a brawling brook. See Bray.

**Brawn.** The muscular part of the body. It. *brano*, *brando*, *brandone*, any piece, cob, luncheon, or collop of flesh violently pulled away from the whole.—Florio. OHG. *brâto* (acc. *bratôn*), Fris. *braede*, *braeye*, a lump of flesh, flesh of a leg of pork, calf of the leg.—Diez. Kil. Prov. *bradon*, *brazon*, *braon*, O. Fr. *braion*, Lorraine *bralon*, a lump of flesh, the buttocks, muscular parts of the body; Wallon. *breyon*, a lump, *breyon d'chaur*, bribe de viande, bas morceau de viande fraiche, *breyon de gambes*, the calf of the leg.—Remacle. Westphal. *bran*, Cologne *broden*, calf of the leg, buttock; Sc. *brand*,

of the leg; Sp. *brahon* for *bradon*, a patch of cloth. O. *braoner*, It. *sbranare*, to tear piecemeal.

**Bray**.—**Braid**. Many kinds of loud harsh noise are represented by the syllable *bra*, *bru*, with or without a final *d*, *h*, *y*.

*braire*, to bray like an ass, bawl, yell, or cry out loudly; *e*, to rumble, rustle, crash, to sound very loud and very ly; *brugier*, to bellow, yell, roar, and make a hideous —Cotgr. Prov. *bruzir*, to roar or bellow.

. *βραχω*, to crash, roar, rattle, resound; *βρυχω*, to roar. *brak*, crash, noise; *wapna-brak*, the clash of arms; Dan., to crash, crackle; E. *bray*, applied to loud harsh noises my kinds, as the voice of the ass, the sound of arms, &c.

Heard ye the din of battle *bray*?

ith a terminal *d* we have Prov. *braidir*, *braidar*, to cry; *bradar*, to cry out, to bawl, to roar as the sea. OE. to , *abraid*, *upbraid*, to cry out, make a disturbance, to scold.

reat he (H. IV. on being told that his son had been committed by gne) a while studying, after as a man all ravished with gladness 'ed with a loud voice.—Elyot in Boucher.

Quoth Beryn to the serjauntes, That ye me hondith so  
Or what have I offendit, or what have I seide?

Trewlich quothe the serjauntis *it vaylith not to breide*  
(there is no use crying out)

With us ye must awhile whether ye woll or no.—Chaucer.

en as things done on a sudden or with violence are accanied by noise, we find the verb to *bray* or *braid* used to ss any kind of sudden or violent action, to rush, to start, itch.

And thai (the winds) thereat having full great disdain  
About their clousouris *brays* with many ane rare.—D. V.

—magno cum murmur  
Circum claustra fremunt.

Ane blusterand bub out fra the North *braying*  
Gan oer the foreship in the baksail ding.—D. V.

Syne stikkis dry to kyndill there about laid is,  
Quhill all in flame the bleis of fyre *spbradis*.—D. V.

i. e. starts crackling up.

The cup was uncoverid, the sword was out *ybrayid*.—Beryn.

A forgyt knyff but baid he *bradis* out.—Wallace IX. 145.

But when as I did out of slepe *abray*.—F. Q.

The miller is a per'lous man he seide  
And if that he out of his slepe *abreide*  
He might don us both a villany.—Chaucer.

The Icel. *bragd* is explained *motus quilibet celerior*; at *bragdi*, instantaneously, at once, as OE. *at a braid*.

His bow he hadden taken right  
And *at a braid* he gun it bende.—R. R.

Icel. *augnabragd*, a wink, twinkling of the eye. Then, as the notion of turning is often connected with swiftness of motion, to *braid* acquires the sense of bend, turn, twist, plait.

And with a braid I turnyt me about.—Dunbar in Jam.

*On syde he bradis* for to eschew the dint.—D. V. in Jam.

Icel. *bregda*, to braid the hair, weave nets, &c. The Icel. *bragd* is also applied to the gestures by which an individual is characterised, and hence also to the lineaments of his countenance, explaining a very obscure application of the E. *braid*. *Bread*, appearance—Bailey; to *braid*, to pretend, to resemble.—Halliwell. To pretend is to assume the appearance and manners of another. “Ye *braid* of the miller’s dog,” you have the manners of the miller’s dog. To *braid* of one’s father, to have the lineaments of one’s father, to resemble him. Icel. *bragr*, gestus, mos; *at braga eftir einum*, to imitate or resemble one.

On the same principle may be explained a passage of Shakespeare, which has given much trouble to commentators.

Since Frenchmen are so *braid*,  
Marry who will, I’ll live and die a maid.

The meaning is simply, “since such are the manners of Frenchmen, &c.”

**Bray.** 2. To rub or grind down in a mortar. Sp. *bregar*, to k up paste or dough, to knead; Prov. Cat. *bregar*, to Fr. *broyer*, Bret. *braea*, to bray in a mortar. W. *breuan*, a brake for hemp or flax. See Brake.

**breach.** AS. *brice*, Fr. *breche*, a breach or brack in a wall, Cotgr. From the verb to break.

**break.** Icel. *braud*. G. *brot*.

**Break.** Goth. *brikan*, *brak*, G. *brechen*, Lat. *frangere*, s; Gr. *πρύνει*, to break, *pakos*, a rag; Fin. *rikkoa*, to , to tear; Bret. *regi*, *rogi*, to break, to tear; *rog*, a

origin is doubtless a representation of the noise made hard thing breaking. In like manner the word *crack* is both to represent the noise of a fracture, and to signify fracture itself, or the permanent effects of it. The same is seen between Lat. *fragor*, a loud noise, and *frango* break; Fr. *fracas*, a crash, disturbance, and *fracasser*, ak. The Lat. *crepo* and E. *crash* are used to signify the noise made in breaking and the fracture itself. Swiss has *brätschen*, to smack or crack, *bratsche*, a brack, i, or wound.

**bram.** A broad-shaped fresh-water fish, *cyprinus latus rame*, Du. *braessem*. Swiss *bratschig*, ill-favouredly

**burst.** AS. *breost*, Goth. *brusts*, Du. *borst*. Perhaps the al meaning may be a *chest*. Prov. *brut*, *bruc*, *brusc*, the body; *brostia*, *brustia*, a box.

**breath.** AS. *bræth*, an odour, scent, breath. Originally bly the word signified steam, vapour, as the G. *brodem*, , *broden*.

The caller wine in cave is sought  
Mens brothing breists to cule.—Hume in Jam.

**breast.**

**breeches.** Lat. *bracæ*, *braceæ*; Bret. *bragez*; Icel. *brok*, r; It. *brache*; Prov. *braga*, *braia*; O. Fr. *bragues*, The origin is the root *brak* in the sense of strain-

ing, binding, fastening ; the original breeches being (as it must be supposed) a bandage wrapped round the hips, and brought beneath between the legs. Hence the Lat. *subligar*, *subligaculum*, from *ligare*, to bind. Piedm. *braga*, *braca*, a cramp-iron for holding things together, a horse's twitch ; Fr. *braie*, *braies*, a twitch for a horse, bandage or truss for a rupture, clout for a child, drawers. *Bracha*, a girdle.—Gl. Isidore and Tatian.

The *breech*, Prov. *braguier*, *braia*, is the part of the body covered by the breeches. To Breech, in the sense of flogging, is not originally from striking on the *breech*. Prov. G. (West-erwald) has *pritschen*, *britschen*, to lay one on a bench and strike him with a flat board ; Du. *bridsen*, *de bridse geven*, *met de bridse slaan*, xyligogio castigare.—Biglotton. Pl. D. *britze*, an instrument of laths for smacking on the breech. *einem de britze geven*, to strike one on the breech so that it smacks (klatschet). From an imitation of the sound.

Swiss *brätschen*, to smack, to give a sharp sound like a blow with the flat hand ; *brätsch*, such a sound, or the blow by which it is produced ; *brätscher*, an instrument for smacking, a fly-flap, &c.

**Breeze.** Fr. *brise*, a cool wind. It. *brezza*, chilness or shivering, a cold and windy mist or frost. *Brezzare*, to be misty and cold, windy withal, also to chill and shiver with cold.

The origin is the imitation of a rustling noise, as by the Sc. *brissle*, properly to crackle, then to broil, to fry ; Swiss Rom. *brire*, to rattle (as hail), simmer, murmur.—Vocab. de Vaud ; *brisoler*, *bresoler*, to roast, to fry ; *l'os qui bresole*, the singing bone.—Gl. Génév. Then from a simmering, twittering sound the term is applied to shivering, trembling, as in the case of *twitter*, which signifies in the first instance a continuous broken sound, and is then used in the sense of trembling. We have thus It. *brisciare*, *brezzare*, to shiver for cold. Compare OE. *grill*, chilly, with It. *grillare*, to simmer, Fr. *griller*, to crackle, broil.

While they have suffrid colde full stronge  
 In wethers *grille* and derke to sight.—  
 Par le froid et divers temps.—R.R.

**Breeze.**—**Brize.** AS. *briosa*, *brimsa*, a gadfly. The second of these forms is identical with the G. *breme*, *bremse*, a gadfly, perhaps from G. *brummen*, Fris. *brimme*, to hum, Gr.  $\beta\pi\mu\epsilon\nu$ , from the droning sound with which the gadfly heralds his attack.

But if Breeze, Brize, be an independent form, it may still be named from the *buzzing* or *bizzing* (as it is pronounced in the N. of E.) of the fly.

A fierce loud *buzzing breeze*, their stings draw blood,  
 And drive the cattle gadding through the wood.

Dryden in Baker.

Du. *bies-bout*, scarabeus alis strepitans.—Kil. Fr. *bezer*, a cow to run up and down holding up her tail, when the *brizze* doth sting her.—Cot. The addition or loss of an *r* in an imitative word of this kind is of frequent occurrence. Du. *bommen*, G. *brummen*, to hum. The Prov. *bruzir*, to murmur, and more exactly the Russ. *briosjat*, to buzz, agrees with E. *brizze*. Swiss Rom. *brison*, bruit sourd et fort.—Voc. de Vaud.

**Breeze.**—**Briss.**—**Brist.** The ashes and cinders sold by the London dustmen for brickmaking are known by the name of *breeze*. In other parts of England the term *briss* or *brist* is in use for dust, rubbish. *Briss and buttons*, sheep's droppings; *bruss*, the dry spines of furze broken off.—Dev. Gl. Piedm. *brossé*, orts, the offal of hay and straw in feeding cattle; Sp. *broza*, remains of leaves, bark of trees and other rubbish; Fr. *bris*, *debris*, rubbish; *bris de charbon*, coal-dust; *bresilles*, *bretilles*, little bits of wood—Berri; *briser*, to break, burst, crush, bruise; Bret. *bruzun*, a crum, morsel; G. *brosome*, a crum; Du. *brijzen*, *brijzelen*, to bray, to crush; Gael. *bris*, *brisid*, *brist*, to break; Dan. *briste*, to burst, break, fail. See *Brick*, *Bruise*.

**To Brew.** The origin of the word is shown by the ML.

forms, *brasiare*, *braciare*, *braxare*, Fr. *brasser*, to brew, from *brace*, *brassium*, O. Fr. *bras*, *braux*, *breiz*, Gael. *braich*, W. *brag*, sprouted corn, malt. So Icel. *brugga*, Sw. *brygga*, to brew, from AS. *brug*, malt; “*brug*, polenta.”—Gl. AS. in Schilter.

The Teutonic verbs, G. *brauen*, Du. *brouwen*, E. *brew*, are in like manner from a form similar to Wallon, *brâ*, *brau*, Wallach. *brahè*, malt.

If the foregoing were not so clear, a satisfactory origin might have been found in W. *berici*, to boil, the equivalent of Lat. *fervere*, whence *berw*, *berwedd*, a boiling, and *berweddu*, to brew. Gael. *bruith*, to boil, and O. Du. *brieden*, to brew.—Kil.

It is remarkable that the Gr.  $\beta\pi\alpha\zeta\omega$ ,  $\beta\pi\alpha\sigma\sigma\omega$ , to boil, would correspond in like manner to the Fr. *brasser*, which however is undoubtedly from *brace*, malt.

**Brewis.** See Broth.

**Bribe.** Fr. *bribe de pain*, a lump of bread; *briber*, to beg one's bread, collect bits of food. Hence OE. *bribour*, a beggar, a rogue; It. *birbante*, *birbone*, a cheat, a rogue, with transposition of the *r*.

A *bribe* is now only used in the metaphorical sense of a sop to stop the mouth of some one, a gift for the purpose of obtaining an undue compliance.

The origin of the word is the W. *briwo*, to break; *briw*, broken, a fragment; *bara briw*, broken bread. Prov. Fr. *brieve*, a lump of bread.—Hécart.

**Brick.** A piece of burnt clay.—Thomson. The radical meaning is simply a bit, a fragment, being one of the numerous words derived from *break*. Lang. *brico*, or *brizo*, a crum; *bricou*, a little bit; *bricounejha*, to break to pieces; *bricalio*, a crum, little bit, corresponding to OE. *brocally*, broken victuals. AS. *brice*, fracture, fragment, *hlafes brice*, a bit of bread. In some parts of France *brique* is still used in this sense, *brique de pain*, a lump of bread.—Diez. *Brique*, fragment of anything broken.—Gl. Génév. *Bricoteau*, a quoit of

**stone.**—Cotgr. It. *briccia*, any jot or crum, a collop or slice of something.—Florio.

**Bride.**—**Bridal.** Goth. *bruths*, daughter-in-law; OHG. *brút*, sponsa, conjux, nurus; G. *braut*, bride. W. *priod*, appropriate, fit, appropriated, owned; also married, a married man or woman; *priodas*, a wedding; *priod-fab*, a bride-groom (mab=son); *priod-ferch*, a bride (merch=maid). *Priodi*, to appropriate; *priodor*, a proprietor. Diefenbach compares Lat. *privus*, one's own, *privatus*, appropriate, peculiar.

**Bridegroom**, AS. *bryd-guma*, the newly-married man; *guma*, a man. **Bridal**, for *bride-ale*, AS. *bryd-eale*, the marriage feast, then the marriage itself. So in O. Sw. *fastningar-ól*, *graf-ól*, *arf-ól*, the feast of espousals, of burial, of succession to the dead; from the last of which, Prov. E. *arval*, funeral.

**Bridge.**—AS. *bricge*; G. *brücke*; O. Sw. *bro*, *brygga*, as *so*, *sugga*; a sow, *bo*, *bygga*, to prepare, *gno*, *gnugga*, to rub. The Sw. *bro* is applied not only to a bridge, but to a paved road, beaten way; Dan. *bro*, bridge, pier, jetty, pavement; *brolegge*, to pave. “Han lät *broa* twa rastin af Tiwede,” he made two leagues of road through the forest of Tiwede.—Ihre. At Hamburg a pavilion is called *steen-brygger*; Pol. *bruk*, pavement; Lith. *brukkas*, pavement, stone-bridge; *brukkoti*, to pave; *brukkti*, to press; *i brukkti*, to press in, imprint. The original sense thus seems to be to ram, to stamp.

**Bridle.** AS. *bridel*; OHG. *brittil*, *prítíl*; Fr. *bride*. Perhaps this may be one of the cases in which the derivation of the word has been obscured by the insertion of an *r*. Icel. *bitill*, Dan. *bidsel*, a bridle, from *bit*, the part which the horse bites or holds in his mouth.

So It. *bretonica*, *betonica*, betony; *brulicame*, *bulicame*, boiling up; *brocoliere*, E. buckler; Icel. *bruskr* and *buskr*, a bush; Du. *broosekens*, E. buskins; E. groom, AS. *guma*.

**Brief.** From Latin *breve* or *brevis*, a summary or any short writing. Applied especially to a letter or command, to the

king's writs. In the G. *brief* it has been appropriated to the sense of an epistle or letter. In E. it is applied to the letter of the Archbishop or similar official authorising a collection for any purpose; to the summary of instructions given to a barrister for the defence of his client.

"*Dictante legationis sue brevem.*"—Ducange.

**Brier.** AS. *brær, brere*, but probably from the Normans. In the patois of Normandy the word *briere* is still preserved (Patois de Bray); Fr. *bruyere*, a heath, from Bret. *brug, bruk*, W. *grug*, Gael. *fraoch*, Grisons *bruch, brutg*, heath. It. *brughiera*, a heath; *brughera*, thick brakes of high-grown ferns.—Florio. M. Lat. *bruarium*, a heath, barren land rough with brambles.—Duc.

**Brig.** A two-masted vessel. Probably contracted from *brigantine*. Sp. *bergantino*, a brig or brigantine, two-masted vessel.—Neumann.

**Brigade.** A division of an army, from Fr. *brigade*, and that from It. *brigata*, a company, troop, crew, brood. *Trovar si in brigata*, to meet together.

The Prov. has *briguer*, in the sense of Fr. *frayer*, to circulate, consort with. "Mes se a servir als valens homes e a *briguar* ab lor." He set himself to serve men of merit, and to associate with them. The primary meaning of Sp. *bregar*, It. *brigare*, seems to be to exert force; *bregar el arco*, to bend a bow; It. *brigare*, to strive for, to shift for with care, labour, and diligence, *briga*, necessary business.—Florio. *Brigata*, then would be a set of people engaged in a common occupation.

**Brigand.**—**Brigantine.**—**Brigandine.** It. *briga*, strife, M. Lat. *briga*, *jurgia*, *rixa*, *pugna*.—Duc. It. *brigare*, to strive, brawl, combat. Probably then it was in the sense of skirmishers that the name of *brigand* was given to certain light-armed foot-soldiers, frequently mentioned by Froissart and his contemporaries. A Latin glossary quoted by Ducange has "Veles, *brigant*, c'est une manière de gens d'armes courant et apert à pie." "Cum 4 millibus peditum armatorum, duobus

millibus *brigantum* et ducentis equitibus."—Chron. AD. 1351, in Duc. They were also called *brigancii* or *brigantini*. " *Bri-ganciis et balestrariis Anglicis custodiam castri muniendi re-servavit.*"

The passage from the sense of a light-armed soldier to that of a man pillaging on his own account, is easily understood. It. *brigante*, a pirate, rover either by sea or land.—Flor. A similar change has taken place in the meaning of the It. *malandrini*, in later times a robber or highway-man, but classed by Thomas of Walsingham with the Brigands as a species of horse-soldier.

" Reductus est ergo et coram consilio demonstratus Brigantinorum more semivestitus gestans sagittas breves qualiter utuntur equites illarum partium qui *Malandrin*: dicuntur.**"—Duc.

From *brigante*, in the sense of a robber, It. *brigandare*, to rob, to rove, to play the pirate or thief at sea, and hence a *brigantine*, a small light pinnace proper for giving chase or fighting — Bailey; a vessel employed for the purpose of piracy.

A *brigandine* was a kind of scale armour, also called *briganders*, from being worn by the light troops called Brigands. A Breton glossary quoted by Ducange has " *Brigan-dinou*, Gall. *brigandine*, Lat. *squamma*; inde *squammatus*, orné de *brigandine*."

The sense of strife or combat expressed by *briga*, is a particular case of the general notion of exertion of force. See Brake. In the same way to *strike* is, in the first instance, to exert one's force in the attempt to do something, and, secondarily, to contend with another.

**Bright.**—**Brilliant.** Goth. *bairhts*, clear, manifest; Icel. *þiartr*, AS. *beorht*, bright; *bearhtm*, *braehm*, *bryhtm*, a glittering, twinkling, moment. Bav. *bracht*, clang, sound, noise.—Schmeller. OHG. *praht*, *pracht*, clear sound, outcry, tumult, and, at a later period, splendour. The E. *bright* itself was formerly applied to sounds.

Heo—song so schille and so *brihte*  
That far and ner me hit iherde.—

Owl and Nightingale, 1654.

The seolfe coc that wcl can figte  
He mot mid me holde mid riȝte  
For both we habbeth stevene *briȝte*.—Ibid. 1678.

In like manner the G. *prahlen* signifies in the first instance to speak with a loud voice, to cry, and secondly, to glitter, to shine.—Adelung. The origin of both these words is the imitative root *brag*, *brak*, representing a sudden noise. Swab. *bragen*, *brägen*, *briegen*, to cry—Schmid; OE. *bray*, *braid*.

The phenomena from whence all representative words are immediately taken, must of course belong to the class which addresses itself to the ear, and we find accordingly that the words expressing attributes of light are commonly derived from those of sound. So G. *hell*, clear, transparent, from *hall*, a sound, clangour. The Ir. *glòr*, a noise, voice, speech, *glòram*, to sound, show the origin of Lat. *clarus*, clear, with respect either to sound or colour, and the E. *tinkle*, that of Fr. *etincelle*, a spark. From Icel. *glamm*, *glamr*, tinnitus, *glamra*, to resound, may be explained *glampi*, glitter, splendour, *glampa*, to shine, corresponding to the Gr. λαμπω, λαμπρος. Du. *schateren*, *scheteren*, to make a loud noise, to shriek with laughter, *schiteren*, to shine, to glisten. In Finn. there are many examples of the same transfer of signification from the phenomena of the one sense to those of the other; *kilia* clare tinniens, clare lucens, splendens; *kilistáu*, tinnitum clarum moveo, splendorem clarum reflecto. *Wilistá*, to ring, as glass; *willata*, *wilella*, *wilahtaa*, to flash, to glitter; *kajata*, to resound, re-echo, also to reflect, shine, appear at a distance, *kimistá*, to sound clear (equivalent to the E. *chime*), *kiminá*, sonus acutus, clangor tinniens, *kimmaltaa*, *kiimottaa*, to shine, to glitter; *komata*, *komista*, to sound deep or hollow; *komottaa*, to shine, to shimmer.

In like manner in Galla the sound of a bell is imitated by the word *bilbil*, whence *bilbil-goda* (literally, to make *bilbil*), to ring, to glitter, beam, glisten.—Tutschek.

The meaning of the Fr. *briller*, to shine, seems to have been attained on a principle exactly similar. We must premise that an initial *br* and *gr*, as well as *bl* and *gl*, frequently interchange, as in Langued. *bréxil*, Fr. *grésil*, small gravel, It. *rullo*, *grullo*, parched, broiled.—Flor. We have then in Fr. the verbs *grisser*, to creak, crackle; *gresiller*, *grisler*, to make crackling noise, as of meat in broiling; *griller*, to creak, cracklé, broil; and corresponding to these, with an initial *br* instead of *gr*, Sc. *brissle*, Swiss Rom. *brisoler*, *bresoler* (Gloss. Jénév.), to broil, to parch, identical with the Fr. *breziller*, *riller*, to twinkle, glitter, sparkle. Here it cannot be doubted that the original meaning of the Sc. *brissle* was derived from the crackling noise made by meat in broiling, as in AS. *brastian*, to crackle, to burn. In Fr. *breziller*, *briller* (related to each other as *gresiller*, *griller*), the meaning is transferred from the domain of the ear to that of the eye, from the analogous effect produced on the sensitive frame by a crackling noise and a sparkling light. So Fr. *pétiller*, to crackle, to sparkle, to shake, to long for a thing.

The verb *briller* itself seems to have the sense of shaking or trembling in the expression *briller après*, greedily, to covet—*lotgr.*; properly to tremble with impatience.

Instead of *briller* in this application the Swiss Rom. uses *rèsoler* (il *bresole* d'être marié; os qui *bresole*, the singing one), strongly confirming the contraction of *briller* from *breziller*, and the correspondence of the pair with *griller*, *gresiller*; *griller* d'impatience.—Dict. Trevoux.

It. *brillare*, to quaver with the voice.—Fl.

**Brim.**—**Rim.** G. *brame*, *brame*, Lith. *bremas*, border, margin, edge. Pol. *bram*, border, brim; Hung. *perem*, *prem*, a border, fringe (Lat. *fimbria*), Du. *breme*, *bremel*, a border, lap, ringe; Icel. *barmr*, the edge, border, lip of a vessel, lap of a garment; hence the bosom, originally the lap folding over the breast. E. *barm*, the lap or bosom; *barm-cloth* or *barmkin*, an apron.

The E. *ryme*, which seems identical with *rim*, is used for

the surface of the sea (Hawkins' *Voyage*). In the same way Sw. *bryn* is used in the sense both of border or edge and surface, *vattu-bryn*, the ryme of the water; *ögne-bryn*, the eye-brow. Dan. *bry*n, brow of a hill, surface of the ocean.

**To Brim.** To brim, G. *brähnen*, is said of sows ready to take the boar, from the peculiar cry of the animal on that occasion. AS. *bremman*, Du. *brommen*, Fris. *brimme*, Gr.  $\beta\pi\mu\epsilon\nu$ , Lat. *fremere*, It. *bramire*, O. Fr. *bramer*, to roar; *bram*, a cry of desire or pain. It. *bramire*, a longing or earnest desire—Florio; *bramare*, to desire; Du. *bremen*, to burn with desire—Kil.; *bremstigh*, *brumstigh*, *brunstigh*, ardens desiderio.—Kil.

**Brimstone.** For *brynestone*, burning stone, from AS. *bryne*, a burning.

**Brindled.**—**Brinded.** Sc. *Sprainged*. Streaked, coloured in stripes. Icel. *bröndottr* s. s.; *brand-krossottr*, cross-barred in colour, from *brandar*, beams, posts, bars. A *brindled* cow is in Normandy called *rache brangée*, from *bringe*, a rod. Hence with an initial *s*, Sc. *spraiing*, a streak, *sprainged*, striped or streaked.

The identity of Icel. *brand* and Fr. *bringe* is traced through the It. *brano*, *brandello*, a bit; Fr. *brin*, a morsel, a slip or sprig of an herb; Berri, *bringue*, a crum, a morsel; *bringe*, a rod or twig, *brindelles de balai*, the twigs of a besom. See *Brand*.

**Brine.** AS. *bryne*, *salsugo*. *Liquamen vel garum*—*fuc-bryne*.—Gl. *Ælfr*. Du. *brijn*, pickle.—Kil. The AS. uses *brym* as a poetic name for the sea. Icel. *brim*, *aestus litoralis maris*; *brim-sior*, a stormy sea; *brim-hliod*, roar of the sea; *brim-saltr*, very salt. As *brimi* is flame, the term is probably derived from the roaring of the sea; Gr.  $\beta\pi\mu\omega$ , Fris. *brimme*, to roar.

**Brisk.** Fr. *brusque*, lively, quick, rash, fierce, rude, harsh; *vin brusque*, wine of a sharp, smart taste. It. *brusco*, eager, sharp, brisk in taste, as unripe fruits, sour, grim, crabbed.

Probably derived from the sound of sparkling liquor, pro-

ed by a quick succession of small bubbles coming to the face and bursting.

t. *frizzare*, to spirit, frisk, or startle, as good wine doth, to or burn, to be tart upon the tongue as sour wine or fruit also to frisk or skip nimbly; *frizzante*, brisk, tart, or smack-upon the tongue, by metaphor quick and nimble-witted.

. *vrtzanye, vrtzkanye*, spirting, moving quickly backwards forwards. Fr. *frisque*, brisk, lively, brisk, spruce, gay. The same connexion of ideas is seen in It. *brillare*, to gleam, to sparkle as wine doth, also to skip or chuck for joy. l.

**rasket.** Fr. *brichet*, the breast of an animal, a very gristly part of meat. Perhaps from Icel. *briosk*, Sw. *brush*, gristle. On the other hand the Bret. *bruched* (Fr. ch), the chest, part, craw of a bird, tends to connect the word with Slavon-forms, Russ. *briocho*, Bohem. *břich, břicho*, the belly, Russ. *shko*, Bohem. *břissko*, little belly. See Bowels.

**ristle.** AS. *byrst*; Sw. *horst*, Du. *borstel*, Sc. *birs, birse*, I. *brust*. A thick elastic hair, strong enough to stand by itself. Corn. *bros*, aculeus.—Zeuss. Wallach. *borzos* (ippig), bristly; Swiss *borzen*, to stand out; Fr. *à rebours*, against the grain; *rebrousser*, to turn up the point of anything.—Cotgr. M. Lat. *reburrus, rebursus*, sticking up; “In primævæ ætate habebat capillos crisperos et rigidos et ut ita in *rebursos* ad modum pini ramorum qui semper tenduntur.”—Vita abbatum S. Crispini in Duc.

he It. *brischiare, brezzare*, to shiver for cold as in a fit of shue, has under Breeze been connected with the Sc. *brissle*, 'e, *birstle*, to broil, to scorch, originally merely to crackle immer. Hence *ribrezzare*, to shiver for cold or for fear, astonish or affright with sudden fear; *ribrezzoso*, startling, shbling, full of astonishment, humorous, fantastical, suddenly angry.

hen as the effect of shivering, or the emotions which produce it, is to erect the hair, to *birstle, brissle* might properly be used in the sense of startling, ruffling, setting the hair on

end, whence a *birstle*, *bristle*, would signify an erect hair, the true equivalent of the It. *riccio*. See Caprice.

Traces of the original meaning may be seen in the Sc. expression, *to set up one's birse*, to put one in a rage; *birssy*, hot-tempered, to be compared with the It. *ribrezzoso*, angry. A cold bleak day is called a *birssy* day, because it makes us shivery and goose-skinned, setting the hair on end; compare It. *brezza*, a cold and windy mist or frost.

The initial *b* is represented by the syllable *hé* in the Fr. *hérisser*, to set up his bristles, to make his hair to stare; *se hérisser*, his hair to stare, also to shiver or yearn through fear.—Cot. From the same source is Lat. *ericius*, a hedgehog. In like manner the Lat. *erica* corresponds to Bret. *brug*, heath; the Lat. *eruca* to It. *bruco*, a caterpillar. The connexion with the Celtic name for heath meets us again in a very puzzling manner under Brush.

**Brittle.**—**Brickle.** Formerly written *brotil*, apt to break, from AS. *brytan*, Icel. *briota*, Port. *britar*, to break. Dan. *bryde*, to break, *brodden*, brittle. In the N. of E. and Sc. *brickle*, *brockle*, *bruckle*, are used in the sense of brittle, from *break*. The Pl. D. *bros*, brittle, is the equivalent derivative from the Gael. form *bris*, Fr. *briser*. Bret. *bresk*, *brusk*, fragile.

**Broach.**—**Abroach.**—**Brooch.** To *broach* a cask is to pierce it for the purpose of drawing off the liquor, and hence metaphorically, to broach a business, to begin upon it, to set it a going. W. *procio*, to thrust, to stab; Gael. *brog*, to goad, to spur, and, as a noun, an awl. Prov. *broca*, Fr. *broche*, a spit, a stitch; *brocher*, to spit, stitch, spur; Prov. *brocar*, It. *broccare*, *brocciare*, to stick, to spur. Sp. *broca*, a brad or tack, a button; *broche*, a clasp, a *brooch*, i. e. an ornamented pin to hold the parts of dress together.

Lat. *brocchus*, *bronchus*, a projecting tooth; It. *brocco*, a stump or dry branch of a tree so that it prick, a bud, a peg; *sbrocco*, *sprocco*, a skewer, sprout, shoot.

It is probable that there is a fundamental connexion with

the verb to *break*, the notion of a sharp point being obtained either from the image of a broken stick (*brocco*, *stecco rotto* in modo che punga—Altieri), or from that of a splinter or small fragment, which in the case of wood or similar material naturally takes the form of a prick, or finally from the pointed form of a bud or shoot, *breaking* out into growth. It. *brocco*, a bud, *broccoli*, sprouts. Compare also E. *prick* with Sw. *spricka*, to crack, to shoot, to bud.

A similar relation may be observed between Sp. *brote*, a bud, a fragment. Prov. *brot*, a shoot or sprig, and forms like the Icel. *briota*, Port. *britar*, to break.

**Broad.** AS. *brág*; Goth. *braids*; Icel. *breidr*; G. *breit*. We may remark a frequent connexion between words signifying edge, side, border, and those signifying broad. Thus Lat. *latus*, *lateris*, a side, and *latus*, broad; AS. *side*, a side, and *sid*, wide; Dan. *bred*, an edge or border, and *breed*, broad; Sw. *bradd*, edge, and *bred*, broad; *bred-vid*, side by side, having the sides or edges opposed, or else opposed in the direction of breadth (*vid* = near, at, upon).

The radical notion seems to be extended in the direction of the edges, extended from edge to edge. See Spread.

**Brocade.** It. *broccata*, a sort of cloth wrought with gold and silver. Commonly explained as from Fr. *brocher*, to stitch, in the sense of embroidered. But Muratori shows that, though from the same fundamental origin, the line of development has been something different. The It. *brocco*, a peg, stump, or snag, is also applied to a knot or bunch in silk or thread, whence *broccare*, to boss, to stud—Florio; *broccoso*, *broccuto*, knotty, knobby; and *broccato* was used to signify stuff ornamented with a raised pile, forming knots or loops, or stuff embossed with gold and silver.

**Brock.** A badger, from the white-streaked face of the animal. Gael. *broice*, a mole, a freckle, *brucach*, spotted, freckled; *breac*, speckled, piebald; *broc*, a badger; *brocach*, Sc. *broukit*, *brooked*, streaked or speckled in the face. Dan. *broged*, parti-coloured, *broc*, a badger. W. *brech*, *brych*, brindled, freckled,

*brychau*, motes, spots, atoms; Bret. *bric'h*, *briz*, speckled, parti-coloured, streaked, *brisen*, a freckle. For the same reason the badger is also called *Bawson*, q. v.

**Brocket.** A hart of two years old. Fr. *brocart*, because the animal at that age has a single sharp *broche* or snag to his antler. The fallow-deer of the same age was termed ~~pricket~~.—Cot.

**To Broider.** Fr. *broder*, Sp. *bordar*, to ornament with needle-work. Here two distinct images seem to have coalesced in a common signification. The Bret. *brouda*, to embroider, to prick, to spur, and W. *brodio*, to embroider, to darn, point to an origin in Bret. *broud*, a prick, sting, Gael. *brod*, E. *prod*, to prick. On the other hand the Sp. *bordar* seems derived from *borde*, *bordo*, a border, because a border of needle-work was the earliest mode of ornamenting a garment. There has *gull-bord*, a border ornamented with gold, *silkes-borda*, a border ornamented with silk. So from Pol. *bram*, a border, *bramoucanie*, embroidering.

It may happen here, as will often be found to be the case in other instances where the derivation seems to halt between two roots, that these are themselves modifications of a common original. Thus *brcd*, a point, and *bord* or *bred*, an edge, agree in being the extremity of a thing. The Icel. *brydda* is both to sharpen or furnish with a point, and also to sew on a border or fringe to a garment. Compare also AS. *brerd*, *breard*, a brim, rim, margin, with Sc. *braird*, the shoot of corn, AS. *onbryrdan*, to instigate.

**Broil.** Disturbance, trouble, a falling-out, a quarrel.—  
**Bailey.** The sense has been somewhat modified in later times by a confusion with brawl.

The bark that *broild* in rough and churlish seas  
 At length doth reach a port and place of ease.

Turberville in R.

But that thou wilt in winter ships prepare  
 And trie the seas in *broile* of whirling windes.

Surrey in R.

The proper sense is that of Fr. *brouiller* (from whence it immediately comes), to jumble, trouble, shuffle, confound, to make a **hurly-burly**.—Cotgr. It. *broglia*. Gael. *broighlich*, noise, bawling, confusion, tumult; *broighleach*, bustling, noisy, tumultuous. From a direct imitation of a confused sound. The word **hurly-burly** is a parallel formation within the limits of E. itself. Fr. *brouaha*, *brouhoux*, storms, blusters, hurly-burries. See Brawl.

**To Broil.** To roast upon hot coals.—Bailey. Contracted from Fr. *brasiller*, to roast on the *braise*, or glowing coals; or perhaps we should rather say formed like Fr. *brasiller*, *brusler*, *bræzeler*, or It. *brasciare*, *brasciolare*, *brasolare*, *brusciare*, *bruciare*, *brusuolare* (the last to be argued from *brasciuole*, *brasuole*, *brusuole*, fried or boiled steaks), *brullare*, to burn, parch, scorch, broil.—Florio. Sc. *birslē*, *brissle*, to parch or broil. In all these words the imitative character of the designation from the crackling sound of flame and burning grease is felt in a lively manner. Compare G. *prasseln*, to crackle, rustle, and AS. *brastlian*, to crackle, to burn, Grisons *brascla*, sparks; E. *brustle*, to crackle, make a noise like straw or small wood in burning.—Halliwell.

When he is falle in such a dreme—  
He routeth with a slepie noyse  
And *broutleth* as a monkes froyse (pancake)  
When it is throwe into the panne.—Gower in R.

It. *brustolare*, to scorch, broil, carbonado.

With an initial *gr* instead of *br* the Fr. has *grisser*, to crackle, creak, *gresiller*, to crackle as a shell in the fire, or salted fish on coals, *grislement*, a crackling noise as of meat in broiling; *griller*, to broil, precisely analogous to the Sc. *brissle*, and E. *broil*. The Italian has the double form *brullo*, *grullo*, parched, broiled.—Florio.

**Broker.** The custom of employing a broker in the purchase of goods arises from the advantage of having a skilled intermediary, capable from long practice of forming a critical judgment of the goods in question, of pointing out their latent

defects, and rejecting whatever falls below the degree of excellence called for by the circumstances of the case. To find fault is accordingly recognised in *Piers Plowman* as the specific duty of a broker :—

Among burgeises have I be  
Dwellyng at London,  
And gart Backbiting be a brocour,  
*To blame mens ware.*

On this principle the G. designation is *mäkler*, from *makel*, a blur, stain, fault; *mäkeln*, to criticise, censure, find fault with, [and thence] to follow the business of a broker, buy and sell by commission.—Küttner. For the same reason the O. Fr. term was *correctour*, Lat. *corrector*, *correctarius*, whence the modern *courtier*, a broker. Per manus et mediationem quorundam J. S. et A. G.—*brocariorum et correctiariorum ejusdem barganei*.—Lib. Alb. 396. *Vous jurrez que vous ne marchandisez dez nullez marchandisez dez queux vous ferez correctage*.—*Sacramentum Abrocariorum* in Lib. Alb. To correct an exercise is to point out the faults.

Now in most of the Teutonic (especially the Pl. D.) and Slavonic dialects is found the root *brak* or *wrak* in the sense of rejection, refuse, vile, damaged, faulty, giving rise to a verb signifying to inspect, make selection, sort, try out, reject, cast out. Lith. *brokas*, a fault, weak place, matter of blame; *brokoti*, to blame, to criticise (*mäkeln*). Russ. *brak*, refuse; *brakovat*, to pick and choose, to sort; *brakovanie*, inspection, rejection; Pol. *brak*, want, lack, refuse; *brakowat*, to garble, to pick, to be wanting. In the Teutonic class: Du. *brack*, rejected, damaged; *braeck goed*, goods damaged by sea-water.—Kil. Pl. D. *braken*, to garble, inspect, try; *wraken*, to pronounce unsound, to reject; Dan. *vrage*, to reject, find fault with, to sort goods; *slaae vrug paa*, to throw blame upon, find fault with. G. *brack-gut* (Sanders), Pl. D. *wrack-good*, refuse goods. Prov. *brac*, refuse, filth, mud, ordure, and as an adj. vile, dirty, abject. Fr. *bric-a-brac*, trumpery, brokers' goods. See *Brackish*.

The name *broker* seems to have come to us from the shores of the Baltic, with which much of our early commerce was carried on. In those countries the term *braker*, *bracker*, or *cracker* is used to signify public inspectors, appointed to classify goods according to their quality, and to reject the damaged and unsound.—Adelung. In Petersburgh the price of allow is quoted with or without *brack*, the term *brack* signifying the official inspection of sworn *brackers* or sorters.—Nooke's Catherine, 1. 38.

If we advance another step in the inquiry and seek the origin of the term *brack*, *wrak*, in the sense of rejection, we shall probably find the original image in the act of spitting, as the liveliest expression of disgust and contempt for the rejected object. G. *brechen*, Du. *braeken*, to vomit; Prov. E. *ohreake*, *tussis*, *screatio*—Junius; *wreak*, a cough—Hal.; Icel. *hraki*, spittle; *hrak*, any refuse matter. Fr. *raquer*, *acher*, *cracher*, to spit; *racaille*, refuse; Prov. *raca*, an old worthless horse, analogous to Bohem. *brakyne*, an outcast or ejected sheep. The Langued. *brumo*, phlegm, spittle, has exactly the force of G. *brack* in the expression *brumos de bouigo*, marchandises de rebut; G. *brack-gut*, refuse wares.—See *Wreak*.

In the sense of blot or stain there is a singular confusion with *brack*, a breach or flaw, from *break*.

**Bronze.** It. *bronzo*, Sp. *bronce*, pan metal.—Florio. This word shows the same relation to It. *bronze*, glowing coals, which E. *brass* does to Sp. *brasa*, embers. *Bronzare*, to braze, to copper. Fr. *brascer l'argent*, le repasser un peu sur a braise.—Cotgr. Icel. *brasa*, to braise or solder iron with a lute of brass. It would appear then that the use of the metal in soldering, an operation performed over hot coals, is the origin of the designation both of *bronze* and *brass*. It may be doubted whether the It. *bronze* is a nasalised form of *brace*, embers, or whether it be derived from the root *ren*, to burn. The Sc. has *brunds*, brands, embers, to *brund*, to

emit sparks. — Jam. Grisons *brinzla*, *brascla*, a spark, *sbrinzlar*, to sparkle.

The use of the word *bronzed* in the sense of tanned, sunburnt, is probably not originally derived from comparison with the colour of the metal *bronze*, but from the primary sense of the It. *bronze*, embers. *Abbronzare*, *abbronzanchiare*, to roast on the embers, to scorch, tan, or sunburn.—Florio.

**Brood.**—**Breed.** AS. *brod*, a brood; *brid*, the young of any animal; *bredan*, to nourish, cherish, keep warm. Du. *broeden*, to sit on eggs, to hatch; G. *brut*, the spawn of fishes, progeny of birds, insects, and fishes; *brüten*, to hatch, bring eggs and spawn into active life. Pl. D. *brod*, *brot*, fish-spawn; *bröden*, *bröen*, to hatch, *bridde*, a chicken. Commonly referred to the notion of warming, in which sense the OHG. *bruoton* is used by Notker. “also unsih diu uuolla *bruotet* unde uiider froste skirmet,” as wool warms us and protects us against frost. Bret. *broud*, hot, burning, fermenting. W. *brwd*, hot, warm; *brydio*, to be hot. O. Du. *brieden*, to brew. See Broth.

**Brook.** AS. *broca*, a brook; W. *bruchen*, the bubbling or springing up of water, a spring, a source; Gael. *bruich*, to boil, seethe, simmer, from the murmuring noise. Gr. βρύχω, to roar, βρύω, to spring, Bohem. *bruceti*, to murmur. The meaning of the word *brook* in the low G. dialects is very different, signifying low wet land.—Brem. Wort.; a grassy place in a heath.—Overyssel Almanack.

It is possible that *brook* in the E. sense may be connected with Russ. *breg*, Gael. *bruach*, Manx *broogh*, brink, verge, bank, as Fr. *rivière*, a river, It. *riviera*, a shore, from *ripa*, bank.

**To Brook.** To digest, to bear patiently. AS. *brucan*, to use, eat, enjoy; Goth. *brukjan*, to use; *bruks*, useful; G. *brauchen*, to use. Lat. *frui*, *fructus*.

**Broom.** A shrub with leafless pointed branches. G. *pfiemkraut*, awl-plant. See Bramble.

**Broth.** It. *brodo*, Fr. *brouet*, broth; Du. *broeye*, *brue*;

HG. *brod*, G. *brühe*, Pl. D. *broi*, properly boiling water; *rühen*, *broien*, to scald, pour boiling water over. Ir. *bruithim*, to boil; *bruithe*, sodden, boiled; *bruithean*, heat, warmth; *bruthch'an*, broth; *brothaire*, a caldron. Gael. *ruich*, *bruith*, to boil, *brothas*, broth; Manx *broic*, to boil, *roit*, broth. Bret. *broud*, W. *brwd*, hot. G. *brodem*, *broden*, team from heated bodies, in which sense the Sc. *broth* is sometimes used; a person is said to be in a broth of sweat who is steaming with sweat. Du. *broem* (for *brodem*), spuma, *ordes seu strigmata rerum decoctarum*. The origin is a representation of the simmering of boiling water. Limousin *roudi*, *brudi*, to make a confused noise of winds, waves, &c. Pl. D. *bruddeln*, to bubble up with noise.

The softening down of the consonant (which is barely pronounced in Gael. *brothas*) gives the OE. *browys*, *brewis*, *brewet*, pottage, broth, and Sc. *brose*. The AS. has *briw*, infusion, *ceales briw*, kail brose, cabbage soup; Sc. *broo*, *bree*, pottage made by pouring boiling water on meal, infusion; the barley *bree*, juice of malt, ale; Gael. *brìgh*, juice of meat, sap, pith, vigour, strength; Ir. *bruth*, strength, vigour, rage, heat; explaining the Prov. *briu*, and It. *brio*, mettle, spirit.

**Brothel.** Sp. *borda*, a hut or cottage; Fr. *borde*, a little house or cottage of timber, hut, hovel.—Cotgr. Commonly derived from the *boards*, of which the fabric consists. But the Wallach. *bordeiou* is an under-ground hut as well as a house of ill fame.

The diminutive *bordieu*, *bordel*, was originally used in the innocent sense of a little cottage.

Ne laissent en Chartain ne en Dive *bordel*,  
Ne maison en estant qui soit fors du chastel.—Duc.

*Domunculum* circumdedit cum familia. Sorengus vero expergesfactus de *bordello* exiit et fugiens in vivariam exire voluit.—Duc.

**Brother.** A term widely spread through the branches of the Indo-Germanic stock. Sanscr. *bhratr*; Zend. *brāta*; Gael. *brathair*; W. *brawd*; Slavon. *bratr*; Lat. *frater*.

**Brow.** The ridge surrounding and protecting the eye. AS.

*braew, bregh*; Pol. *brew*; Russ. *brov*, brow. Bohem. *braubiti*, to border. Du. *brauwe*, eye-lid, eye-brow, and also border, margin, fur edging.—Kil. Icel. *brá*, eye-lid, eye-lash; *brun*, eye-brow, edge, eminence; Dan. *bryn*, eye-brow, brow of a hill, surface of the ocean; Sw. *bryn*, edge, border, surface. W. *bryn*, a hill. G. *augen-braune*, eye-brow.

The AS. forms appear related to the Russ. *breg*, Bohem. *breh*, Gael. *bruach*, a brink, bank, shore; Serv. *breg*, a hill, bank, shore.

**Brown.** Ger. *braun*, Icel. *brun*, It. *bruno*, Fr. *brun*, perhaps burnt colour, the colour of things burnt, from Goth. *brinnan*, G. *brennen*, to burn.

**Browse.** Fr. *brouter*, *brouser*, *brouster*, to knap or nibble off the sprigs, buds, bark, &c. of plants; *broust*, a sprig, young branch, or shoot.—Cotgr. Bret. *brons*, *brous*, a bud; *brous-koad*, brush-wood; *bróuskaol*, brocoli, cabbage sprouts; *brous-gwezen*, a shrub; *broust*, briar, thick bush; *brousta*, to browse, to grow into a bush. Prov. *brotar*, to shoot, bud, grow; *brossa*, O. Fr. *broces*, *brosses*, Catalan *brossa*, Sp. *brosa*, thicket, brushwood; *brotar*, to sprout, bud, break out as small-pox, &c.; Gris. *braussa*, low shrubs, as rhododendrons, juniper, &c. Prov. *brus*, heath. Fr. *broques*, *brosses*, *brousses*, *brouches*, *brouic*, *bruc*, bushes, briars, heath. — Roquefort. M. Lat. *bruscia*, *brozia*, dumetum. “*Tam de terrâ bruscosâ quam de arabili.*” — Duc. Serv. *brst*, sprouts; *brstiti*, to browse. OHG. *bros*, sprout. Bav. *bross*, *brosst*, a bud, a sprout. It. *brocco*, *sprocco*, *broccolo*, shoot, sprout.

Here we find throughout the Romance, Teutonic, Celtic, and Slavonic families, a variety of forms, *broc*, *bros*, *brost*, *sproc*, *spross*, *sprot*, signifying twigs, shoots, sprouts, or bushes and scrubby growths, plants composed of twigs, or broken up into a multitude of points. There can be little doubt that they are all derived from the notion of *breaking out*, which we find expressed by similar modifications in the termination of the root, *brik*, *bris*, *brist*, *brit*, to break or burst. See next article, and also Brush, Broach.

**Bruise.** AS. *brysan*, OE. *brise*, to crush.

"And he that schal falle on this stone schall be broken, but on whom it schall falle, it schall al to *briuen* him.—Wiclf.

Fr. *briser*, to break, crush, bruise extremely.—Cotgr. O. Fr. *bruiser*.—Diez. Prov. *brisar*, *desbrisar*, to break to bits; Gael. *bris*, *brisid*, *brisit*; Port. *britar*, to break.

A modification of the same root which gives the E. *break*, the interchange of the final consonants being clearly shown in the derivatives, Prov. *brico* or *brizo*, a crum; *briketo*, *brieto*, *bricalio*, a little bit; *brizal*, dust, fragments; *brizal de carbon*, du *bris de charbon de terre*, coal dust. See *Breeze*.

**Brunt.** Assault, onset, heat. Commonly explained from G. *brunst*, heat, strong passion. But the meaning is distinctly the front of an assault.

That in all haste he would join battayle even with the *bront* or brest of the van garde.—Hall. in Richardson.

The shot of arblasters—overthrew many a horse and man, and specially the fore rydars that put themselfe in prese with their longe and sharpe launcys to win the first *brunte* of the field.—Fabyan in Richardson.

The metaphor is really derived from the practice of hanging a bell on the leading beast of a herd, which the others then readily follow. Hence the expression of *bearing the bell* for being the first in a company. Now the Servian has *bronza*, a cattle bell, from the material of which it is made, and the thing must once have been known by the same name in the language of the Grisons, in which *brunza* now signifies the first of a train of baggage animals, the bell-mule, while the diminutive *brunzinna* is applied to a cattle bell, and *portar la brunzinna* is actually used in the sense of being the first in anything. If we read the phrase *portar la brunza* it would exactly correspond to our expression of bearing the *brunt*, and the meaning of the word *brunza* being lost in its adoption into English in the form of *brunt*, it would acquire from the context the sense of onset, shock.

**Brush.** An implement made of bristles or elastic twigs for whisking away small extraneous matters from a surface. It

is singular that the word may be derived with equal propriety from the dust or rubbish it is used to remove, or from the materials of which it is itself composed. Catalan. *brossa*, quisquiliæ, sordes, fæx ; *brossar*, detergere ; Gael. *brusg*, a crum, It. *brusco*, *bruscolo*, a mote, fescue ; *brusca*, a brush ; Swiss *bruske*, Piedm. *brosse*, remnants of hay or fodder, orta, *brossa*, a brush ; Sp. *broza*, chips, dust, rubbish, *brozar*, to cleanse, *broza*, a brush ; Gael. *bruis* (in the pl.), shivers, splinters, fragments, *bruis* (sing.), a brush ; E. *bris*, *brist*, dust, rubbish. Piedm. *bruscia*, *brustia*, a horse-brush, wool-card, *brustic*, to-brush, Lang. *broustia*, a flax comb, G. *borste*, *bürste*, Sw. *borste*, a brush.

In E. also the word *brush* had formerly the sense of dust or flue.

(Agea) said, Sir by your speche now right well I here  
 That if ye list ye may do the thing that I most desire,  
 And that is, this your heritage there you liked best  
 That ye might give : and ever among, the *brush* away she pikid  
 From her clothes here and there, and sighid therewithal.

Chaucer. Beryn.

While cajoling her husband, she kept picking the dust or bits of flue from her clothes to hide her embarrassment. To *brush* then would be to dust, to clear away the *brush* or dust and rubbish.

On the other hand, the derivation is equally satisfactory from the twigs or bristles of which the brush is composed. The Lat. *scopæ* signifies in the first instance twigs, and in the second place a besom, while the word besom itself properly signifies twigs, rods. The same relation holds good between G. *borste*, Sw. *borst*, a bristle, and G. *borste*, *bürste*, Sw. *borste*, a brush ; N. E. *brust*, a bristle, and Piedm. *brustia*, a brush, wool-card. Bav. *bross*, *brosst*, a bud or sprout ; Bret. *brous*, a bud, shoot ; *brous koad*, brush wood, wood composed of twigs. Prov. *bruc*, *brus*, *brusc* (Dict. Castr.), heath, quasi twigs, a shrub composed of small twigs ; Langued. *brousso*, a tuft of heath ; Fr. *brosse*, a bush, bushy ground, also a head-brush,

ool-card, flax-comb; *brossettes*, small heath whereof head-rushes are made.—Cotgr. It. *brusca*, ling or heath for rushes.—Florio. Icel. *bruskr*, a bush of hair, tuft of grass or hay, a brush.

Perhaps the explanation of the double origin is to be found in the fact that the words signifying mote, dust, rubbish, and hose signifying a sprig, twig, bush, are both derived from modifications of the multiform root signifying *break*, appearing in Goth. *brikan*, Gael. *bris*, *brist*, Fr. *briser*, Port. *brifar*. The Bav. *bross*, *brosst*, Bret. *brous*, O. Fr. *broust*, a bud, twig, or shoot, seems named from bursting (Icel. *brista*) or breaking out; or the separate twigs or bristles may be considered as plinters, as It. *brusco*, *bruscolo*, *bruschetta*, a little piece of wood or straw, fescue, mote. But see Bristle.

**Bubble.** It. *bubbola*. From an imitation of the sound made by the bubbling liquid. Bohem. *bublati*, to murmur, *bublina*, bubble; Pol. *babel*, a bubble, a tumour; Lith. *bubsēti*, to bubble, boil; *bubauti*, to bellow as a bull; *bubenti*, to thunder gently; *bubiti*, to beat; *bubbleti*, to bump as a bittern. Sc. *ub*, a blast of wind.

A *bubble* and a lump or swelling are very generally designated by the same word, either because a bubble is taken as the type of anything round and swelling, or because the same articulation is used to represent the *pop* of a bubble bursting, and the sound of a blow, from which the designation of a nob, hump, or projection is commonly taken. Fr. *bube*, a bush, wheal, blister, watery bud, hunch or bump.—Cotgr. “Bubble in the water—*bubette*.”—Palsgrave in Pr. Pm. Hung. *bob*, *bub*, *pup*, a bunch, hump, tuft, top, *buborek*, a bubble.

**To Bubble.** See Dupe.

**Buccanier.** A set of pirates in the 17th century, who resorted to the islands and uninhabited places in the West Indies, and exercised their cruelties principally on the Spaniards. The name, according to Olivier Oexmelin, who wrote a history of adventurers in the Indies, is derived from the language of

the Caribs. It was the custom of those savages when they took prisoners to cook their flesh on a kind of grate, called barbacoa (whence the term *barbecue*; a barbecued hog, a hog dressed whole). The place of such a feast was called *boucan* (or according to Cotgrave the wooden gridiron itself), and this mode of dressing, in which the flesh was cooked and smoked at the same time, was called in Fr. *boucaner*. Hence those who established themselves in the islands for the purpose of smoking meat were called buccaniers.—Dict. Etym. The term *bocan* is still applied in the W. I. to a place used for the drying of produce.

Our next illustration represents the *Bocan*, or building used for drying and preparing cocoa and coffee. The building is regularly constructed with two floors, the upper for coffee, the lower for cocoa. They are divided by partitions of open lath-work, which is also used in a great portion of the ends and sides of the main building, to allow a free current of air.—Illust. News. March 28, 1857.

**To Buck.** 1. Formerly, when soap was not so plentiful a commodity, the first operation in washing was to set the linen to soak in a solution of wood ashes. This was called *bucking* the linen, and the ashes used for that purpose were called *buck-ashes*. The word was very generally spread. In G. it is *beuchen*, *bäuchen*, *beichen*, *buchen*, *büchen*, *büken*. Sw. *byka*, Dan. *byge*; Fr. *buquer*, *buer*; It. *bucatare*; Bret. *bugá*. Sp. *bugada*, lye. The derivation has been much discussed. The more plausible are: Dan. *bög-aske*, the ashes of beech-wood, chiefly employed in making potash; but the practice of bucking would have arisen long before people resorted to any particular kind of wood for the supply of ashes.

2. It. *bucata*, buck ashes, supposed to be so called from *buca*, a hole, because the ashes are strained through a pierced dish, in the same way that the term is in Sp. *colada*, lye, bucking, the linen at buck, from *colare*, to strain, to filter, to buck, lessiver, faire la lessive. But the analogy does not hold, because *bucare* does not appear ever to have been used in the sense of straining or filtering.

The true derivation is seen in Gael. *bog*, moist, soft, tender, and as a verb, to steep or soak. Bret. *bouk*, soft, tender, *boukaat*, to soften. The ideas of wet and soft commonly coalesce, as G. *erweichen*, to soak, from *weich*, soft; It. *molle*, soft, wet; Lat. *mollire*, to soften, and Fr. *mouillir*, to wet. Pol. *mokry*, wet; *mieki*, soft; *mieknac̄*, to soak, to soften; *moczyć*, to soak foul linen before washing. Bohem. *mok*, a steep for flax. To *buck* then would originally be to set the linen to soak in lye, and as *m* and *b* so often interchange (comp. W. *maban* and *baban*, a baby), the word is doubtless identical with *mok*, the root of the Slavonic words above mentioned, and of the Lat. *macero*, to soak. In Lat. *imbuere*, the guttural termination is lost, as in Fr. *buée* for *buquée*.

**Buck.** The male goat, also applied to the male deer, and then to other wild animals, as a buck-rabbit. W. *bwch*, Gael. *boc*, Fr. *bouc*, It. *becco*. Probably named from the tendency of the animal to butt or strike with the forehead. Fin. *pukata*, to butt; Eston. *pokkama*, to butt, to kick; Hung. *bökni*, to stick, to butt. Pol. *puk*, knock, rap, tap; Gael. *boc*, a knock or blow; Fr. *buquer*, *bucquer*, to knock at a door, to butt or jurr; Dan. *bukke*, to ram down a gun. The sounds of *butt* and *buck* approach each other very nearly. Compare E. *rebuke* with Fr. *rebuster*, to repel; Icel. *butr*, a log or trunk of a tree, and *bukr*, the trunk or body of an animal.

**Bucket.** Fr. *baquet*, a pail or bucket, a small shallow and open tub.—Cotgr. Dim. from *bac*, a trough. See Back. Russ. *buk*, a washing vessel.

**Buckle.** We have seen under Boss that words signifying protuberance are generally derived from a representation of the sound of a blow, or perhaps of a thing cracking or bursting. The Pol. *puk!* is used in imitation of the sound of a smart knock; *pukawka*, a pop-gun; Russ. *pukat*, to crack, to burst; Bohem. *pukati se*, to open as a bud, to spring, sprout; Russ. *puk*, a bunch, bundle, whisp; Fin. *puka*, a hump; *satulan puka*, the saddle-bow; *heinä-puka*, a hay-cock; Rouchi *poquer*, to strike, *poque*, a pustule, ulcer, pock;

It. *bucchia*, *buccia*, *boccia*, a bunch, bud, bubble; Icel. *bukr*, the trunk, body, belly, the protuberant or thick part of a thing; Sp. *buque*, bulk, the hull of a ship; *buche*, craw, stomach, bag; Sw. *buka*, to swell, to bulge; Gael. *boc*, a blow, a stroke; *bhc*, to swell, to blister; W. *bog*, a swelling, rising up, *bglyn*, a boss, knob, bubble; Dan. *bug*, belly, bulge, bow; *bugle*, boss, protuberance; *bugne*, to bulge, to swell; Hung. *bog*, a knob, knot, bud, bulb; It. *boccula*, a bubble; Fr. *boucle*, a bubble, curl, buckle; *bouclé*, swollen, hulching, bearing out in the middle; Pol. *pukiel*, a lock of hair; G. *buckel*, a hump-back, hunch, boss, stud.

**Buckler.** Fr. *bouclier*, a shield with a central boss, from *boucle*, protuberance, Mid. Lat. *bucula scuti*.—Gl. Isidor. Icel. *bugnir*, a shield, from *bugr*, convexity; W. *bog*, a swelling or rising up. The Prov. has *bocla* and *bloca*, the boss of a shield, whence *bloquier*, Sp. *broquel*, It. *brocciere*, *brocciete*, a buckler, of which the last corresponds to the W. form *buckled*. Rouchi *blouque*, a buckle, *blouquette*, small buckle.—Hécart.

**Buckram.** Coarse linen cloth stiffened, with open interstices; Fr. *bougran*; It. *bucherame*, from *buca*, a hole, whence *bucherare*, to pierce full of holes.

**Buckwheat.** A kind of grain, having three-cornered seeds resembling beech-nuts. G. *buch-weitzen*, Dan. *bog-hrete*, from G. *büche*, Dan. *bog*, beech-mast.

**Bud.** Not immediately from Fr. *bouter*, Du. *botten*, to push, put forth, bud, as the final *t* is never converted into a *d* in the adoption of a word into E. A nearer connexion is Bohem. *bod*, a prick, Lith. *badyti*, to prick, stick, the root of E. *bodkin*, an instrument for pricking. The first appearance of the germ is expressed by the notion of pricking, piercing, as in Fr. *poindre du jour*, the peep of day. Bohem. *bodka*, a point, *bodec*, a thorn, sting, *boddak*, a thistle, &c.

**To Budge.** Bret. *bouly*, movement; *bouljein*, Fr. *bouger*, to move, stir, budge, probably from the notion of bubbling, boiling. Port. *bulir*, to budge. *Nao vos bulais d'aqui*, don't

stir from hence, don't budge. Icel. *bulla*, to boil; *bullit*, motus creber.

**Budget.** A bag or pouch.—Bailey. Fr. *bouquette*, a little coffer or trunk covered with leather, also a little male-pouch or budget.—Cotgr. Dim. of *bouge*, a budget, wallet, great pouch, or male of leather serving to carry things behind a man on horseback. It. *bolgia*, *bolgetta*, a budget, leathern bucket. From *bulga*, a skin. See Bulge.

**Buff.**—**Buffle.**—**Buffalo.** Lat. *bubalus*, Russ. *buirol*, Fr. *buffle*, the buffe, buffle, bugle, or wild ox, also the skin or neck of a buffe.—Cotgr. The term was then applied to the skin of the buffalo dressed soft, buff leather, and then to the yellowish colour of leather so dressed. It, *buffalo*, a buffle or a bugle, by metaphor, a block-headed noddy.—Florio. Hence the E. *buffle-headed*, confused, stupid. The name of the beast seems taken from a representation of his voice. Lith. *bubenti*, dumpf und hohl brüllen, to bellow; Hung. *bufogni*, to give a hollow sound.

**Buff.**—**Buffet.** A blow. From *buff!* an imitation of the sound of a blow. Pl. D. *buffen*, to strike; E. *rebuff*, to repulse; It. *buffare*, Fr. *bouffer*, to puff, to blow; It. *buffetto*, a cuff or buffet, also a blurt or puff with one's mouth. G. *puff*, a clap, buffet, cuff; Lith. *bubiti*, to beat. In other cases, as Diez remarks, the word for a stroke is connected with a verb signifying to blow; Fr. *soufflet*, a buffet, from *souffler*, to blow; *soufflé*, often blown upon, boxed on the ear; and the word *blow* itself is used in both senses.

**Buff.** A buff sound is a toneless sound as of a blow. Hung. *bufogni*, to give a dull sound (einen dumpfen schnall geben, paffen); Pl. D. *duff*, dull, of colours, sounds, tastes, smells, *een duffen toon*, a deadened tone; *eene duffe couleur*, a dull colour.

**Buffet.** Fr. *buffet*, a side-board. Fr. *buffer*, *bouffer*, to puff, to blow. The primary sense of *buffeter* seems to have been to take out the vent peg of a cask, and let in the air necessary for drawing out liquor, as from Lith. *dauša*, air,

breath, *dausinti*, to give air to a cask in order to let the beer run.

Si vos chartiers — amenant pour la provision de vos maisons certain nombre de tonneaux de vin les avaient *buffetés* et beus à demi, le reste empissant d'eau, &c.—Rabelais.

*Buffeter*, to marre a vessel of wine by often tasting it; *buffeté*, deadened, as wine that hath taken wind, or hath been mingled with water.—Cotgr.

Hence *vin de buffet*, apparently wine on draught, wine drawn from the cask; “qui vinum de *Buffet* nuncupatum vendebat.”—Carpentier, who does not understand the phrase. Fr. *buffeteur*, M. Lat. *bufetarius*, tabernarius, caupo. *Bufetagium*, the duty paid for retailing of wine in taverns. The verb *buffeter* may thus be translated to tap, and *vin de buffet*, wine on tap; *buffetier*, a tapster. Thus *buffet* would signify the tap of a public-house or tavern, the place whence the wine was drawn. From thence it has been transferred in E. to the sideboard on which the drinkables are placed at meals, and in Fr. to the office in a department where other kind of business is carried on, while in Sp. it has passed on to signify simply a desk or writing-table.

**Buffoon.** Fr. *bouffon*, a jester, from It. *buffare*, to puff, huff, and snuff, to blow hard, to storm, jest, or sport; *buffetto*, a blurt or puff with one's mouth.—Flo.

**Bug.**—**Bugbear.**—**Boggart.**—**Bogle.** The meaning of *Bug* is simply an object of terror, from the cry *Bo! Boo! Boh!* made by a person, often covering his face to represent the unknown, to frighten children. The use of the exclamation for this purpose is very widely spread. W. *bw!* It. *bau!* “Far *bau! bau!* — far paura a' bambini coprendosi la volta.”—La Crusca. Alternately covering the face in this manner to form an object of sportive terror, and then peeping over the covering to relieve the infant from his terror, constitutes the game of Bo-peep, Sc. Teet-bo. A person is said to look as if he could not say *Bo!* to a goose, when he looks as if the goose would be more likely to frighten him than he the goose.

The cry made to excite terror is then used, either alone or with various terminations, to signify an indefinite object of terror, such as that conjured up by children in the dark.

L'apparer del giorno  
Che scaccia l' Ombre, il *Bax* e le Befane!—La Crusca.

The peep of day  
Which scatters spectres, bugs, and hobgoblins.

In the same sense Sc. *Boo*, *Bu-man*, *Bu-kow* (from *kow*, a goblin), a hobgoblin; Prov. E. *bo-man*, Pl. D. *bu-mann*, Du. *bulleman*; W. *bw*, *bwg*, *bwbach*; Du. *bullebak*, E. *bull-beggar*.

As children be afraid of *bear-bugs* and *bull-beggars*.

Sir Thos. Smith in Todd.

In the Italian *barabao*, E. *buggaboo*, Swiss *butzibau*, Sc. *hoodieboo*, Du. *bietebau*, Esthon. *popo*, Hung. *bubus*, an attempt is made to represent the continuance of the terrific sound by the repetition of syllables formed from the radical articulation, and a greater effect is produced on the mind of the child by the more sonorous title. *Far barabao* is explained in Patriarchi's Venetian Dictionary, "far bau! bau!" to cry boh! and *il brutto barabao* is interpreted "il Tenten-nino, il brutto Demonio," the black bug, the buggaboo.

In *bug-bear* or *bear-bug*, the word is joined with the name of the wild beast taken as an object of dread.

The humour of melancholye  
Causith many a man in slepe to cry,  
For fere of *beris* or of *bolis* blake,  
Or ellis that blake *buggy*s wol him take.—Chaucer.

where we find imaginary bulls and bears classed with bugs as objects of nightly terror.

Other modifications are *boggart*, *boggle*, signifying an object of terror. In Southern English the latter of these words is obsolete, but it has left a descendant in the familiar verb to *boggle*, to be scrupulous, to make difficulties about a thing like a startlish horse passing an object of terror.

We start and *boggle* at every unusual appearance, and cannot endure the sight of the bug-bear.—Glanville in Todd.

In Prov. E. a *boggarty* horse is one thus liable to start; to take *boggart* at an object, to be startled by it; to take *bug* in the s. s.—Halliwell. Lith. *bugti*, to take fright, *bauginti*, to terrify, alarm.

**Bug.** 2. The name of *bug* is given in a secondary sense to insects considered as an object of disgust and horror, and in modern English is appropriated to the noisome inhabitants of our beds, but in America is used as the general appellation of the beetle tribe. They speak of a tumble-bug, rose-bug. A similar application of the word signifying an object of dread, to creeping things, is very common. The W. *bocai* signifies what produces dread or disgust, and also a maggot. It. *baco*, a silk-worm, also a boa-peep or vain bug-bear; *baco-baco*, boa-peep.—Fl. Limousin *bobaou*, *bobal*, a bug-bear, is also used as the generic name of an insect.—Béronie. So in Albanian, *boube*, a bug-bear, and in child's language any kind of insect. Hung. *bubus*, bug-bear, Serv. *buba*, vermin. Lep. *râbme*, an insect, worm, any disgusting animal, also a bug-bear, ghost. Russ. *buka*, a bug-bear; whence the dim. *bukashka*, a beetle. A bug, or black maggot or bug-bear.—Torriano. Sp. *coco*, a worm, also a bug-bear.

**Bug.** Swollen, tumid, proud. Apparently the original form from whence *big* is derived. “Bug as a lord.” “Bugs’ words,” boasting, high-sounding words. Parolone, high, big, swollen, great, or bug words.—Florio.

W. *bog*, swelling or rising up; Dan. *bug*, belly, bow, bulge; *bugne*, to bulge, to bend. Sw. *buk*, belly, *buka*, to swell, to bulge, &c. See Buckle, Boss.

**Bugle.** 1. Same as *buffle*, a buffalo.

These are the beasts which ye shall eat of: oxen, shepe and gootes, hert, roo, and *bugle*.—Bible, 1551. Deut. xiv.

Hence bugle-horn, properly a buffalo horn, then a horn for drinking, or on which notes are played in hunting.

Janus sits by the fire with double berd  
And drinketh of his bugle horn the wine.—Chaucer.

**Lat. *bucula***, a heifer. Mid. Lat. *buculus*, O. Fr. *bugle*, *buffle*, *buf sauage*.—Roquefort.

Probably, as Buffalo, from the cry of the animal; Serv. *kati*, Hung. *bögni*, Fr. *bugler*, *beugler*, to bellow.

2. An ornament of female dress consisting of fragments of very fine glass pipes sewn on. “Et dictæ dominæ ne portant *bugolos* qui sic nominantur, quos cooperiunt illis capitis earum ligatis supra dictos *bugolos*.”—De moribus civium Placentiæ.—A. D. 1388. Muratori.

**To Build.** From Icel. *bua*, O. Sw. *boa*, *bo*, G. *bauen*, to till, cultivate, inhabit, was formed *bol*, a farm, *byli*, a habitation, Sw. *bol*, *böle*, *byli*, domicilium, sedes, villa, habitaculum, hence *bylja*, to raise a habitation, to build, or, as it was formerly written in English, to *bylle*.

That city took Josue and destroyed it and cursed it and alle hem that led it again.—Sir Jno Mandeville.

**Bulb.** Lat. *bulbus*, Gr.  $\beta\omega\lambda\beta\omega\zeta$ , a tuberous or bulbous root; th. *bulbe*, *bulvois*, the potato; G. *bolle*, *bulle*, *bulbe*, a bulb; L. *bol*, *bolle*, a globe, ball, head; *bol*, *bolleken van loock*, a head of an onion. Gr.  $\beta\omega\lambda\beta\alpha$ , Lat. *vulva*, the womb.

From the image of a bubble taken as the type of anything und, swollen, hollow. In the representation of natural unds, the position of liquids in the word is very variable. English, as well as *bubble*, we have *blob* or *bleb* and *blubber* the same sense. The Wallach. has *bulbuk*, a bubble, and *lbukat*, to bubble up, to spring, swell, be protuberant. The ange of *l* into *r* gives Lith. *burbenti*, *burboloti*, to splash, uggle, rumble; *burbulas*, a drop of water; OE. *burble*, Sp. *rbuja*, a bubble. See next article.

**Bulge.—Bulk.—Bulch.** The designation of a bubble is usually taken from a representation of the pop or sound it makes in bursting, but as such a representation is often indistinguishable from the syllable by which we represent the end of a blow, it sometimes becomes impossible to say whe-

ther a word signifying knob, protuberance, hollow, is derived from the notion of a blow, as explained under *Boss*, or whether it is taken from the image of a bubble. The word *buckle* is in this predicament. In the sense of a prominence or swelling it seems related to the Pol. *puk*, Gael. *boc*, strike, knock. But the Fr. *boucle*, It. *boccula*, signify a bubble, and here also we find the same variation in the place of the *l*, as in the last article. Thus we have in some Fr. dialects *blouque*, *blougue*, for *boucle* (Hécart; Décorde); Prov. *bloca*, the boss of a buckler; *bloquier*, a buckler, corresponding in the place of the liquid to *blob*, *blubber*, while the Pol. *bulka*, Gael. *bolg*, a bubble (*bolg-uisge*, a water-bubble; Manx *bolgan*, a bubble, blister; Gael. *builgean*, a bubble, pimple, little bag), are analogous to *bulb*.

The development of meaning from the image of a bubble is well exhibited in the case of the Gael. *bolg* and its derivatives; *bolg*, a boss, pimple, bag, womb, belly, quiver; *builgeadh*, bubbling up of water; Ir. *bolg*, a blister, pock, pouch, belly, pair of bellows; Icel. *bolga*, a tumour; *bolgna*, to swell; Gael. *bolg*, blow, swell, blister. Dan. *bölge*, Pl. D. *bulge*, E. *billow*, the swelling waves. It. *bolgia*, *bolgetta*, a budget, leathern bucket. Fr. *bouge*, a budget, wallet, swelling or strouting out in a piece of work, boss of a buckler, bulging in a wall; E. *bulge*, to swell, to bow out, whence the *bulge* or *bilge* of a ship, the belly or convex bottom; Gael. *bulg*, a ship's bilge, convexity, a belly, a lump, a mass. Icel. *bulki*, a hump, a knob, corresponds to G. *buckel*, Dan. *pukkel*, as *bulb* to *bubble*. Dan. *bulk*, a lump, a clod; E. *bulk*, a knob, heap, mass. "Bossé, knobby, *bulked* or bumped out."—Cotgr. "Bolke or hepe, cumulus."—Pr. Pm. Lith. *pulkas*, a heap, crowd, herd; *pulké*, in bulk; Du. *bulcke*, thorax, the chest.—Kil. E. *Bouke*, body.—Chaucer. Sc. *bouk*, trunk, body, mass, size, bulk. Icel. *bulka*, to swell.

*Bulch* is merely a different way of spelling *bulk*, as Sc. *kirk* corresponds to E. *church*. The Grisons *bulscha*, a wallet, marks the passage to the Sp. *bolsa*, a pouch, bag.

*purse*; NE. *bulse*, a bunch.—Halliwell; It. *borsa*, Fr. *bourse*, E. *purse*. “Bourser, to purse, impurse, also to gather, make bulch, or bear out as a full purse, to bunt, or leave a bunt in a sail.”—Cotgr.

A somewhat different modification of *bulk*, by the very common interchange of *k* and *t*, gives Sp. *bulto*, bulk, protuberance, hulch, bust, pillow-case (see Boult, Bolster); Sw. *bytte*, a bundle, faggot.

The Icel. *bukr*, trunk, body, belly; Sw. *buk*, Dan. *bugen*, G. *bauch*, the belly; Sp. *buche*, craw, stomach, bag; may either be forms in which the *l* has been lost, as in the case of the Fr. *bouge*, OE. *bouke*, above mentioned, or in Gris. *bulscha*, *buscha*, a budget; or they may be direct from the imitation of the sound of a blow by the syllable *puk!* pop!

**Bulk.** 2. Bulk-heads are partitions made athwart a ship with boards whereby one part is separated from another. In this sense *bulk* is for *balk*, a beam. *Bulkar*, a rafter.—Linc. Dan. *bialke*, a beam, *biælk-hored*, beam-head, corbel. In prov. Dan. *bulk* is used as *balk* in E. *At legge bulk*, to make a balk in ploughing, to leave a balk unploughed.

**Bull.** 1. The male of the ox kind. W. *bwla*, Icel. *bolli*, G. *bolle*, *bulle*.

2. A papal rescript, from Lat. *bulla*, the seal affixed to the document. The primary signification of *bulla* is a bubble, from the noise, whence *bullire*, to bubble, to boil. Thence the term was applied to many protuberant objects, as the ornamental heads of nails, the hollow ornament of gold hung round the neck of the young nobility of Rome; in subsequent times applied to the seal hanging by a band to a legal instrument. It. *bolla*, a seal, stamp, round glass phial, boss, stud, bubble, blister, pimple. See Billet.

**Bullace.** The wild plum. Bret. *bolos* or *polos*. W. *bwlas*. Fr. *bellocier*, a bullace tree. It. *bullo*, *bullos*, sloes.—Florio.

**Bull-beggar.** Corrupted from W. *bwbach*, Du. *bulle-bak*, a bugbear, by confusion with *mock-beggar*, a scare-crow, bugbear (*mock-clown* in the same sense).—Florio. See Bugbear.

The former part of the word arises from Pl. D. *bullern*, Du. *bulderen*, G. *poltern*, to make a loud noise, whence Pl. D. *buller-bak*, Hambro' *buller-brook*, G. *polter-hans*, a noisy, violent fellow. Then as loud noise affects a child with terror, *buller* is used as signifying terrible, dangerous; “*gae du nig bi dat buller-water*,” do not go by the dangerous water, as a mill-dam or the like. Hence G. *polter-geist*, a hobgoblin. Du. *bulder-gheesten*, lemures nocturni nigri.—Kil. G. *poltern*, to be haunted. See Bully.

**Bullet.** Immediately from Fr. *boulet*, the diminutive of *boule*, a bowl to play with or to drink in. One of the numerous class of words derived apparently from Lat. *bulla*, a bubble. Icel. *bola*, a bubble, *bolli*, a cup. W. *bol*, the belly; E. *bole*, the round part of a tree.

As an instance of the arbitrary way in which words acquire their precise meaning, it may be observed that a bullet in E. is applied to the ball of a gun or musket, while the projectile of a cannon is called a ball. In Fr., on the contrary, it is *boulet de canon*, *balle de fusil*.

**Bullion.** This word is used in several senses. 1. A boss or stud, any embossed work.

To beholde how it was garnished and bound  
Encoverde over with golde of tissue fine,  
The claspes and *bullions* were worth a thousand pounde.

Skelton in R.

After them came six disguised in white satyne and greene, embroudered and set with letters and castels of fine gold in *bullion*.—Hall. in R.

i. e. with letters and castles of fine gold in embossed work.

Sp. *bollar*, to emboss; *bollon*, stud, brass-headed nail; *bollos de relieve*, embossed work. Fr. *bouillon*, a stud, any great-headed or studded nail.—Cotgr. Elyot translates *bulla* “a bullion set on the cover of a book or other thynge.” “*Bullyon in a woman's girdle—clow.*”—Palsgrave. “*Bullions* and ornaments of plate engraven, a *bullion* of copper set on bridles or poitrels for an ornament.”—Baret's Alveary in Halliwell. Here the notion of swelling or embossmnt is plainly derived from the boiling or bubbling of boiling water.

2. Bullion is applied to a particular kind of gold and silver ce, from Fr. *bouillon*, explained by Chambaud as being made a very fine sheet of gold or silver twisted. Doubtless from *buillon* in the sense of a puff or bunch, from the puffy texture of this kind of lace.

3. Gold or silver uncoined. Considerable difficulty has been felt in accounting for the word in this sense, from the use of the equivalent terms, *billon* in Fr. and *vellon* in Sp., in the sense of base metal, silver mixed with a large alloy of copper.

The original meaning of the word *bullion*, *boillion*, *billon*, was the mint or office where the precious metals were reduced to the proper alloy and converted into stamped money, from the Lat. *bulla*, a seal, whence Mod. Gr. *βουλλόνω*, to seal, to tamp; *βουλλωτηριον*, the matrix or die with which coins were stamped.—Dict. Etym.

In this sense the word appears in our early statutes. The Stat. 9 E. III. st. 2, c. 2, provides, that all persons “puissent auvement porter à les eschanges ou *bullion* et ne mie ailleurs urgent en plate, vessel d'argent et toutz maners d'argent sauve aux monoie et l'esterling counterfeit,” for the purpose of exchange.

In the English version these words are erroneously translated “that all people may safely bring to the exchanges bullion or silver in plate, &c.,” which has led to the assertion that “bullion” in the old statutes is used in the modern application of uncoined gold or silver. The 27 Ed. III. st. 2, c. 14, provides, “que toutz marchauntz—puissent savement porter—plate d'argent, billettes d'or et tut autre maner d'or et toutz moneys d'or et d'argent a nostre *bullione* ou a nous eschanges que nous ferons ordeiner a nous dites estaples et ailleurs pertant illoeqs money de notre coigne convenablement à la value.” Again, 4 Hen. IV. c. 10, “que la tierce partie de tout la monoie d'argent que sera porte à la *boillion* sera faite es mayles et ferlynges”—shall be coined into halfpence and farthings.

In these and other statutes all trafficking in coin was for-

bidden, except at the *bullion* or exchanges of the king; and similar restrictions were enforced in France, where the tampering with the coin was carried to a much greater extent than in England, insomuch as to earn for Philippe le Bel the title of *le faux monnoyeur*. Hence among the French the carrying to the *billon* their decried money became a familiar operation of daily life, and “porter au billon,” “mettre au billon,” are metaphorically applied to things that require remaking.

The decried coin brought to be melted up was termed “*monnaie de billon*,” and hence *billon* and the equivalent Spanish *vellon* were very early used to signify the base mixture of which such coin was made, or generally a mixture of copper and silver. “*Ne quis aurum, argentum vel billionem extra regnum nostrum deferre præsumat.*”—Stat. Philip le Bel in Duc. A. D. 1305.

In England the fortunes of the word have been different, and the Mint being regarded chiefly as the authority which determined the standard of the coin, the name of *bullion* has been given to the alloy or composition of the current coin permitted by the *Bullion* or mint. Thus *bullion* is translated in Torriano’s dictionary (A. D. 1687), “*lega, legaggio di metallo*,” and traces of the same application are preserved in the Spanish reckoning in “*reals vellon*,” reals of standard currency. From metal of standard fineness the signification has naturally passed in modern times to all gold and silver designed for the purpose of coinage.

**Bully.**—**Bully-rook.** A violent overbearing person. Du. *bulderen*, *bolderen*, *blaterare*, *debacchare*, *intonare*, *minari*; ver*bulderen*, *perturbare* sævis dictis.—Kil. G. *poltern*, to make a noise; Sw. *bulle*, noise, clamour, bustle, *bulle-bas*, a blusterer; Pl. D. *bulle-jaan* (bully-John), *bulle-bak*, *bulle-brook*, a noisy blustering fellow, from the last of which is doubtless our *bully-rock* or *bully-rook*, a hectoring, boisterous fellow.—Bailey. *Bully-rock*, un faux brave.—Miege in Halliwell. The Sw. *bulle-bas*, on the other hand, agrees with E.

*nder-buss*, a clumsy fellow who does things with noise and violence. G. *polterer*, a blunder-head, blunder-buss, a boisterous, violent, furious man.—Küttner. To *bully* is to bluster, terrify by noise and clamour, to behave tyrannically or impudently.

**Bulwark.** A defence originally made of the *boles* or trunks of trees, then in general a rampart, bastion, or work of defence. n. *bol-werck*, *block-werck*, *propugnaculum*, *agger*, *vallum*.—il. Fr. by corruption *boulevard*, *boulevard*, primarily the imparts of a town, then applied to the walks and roads on the inside of the ramparts, and now at Paris to a broad street surrounding what was formerly the body, but now is the central part of the town. It. *baluarte*.

**Bum.** For bottom. Fris. *bōm*, ground, bottom, from *boden*, *dem*, Icel. *botn*, AS. *botm*. Fris. *ierd-boeyme*, *ierd-beame*, the soil. Hence *bōm* and *bōn*, a floor. D. *buene*, *boene*, G. *ihne*, a stage, scaffold.

To **Bum**.—**Boom**.—**Bump**.—**Bumble**. To *bum*, to hum, to make a droning sound.—Hall. Du. *bommen*, resonare, to beat drum; *bombammen*, to ring the bells. Lat. *bombilare*, to humble or make a humming noise; *bombilus*, Du. *bommele*, *ommelle*, a *bumble-*, or a *humble-bee*. The cry of the bittern, which he is supposed to make by fixing his bill in a reed or in the mud, is called *bumping* or *bumbling*.

**Bum-bailiff.** From the notion of a humming, droning, or unning noise the term *bum* is applied to dunning a person or a debt.—Halliwell. Hence *bum-bailiff*, a person employed to dun one for a debt, the bailiff employed to arrest for debt.

**Bump.** Pl. D. *bums!* an interjection imitating the sound of a blow. *Bums!* *getroffen*, Bang! it's hit. *Bumsen*, *bamm*, to strike so as to give a dull sound. To *bam*, to *pummel*, to beat.—Halliwell. W. *pumpio*, to thump, to bang. Langued. *pumpi*, to knock; *poumpido*, noise, knocking. Then, as in other cases, the word representing the sound of the blow is applied to the lump raised by the blow, or to the mass by which it is given, and signifies consequently a mass, pro-

tuberance, lump. See Boss. Thus E. *bump*, a swelling, W. *pump*, a round mass; *pumpl*, a knob, a boss; Lith. *pumpa*, a button, *pumpurras*, a bud. Fr. *pommette*, a *pimple* or *pimple* on the skin—Cot.; *pompon*, a *pumpion* or gourd, a large round fruit.

**Bumpkin.** A clumsy, awkward clown. Manx *bonkan*. Probably from *bump*, signifying one who does things in a thumping, abrupt manner. Pl. D. *buns-wise*, inconsiderately, from *bansen*, to strike; Pro. E. *bungersome*, clumsy, lungeous, awkward—Halliwell; Icel. *böngun*, ars rufis, from *banga*, to beat. See Bungle.

**Bun.—Bunion.—Bunny.** Bun, a small round cake, properly simply a lump. Fr. *bigne*, a bump, knob rising after a knock, also clubfooted; *bignet*, *bugnet*, little round loaves or lumps made of fine meale, &c., buns, lenten loaves.—Cotgr. It. *bugno*, *bugnone*, any round knob or bunch, a boil or blain.—Florio. Hence E. *bunion*, a lump on the foot; *bunny*, a swelling from a blow.—Forby. Gael. *bonnach*, a little cake, a *bannock*. In the same way from *bol*, signifying anything round, Sp. *bollo*, Du. *bol*, Russ. *bulka*, a small loaf; Gael. *builion*, a loaf, *builionnach*, a baker. Hence Fr. *boulanger*, a baker, and not from *polentarius*.

The primary origin of the word must be sought in the notion of striking, expressed by Bret. *bunta*, *bounta*, to push, to strike; Prov. E. *bunt*, or *punt*, to strike with the head, to kick.—Baker. Pl. D. *bansen*, to strike. Manx *bun*, a butt end, thick end; Gael. *bun*, a root or stump; *bun-feaman*, a tail, bob-tail. Hence the E. *bunny*, for a rabbit, because the short tail of the rabbit in running is very conspicuous. *Bun*, a rabbit, the tail of a hare.—Halliwell.

**Bunch.—Bunk.—Bung.** Bunch, a hump, cluster, round mass of anything. To *bunch* was formerly and still is provincially used in the sense of striking. *Dunchyn* or *bunchyn*, tundo.—Promptm. “He *buncheth* me and beateth me, il me pouesse. Thou *bunchest* me so that I cannot sit by thee.”—Palsgr. in Way. Related on the one side to Pl. D. *bansen*,

*umsen*, to knock. “An de dör bunsen, oder ankloppen at idt bunset,”—to knock at the door till it sounds again. *Daal bunsen*,” to bang down, throw down with a bang. *He fult dat et bunsede*,” he fell with a bang. Du. *bons*, a knock. See Bounce. On the other hand bunch is connected with a series of words founded on forms similar to the Icel. *anga*, Dan. *banke*, O. Sw. *bunga*, to beat, to bang; Icel. *unki*, a heap; O. Sw. *bunke*, a heap, a knob; and related with Icel. *bunga*, to swell out; Prov. E. *bung*, a heap or cluster, a pocket; Sw. *binge*, a heap; Wallon. *bonge*, *bongie*, a bunch; Hung. *bunko*, a knob, a boil (*bunkos bot*, a knotty tick); Sw. *bunke*, a bowl; Pl. D. *bunken*, the large prominent bones of an animal (as G. *knochen*, E. *knuckles*, from *knock*); It. *bugno*, *bugnone*, any round knob or bunch, a boil or blain.—Florio.

Again, as we have seen E. *bulk* passing into Sp. *bulto*, and E. *bult*, a bag or sack, while *bulch* was traced through Gris. *bulscha*, a wallet, E. *bulse*, a bunch—Halliwell; Sp. *bolsa*, a purse; so the form *bunk*, a knob or heap, passes into Dan. *bundt*, Sw. *bunt*, a bunch, bundle, truss; E. *bunt of a sail*, the middle part of it, which is purposely formed into a kind of bag to catch the wind.—Bailey. *Bunt*, a pocket for sifting meal, to *bunt*, to boulte or sift meal, whence *bunting*, the fine loose-textured cloth used for that purpose, and also applied to making flags.

**Bundle.** — **Bunt.** Du. *bond*, *bondel*, *bundle*, AS. *byndel*; something bound up. Du. *ghebondte*, *ghebundte*, colligatio, fascis, et contignatio, coassatio; *bondel-loos*, loosed from bonds.—Kil. Icel. *bindini*, a bundle. In these words undoubtedly the sense of a derivation from *bind* still remains. But this is not the primitive relation of the words. The Dan. *bundt*, Sw. *bunt*, a bunch, bundle, exhibits the word in its original sense, and hence I believe the verb to *bind* is derived in the same way that the verb δεμω, to build, is to be regarded as a derivative from δομος, a house; περιπατη, to labour, from πορος, labour, pain; Lat. *pendere*, to hang, from *pondus*,

a weight, the last of these being probably identical with G. *bund*, a bunch or bundle, Lith. *pundas*, a bundle, also a stone weight, a weight of 40 lb. The original meaning of the Lat. *pondus* would thus be a lump of some heavy material, doubtless of stone. Words signifying a lump or mass are commonly derived from the notion of knocking, and we find Bret. *bounta*, *bunta*, to knock, to push ; E. *bunt*, to push with the head—Halliwell ; *bunt*, *punt*, to kick.—Baker. From this root I believe the Dan. *bundt*, Sw. *bunt*, to be derived, as well as E. *bunt*, in the sense of a pocket, protuberance; the *bunt* of a sail, the belly or protuberance, or bagging part of a sail ; to *bunt* flour, to sift it in a *bunt* or pocket.

To *bunt* in the sense of striking may be considered as the nasalised form of E. *butt*, Du. *botten*, while *bunt*, *bundle*, are in like manner the nasalised forms of F. *botte*, E. *bottle*. G. *bund stroh*, Fr. *botte de foin*, a bottle of hay.

The Pl. D. *pung*, *pungel*, a bundle, purse, Dan. *pung*, a purse, a bag, exhibit parallel forms with a final *ng* instead of *nd*, as E. *bung* compared with Fr. *bondon*.

**Bung.** The stopper for the hole in a barrel. From the hollow sound made in driving in the *bung*. OG. *bunge*, a drum ; O. Sw. *bungande*, the noise of drums.—Ihre. Hung. *bongani*, to hum. So Du. *bommen*, to hum, and *bomme*, or *bonde van t' vat*, the bung of a barrel ; Lim. *boundica*, to hum, Prov. *bondir*, Cat. *bonir*, to resound, and Du. *bonde*, Fr. *bonde*, *bondon*, a bung. The prefix of an initial *s* gives G. *spund*, Pl. D. *spunt*, whence *spunt-gat*, the bunghole, and hence probably the E. *spiggot*, properly the bunghole, but now applied to the bung itself. It may however be doubted whether the sense of a stopper for a cask is not a particular application of the more general meaning of a bunch or cluster mentioned under *Bunch*. The Fr. *bouchon*, a cork, *boucher*, to stop, are from *bousche*, *bouche*, a bunch or tuft, and the Sw. *tapp* (whence *treppa*, to stop, and E. *tap*, the stopper of a cask), is originally a whisp or bunch ; *hō-tapp*, *halm-tapp*, a whisp of hay or straw.

**To Bungle.** To do anything awkwardly, to cobble, to ch.—Bailey. Fr. *bougonner*; Icel. *böngun*, ars rudit; *gunar-smidr*, iners malleator, tudeator; from O. Sw. *bunga*, strike, as *cobble* from *cob*, to strike. Icel. *banga*, Dan. *ike*, to strike. Because nailing on a patch is the most inficial way of mending a thing. “*Bout cy, bout là, hunkly*, disorderly, here a piece and there a patch.”—Cotgr.

**Bunny.** See Bun.

**Buoy.** Du. *boei*; Fr. *bouée*, Sp. *boya*. The Fris. has *boye*, lump or cluster, and the original *buoy* would be a lump of od.

**Burden.** A load. AS. *byrthen*, G. *bürde*, from *beran*, to r.

**Burden, of a song.** See Bourdon.

**Bureau.** The Italian *buio*, dark, was formerly pronounced *o*, as it still is in Modena and Bologna.—Muratori. Russ. *usii*, brown; *burjat*, to become brown or russet. “*Burr-n antiqui quod nunc dicimus rufum.*”—Festus in Diez. . *bure*, *burel*, Sp. *buriel*, Prov. *burel*, reddish brown, russet, cially applied to the colour of a brown sheep, then to the ree woollen cloth made of the fleeces of such sheep without ing. So in Pol. *bury*, dark grey; *bura*, a rain-cloak of . Then as the table in a court of audience was covered h such a cloth, the term *bureau* was applied to the table the court itself, whence in modern Fr. it is used to sig- y an office where any business is transacted. In English m a writing-table the designation has passed to a cabinet taining a writing-table, or used as a receptacle for papers.

**Borel.**

**Burgonet.** O. Fr. *bourgignote*, Sp. *borgonota*, a sort of met, properly a Burgundian helmet. *A la Borgonota*, in rgundian fashion.

**Burgess.—Burgher.** OE. *burgeise*, O. Fr. *burgeois*, from . *burgensis*.

**Burgh.**—See Borough.

**Surgeon.—Burly.** To burgeon, to grow big about or gross,

to bud forth.—Bailey. Fr. *bourgeon*, *bourjon*, the young bud, sprig, or putting forth of a vine, also a pimple in the face.—Cotgr. The word is variously written in OE. *burion*, *bourion*, *burjown*. Langued. *bourne*, *bourou*, a bud, *boura*, *bouronna*, to bud; Fr. *abourioner*, to bud or sprout forth.—Cotgr. *Burryn*, to bud.—Pr. Pm. Hence *burr*, the flower-bud of hops; the *burr* of a deer's horn is the rugged projection like buds at the root of a deer's horn. “Buttons, the *burrs* or knobs of a deer's horn.”—Bailey.

The primary origin of the word, as of so many others signifying swelling, is an imitation of the sound of bubbling water, preserved in the Fin. *purrata*, cum sonitu bullio ut aqua ad proram navis, strideo ut spuma vel aqua ex terrâ expressa; *puret*, a bubble; Du. *borrel*, a bubble, *borrelen*, to spring as water. G. *perlen*, to bubble up, E. *purl*, to make a murmuring noise. From the notion of a bubble we pass to the Gael. *borr*, to swell, become big and proud; Ir. *borram*, to swell, to grow big and prosper, explaining the E. *burghen* in the sense of growing big, and also *burly*, big, prosperous. “Bouffer, to puff, blow, swell up or stout out, to *burghen* or wax big.”—Cotgr. The Gael. has also *borr*, *borra*, a knob, bunch, swelling; *borrachas*, boasting, bravado; *borracha*, a bladder, explaining Sp. *borracha*, a wine skin.

**Burglar.** A legal term from the Lat. *burgi latro*, through the Burgundian form *lare* (Vocab. de Vaud), O. Fr. *lerre*, a robber; *bourglaire*, *burglator*, *burglaria*. Grancelli, regarding beggars, *bourglaire*.—Flor. The essence of the offence is a nocturnal robbery of a house.

Omnis burgatores domorum vel fractores Ecclesiarum vel murorum vel portarum civitatis regis vel burgorum intrantes malitiosé et felonice condemnentur morti.—Officium Coronatoris in Duc.

**Burin.** See under *Bore*.

**To Burl.** To pick the burrs or burls, i. e. the knots, from the surface of woollen cloth.

Soon the clothiers shears  
And *burlers* thistle skim the surface sheen.—Dyer, in R.

For the primitive origin of the word see Burr. Du. *borrel*, 'ris. *borrle*, a bubble ; Rouchi *bourle*, a ball, *bourléte*, a little all, *bourlot*, a pincushion, ball of twine ; Langued. *bouriilion*, little bud, side bud ; Limousin *boulliou*, a little tuft of wool, ilk, &c., a flock ; Gris. *borla*, a flower-bud, a bead ; Sp. *borla*, tuft, lock, tassel ; E. *burle*, a knob or bump.—Halliwell. The *url* is the first budding of a deer's horn. Wallon. *bourlote*, nob, knot, *bourlot*, a little ball.—Grandg.

**Burlesque.** It. *burlare*, to make a jest of, to ridicule. Probably a modification of the root which gave the OE. *boud*, a jest. Limousin *bourdo*, a lie, a jest, *bourda*, to ridicule, to tell lies. The interchange of *d* and *l* is clearly seen in the Gael. *burd*, *burl*, mockery, ridicule, joking ; *buirte*, a jibe, taunt, repartee ; *buirleadh*, language of folly or ridicule.

**To Burn.** OE. *bren* ; Goth. *brinnan* ; Du. *brennen*, *bernen*, *irnen* ; AS. *byrnan*, to burn (neuter) ; *baernan* (active), to set on fire.

Probably from the crackling sound of the fire. Grisons *inzla*, spark ; *sbrinzlar*, to sparkle ; Bohem. *brunžiti*, to hum.

**Burn.** A brook. Goth. *brunna*, Icel. *brunnr*, G. *born*, *unnen*, a well, a spring ; Gael. *burn*, water, spring-water ; *urnach*, watery. As we have seen the noise of water bubbling up represented by the syllable *bor*, *pur* (see Burgeon), the final *n* in *burn* may be merely a subsidiary element, as the *in purl*, and the word would thus signify water springing or bubbling up. Bav. *burren*, to hum, to buzz ; Gael. *bururus*, arbling, purling, gurgling. Swiss. Rom. *borni*, a fountain. *ocab*. de Vaud.

**Burnish.** Fr. *brunir*, to polish. Sw. *bryna*, to sharpen, *ynsten*, a whetstone ; from *bryn*, the brim or edge of anything, whence *bryna*, to give an edge to. Then as sharpening a weapon would be the most familiar example of polishing metal, the word seems to have acquired the sense of polishing. From Fin. *tahko*, an edge, a margin, latus rei angulatæ ; *tkoinen*, angular ; *tahkoa*, to sharpen on a whetstone, thence,

to rub, to polish. So also from Fr. *afil*, an edge, *affiler*, OE. *affile*, to give an edge to, to sharpen.

**Burr.**—Bur. Bur has two meanings: 1. an excrescence out of the regular surface or round the edge of a thing, as the bur of a bullet, the neck produced by the hole through which the lead has been poured into the mould; the round knob or horn on a deer's head—Bailey; the uneven projection round the edge of a hole punched or bored in a piece of metal, &c. And secondly, the hooked seed-vessel of some kinds of plants.

In the former sense the word is derived from the notion of budding, the excrescence being compared to that made by the buds which form at the root of a branch. See Burgeon.

In the second sense it is derived from Fr. *bourre*, flocks or locks of wool, hair, &c., serving to stuff saddles, balls, and such like, also the down or hairy coat of sundry herbs, fruits, and flowers; also, less properly, any such trash as chaff, shales, husks, &c. *Bourre de soie*, tow of silk.—Cotgr. It. *borr*, any kind of quilting or stuffing, shearing of cloth, also all such stuff as hay, moss, straw, chips, or anything else that birds make their nests with.—Florio. A *bur* then is a seed-vessel which sticks to our clothes like a flock of wool, and is not readily brushed off. The Northumberland *bur* is a huskiness of pronunciation, as if the speaker had some kind of *bur* or flocks in his throat impeding his utterance.

The primitive meaning of the Fr. *bourre* seems to be stuffing, what is put into a thing for the purpose of puffing or swelling it out, from the Gael. *borr*, to swell (see Burgeon), and it might also derive the sense of a knot or flock of wool from the same origin. Or it might with much plausibility be derived from Fin. *puro*, Esthon. *purro*, anything comminuted by biting, chewing, or similar action, sawdust; OHG. *urboro*, *urboro*, sawdust. See Bore. I think however that the former is the more probable derivation of the two.

**Burrow.** Shelter, a place of defence, safety, shelter. The same word with *burgh*, *borough*, *borrow*, from AS. *beorgan*, to

protect, shelter, fortify, save. A rabbit *burrow* is the hole which the animal digs for its own protection. So in W. *caer* a castle or fortress, *cwning-gaer*, the fortress of a coney or rabbit, a rabbit burrow.

**Burrow** is used in many parts of England in the sense of shelter from the wind, "the burrow side of the hedge," "a dry burrow place for cattle."

Du. *berghen*, to hide, cover, keep, preserve, and thence *rgh*, a port, a barn or cupboard.—Kil. G. *bergen*, *verberen*, to hide; Icel. *biarga*, to save, preserve.

**To Burst.** In OE. *brest*, *brast*. G. *bersten*, AS. *berstan*, *byrstan*, OHG. *brestan*, *bristen*, Sw. *brista*, Icel. *briota*, to break. r. *brisser*, Port. *britar*; Gael. *bris*, *brisid*, break; *brisdeach*, *isteach*, brittle. The root appears under the forms *brik*, *bris*, *ist*, *brit*. Lang. *brico*, *briso*, *briketo*, *brizeto*, a morsel, fragment; E. *brist*, small fragments. Compare also OE. *brokil* id *broti*; brittle, and, as it is still pronounced in N. of England, *brickle*. Serv. *prsnuti*, to burst.

**To Bury.** To cover up a corpse in the earth. AS. *birgan*, *rgean*, *byrigan*, *byrigean*. Du. *berghen*, to hide, to stow away, to keep, preserve; *bergh*, a barn, a place where corn is stored away and preserved. G. *bergen*, *verbergen*, to conceal, hide. To *bury* a corpse is to conceal it in the ground. AS. *rigels*, a burial, a sepulchre.

**Bush.—Busk.**

Sibriht that I of told, that the lond had lorn  
That a swineherd slouh under a *busk* of thorn.

R. Brunne.

The foregoing modes of spelling the word indicate a double origin, from the Icel. *buskr*, a tuft of hair, bush, thicket (*buski*, bunch of twigs, besom), and from the Fr. *bousche*, *bouche*, a hisp, tuft, whence *bouchon*, a tavern bush, *boucher*, to stop, thrust in a *bouche* or tuft of hemp, tow, or the like. *Bouet*, a bush, bramble. It has been shown under Boss that words signifying clump, tuft, cluster, are commonly derived from the idea of knocking. So from Fr. *bousser*, It. *bussare*,

Du. *bosken*, *buyschen*, to knock, we have Fr. *bosse*, *bousse*, a hump, hunch; Du. *bos*, a bunch, knot, bundle; *bosch* (a diminutive?), a tuft, then a tuft of trees, a grove; *bosch tan haer*, a tuft of hair;—*van wijn besien*, a bunch of grapes. Fris. *bosc*, a troop, lump, cluster; *gear-boskjen*, to assemble together, *qualster-boscken*, a clot of phlegm (Epkema). Du. *bussel*, a bundle; It. *bussone*, a bush, brake, thicket of thorns; Bret. *bouch* (Fr. ch), a tuft, whisp. G. *bausch*, projection, bulk, bunch, bundle, whisp; *bauschen*, *bausen*, to swell, bulge, bunch out.

**Bush.—Bushel.** The *bush* of a wheel is the metal lining of the nave or hollow box in which the axle works. Du. *busse*, a box, *busken*, a little box; Dan. *bosse*, a box, a gun; G. *büchse*, a box, *rad-büchse*, Sw. *hjul-bosse*, the bush of a wheel; Sc. *bush*, box wood; *to bush*, to sheath, to enclose in a case or box. Prov. forms of the word are *boistia*, *boissa*, whence the diminutives O. Fr. *boisteau*, *boisseau*, Lat. (A. D. 1214) *bustellus*, a box for measuring, a bushel. See Box.

**Busk.** The bone in a woman's stays.—See Bust.

**To Busk.** To prepare, make ready, to dress, to direct one's course towards.

They *busked* and maked them boun.—Sir Tristram.

Jamieson thinks it probable that it may be traced to the Icel. *bua*, to prepare, to dress, *at bua sig*, induere vestes; and it is singular that having come so near the mark he fails to observe that *busk* is a simple adoption of the deponent form of the Icel. verb, *at buast* for *at buasc*, contracted from the very expression quoted by him, “*at bua sig*.” The primitive meaning of *bua* is simply to bend, whence *at bua sig*, to bend one's steps, to betake oneself, to bow, in OE. “Haralldur kongur *bist austur um Eythas cog*.” Harold the king *busks* eastwards through the forest of Eytha. “Epter thetta *byr sig jarl sem skyndilegast ur landi*.” After that the earl *busks* with all haste out of the land. Compare the meaning of *busk* in the following passage.

Many of the Danes privily were left  
And *buked* westwards for to robbe eft.—R. Brunne.

It is certain that *buast* must once have been written *buasc*, & we actually find *truasc*, *fiasc*, in the För Skirnis; *barsc* Heimskringla, which would later have been written *truast*, *st*, *barst*. The frequency with which *to busk* is used, as synonymous with *to make one boun*, is thus accounted for; as *in* is simply *buinn*, the past participle of the same verb *bua*, & deponent form of which is represented by the E. *busk*. To bow was used in a similar manner for to bend one's hips, to turn.

*Boweth* forth by a brook, proceed by a brook.—P. P.

Forth heo gunnen *hugen*  
In to Bruttaine  
And her ful sone  
To Ærthure comen.—Layamon 2. 410.

In the other copy

Forth hii gonue *bonne*  
In to Brutaine.

**Burse.**—**Bursar.**—**Buskin.** *Burse*, an exchange; Du. *beurs*, *bourse*, from *bourse*, a purse. *Bursar*, an officer who takes charge of the purse of a college.

It. *bolgia*, *bolza*, Gris. *bulscha*, *buscha*, a budget or leather wallet; Sp. *bolsa*, a bag, purse, exchange. Hence with the common change of an *l* for an *r* (as Sp. *peluca*, Fr. *perruque*), *borea*, *borsia*, *borza*, Fr. *bourse*.

From the It. form *bolza* seems derived *bolzacchini*, Sp. *bolze-in*, buskins, originally signifying bags of skin into which the feet were thrust, as Sp. *bolsa*, bag lined with furs or skins to keep the feet warm.—Neumann. The same change from *l* to *r*, in *bolsa*, *borsa*, gives It. *borzacchini*, Du. *brokeken* (Fr. *brode-in*), E. *buskin*. In like manner it seems that the original meaning of *boot* was a leathern bag, as in Sp. *bota*, which signifies both a leathern bag to carry wine, and also boot, a leathern covering for the leg and foot. Du. *bote*, *boten-schoen*, calceus rusticus e crudo corio.—Kil.

**Buss.** A vessel employed in the herring fishery. Du. *buysse*, a vessel with a wide hull and blunt prow, also a flagon. Prov. *bus*, a boat or small vessel; Cat. *buc*, bulk, ship; Sp. *bucha*, a large chest or box, a fishing vessel. A particular application of the many-formed word signifying bulk, trunk, body, chest. See Boss, Box, Bulch, Bust.

2. A kiss. Gael. *bus*, a mouth, lip, snout; Pol. *buzia*, mouth, lips, also a kiss; Sp. *buz*, a kiss of reverence. So Westerwald *munds*, *mons*, a kiss, from *mund*, mouth. Lat. *basium*, It. *bacio*, Sp. *beso*, a kiss. Fr. *baiser*, to kiss.

**Bust.—Busk.** The *bust* is properly the body of a man, the trunk without arms or legs, then a statue representing the head and upper part of the trunk. The word *busk* was used in the N. of France in the same sense.

Le *busch* de St Saulve en la châsse du dit Saint et Saint Superius sont en bon état.—Hécart. A. D. 1776.

Both *bust* and *busc* were then used in the sense of a body garment, a garment closely fitting the body, and as this was supported by a stiff bone or steel in front, the word *busk* has ultimately been confined to the piece of bone, wood, or steel in the front of a woman's stays or stomacher.

Fr. *bu*, *bust*, *buste*, the whole bulk or body of a man from his face to his middle; *buc*, *busc*, *bust*, the long small or sharp-pointed and hard-quilted belly of a doublet.—Cot. It. *busto*, a bulk or trunk without a head, a sleeveless truss or doublet, also a busk.—Florio.

The ultimate origin seems to be the root *buk*, *but*, representing a knock or blow. Pol. *puk*, crack, knock; Fr. *baguer*, Lang. *buta*, to knock, strike. Hence, as in so many similar cases, words signifying bunch, swelling, thick end, trunk. Icel. *butr*, E. *butt*, Gris. *biüst*, *bist*, the trunk of a tree; Mid. Lat. *busta*, arbor ramis truncata.—Gl. Lindenbr. in Diez. The same development of meaning is seen in Icel. *bolr*, the trunk of a tree, body of a man, vest, doublet; Dan. *bul*, trunk, log, body of a shirt; and in Sp. *bulto*, hulch, swelling, bulk, bust.

From the other form of the root with a final *k* instead of *t*, Icel. *bukr*, the trunk or body of an animal, belly; Cat. *buc*, lk, belly; Sp. *buche*, stomach, breast; Lang. *busco*, Fr. *iche*, a log, great billet; Rouchi *busch*, a bust.

The Prov. inserts an *r* after the initial *b*; *bruc*, *brut*, *brusc*, st, body, as in Icel. *bruskr* as well as *buskr*, a bush, tuft, nisp, Prov. *brostia* as well as *bostia*, a box. The form *brust*, corresponding to *brut* as *brusc* to *bruc*, would explain the G. *ust*, the breast, the trunk, box, or chest in which the vitals e contained.

**Bustard.** A large bird of the gallinaceous order. Fr. *oud*. A great sluggish fowl.—Bailey. Sp. *abutarda*, or *utarda*; Champagne, *bistarde*; Prov. *austarda*, Fr. *outarde*, *ottarda*.

Named from its slowness of flight. “Proximæ iis sunt quas ispania aves tardas appellat.”—Plin. 10. 22. Hence probably *au-tarda*, *otarda*, *utarda*, and then with *avis* again pre-  
ted, as in *av-estrus* (= *avis struthio*), an ostrich, *avutarda*.  
Diez. Port. *abotarda*, *betarda*.

*A bustard or bastard.*—Fr. *bistard*, *outard*, *houstarde*.—ierwood.

**To Bustle.** To hurry or make a great stir.—Bailey. Also written *buskle*.

It is like the smouldering fire of Mount Chimæra, which boiling long time th great *buskling* in the bowels of the earth doth at length burst forth th violent rage.—A. D. 1555.—Halliwell.

Here we see the word applied to the bubbling up of a boil-  
g liquid, from which it is metaphorically applied in ordin-  
y usage to action accompanied with “a great stir.” Icel.  
*istla*, to make a splash in the water, to bustle. So in Fin.  
*ipata*, *kupista*, to rustle (*parum strepo*); *käyn kupajan* cre-  
ans ito, I go clattering about, inde *discurro et operosus sum*,  
bustle. To *brustle*, to rustle, is also used in the sense of  
astle; *bruslery*, a tumult—Halliwell; *breessil*, the act of  
oming on in a hurry.—Jamieson.

**Busy.** AS. *biseg*, *bisgung*; occupation, business; *bysgian*,

to occupy. Du. *besig, beezig*, occupied, busy; *besighen*, uti, frui, usurpare—Kil.; *eene zaak beezeigen*, to make use of a thing. Fr. *besogne*, work, business. The word is referred by Diefenbach to Goth. *anabiudan*, to enjoin (*entbieten, befehlen*), whence *anabusns*, command, commission.

**But.** As a conjunction *but* is in every case the compound be-out, Tooke's distinction between *but*, be out, and *bat*, moreover, to-boot, being wholly untenable.

AS. *butan, buta, bute*, without, except, besides; *butan e*, without law, an outlaw; *butan wite*, without punishment; *butan wifum and cildum*, besides women and children. Pl. D. *büten*; *büten door*, out of doors; *büten dat*, besides that; Du. *buiten*, without; *buiten-man*, a stranger; *buiten-zorgh*, without care.

The cases in which Tooke would explain the conjunction as signifying boot, add, in addition, moreover, are those in which the word corresponds to the Fr. *mais*, and may all be reduced to the original sense of without, beyond the bounds of. Whatever is in addition to something else is beyond the bounds of the original object.

In Sc. we find *ben*, from AS. *binnan*, within, the precise correlative of *but*, without; *But* and *ben*, without the house and within; then applied to the outer and inner rooms of a house consisting of two apartments.

The rent of a room and a kitchen, or what in the language of the place is styled a *but* and a *ben*, gives at least two pounds sterling.—Account of Stirlingshire in Jamieson.

#### *Ben-house*, the principal apartment.

The elliptical expression of *but* for only is well explained by Tooke. Where at the present day we should say, “There is *but* one thing to be done,” there is really a negation to be supplied, the full expression being, “there is nothing to be done *but* one thing,” or “there is not *but* one thing to be done.” Thus Chaucer says,

I n'am *but* a leude compilatour.—

If that ye vouchsafe that in this place—  
That I may have *not but* my meat and drinke,

where now we should write, “I am *but* a compiler,” “That I may have *but* my meat and drink.”

As an instance of what is called the adversative use of *but*, viz. that which would be translated by Fr. *mais*,—suppose a person in whom we have little trust has been promising to pay a debt, we say, “But when will you pay it?” Here the *but* implies the existence of another point not included among those to which the debtor has adverted, viz. the time of payment. “Besides all that, when will you pay?”

“All the brethren are entertained bountifully, but Joseph has a five-fold portion.” Here the *but* indicates that Joseph, by the mode in which he is treated, is put in a class by himself, outside that in which his other brethren are included.

**Butcher.** Fr. *boucher*, Prov. *bochier*, Langued. *boquier*, from *boc*, a goat (and not from *bouche*, the mouth), properly a slaughterer of goats; “que en carieras publicas li *boquiers* el sanc dels bocs no jhiéton, ni avéisson los bocs en las plassas.”—Coutume d’Alost in Dict. Lang.,—that the butchers shall not cast the blood of the goats into the public ways, nor slaughter the goats in the streets. So in Italian from *becco*, a goat, *beccaro*, *beccajo*, a butcher; *beccaria*, a butchery, slaughter-house. But It. *boccino*, young beef or veal flesh; *bocciero*, a butcher.

**Butler.** Fr. *bouteillier*, as if from *bouteille*, a bottle, the servant in charge of the bottles, of the wine and drink. But the name must have arisen before the principal part of the drinkables would be kept in bottles, and the real origin of the word is probably from *battery*. Butler, the officer in charge of the *battery* or collection of casks, as Pantler, the officer in charge of the pantry. *Buttery*, from *butt*, a barrel; Sp. *boteria*, the store of barrels or wine skins in a ship.

**To Butt.** To strike with the head like a goat or a ram. From the noise of a blow. To come full *butt* against a thing is to come upon it suddenly, so as to make a sounding blow.

Du. *bot*, tout à coup ; *bot blijven staan*, s'arrêter tout à coup.—Halma. Du. *botter*, to thrust, to push ; It. *botto*, a blow, a stroke ; *di botto*, suddenly ; *botta*, a thrust ; It. *buttare*, to cast, to throw ; Langued. *buta*, to strike, to thrust ; Fr. *butter*, to thrust, to push ; W. *pwtiaw*, to butt, poke, thrust.

The *butt* or *butt end* of a thing is the striking end, the thick end. A *butt*, Icel. *butr*, the trunk, stump of a tree ; Fr. *bout*, end ; W. *pwt*, any short thick thing, stump. G. *butt*, *butz*, a short thick thing or person—Schmeller ; Fr. *botte*, a bundle ; Du. Fr. *bot*, thick, clumsy ; *pied-bot*, a stump or club foot.—Cotgr. Gris. *bott*, a hill, hillock ; *botta*, a blow, a boil, a clod. Fr. *butte*, a mound, a heap of earth ; M. Lat. *botones*, *bodones*, *botontini*. In limitibus ubi rariores terminos constituimus monticellos plantavimus de terra quos *botontinos* appellavimus.—Dict. Etym. Fr. *butter* un arbre, to heap up earth round the roots of a tree ; *butter* le céleris, to earth up celery ; *butter* un mur, to support a wall beginning to bulge ; *butte*, E. *butt*, a mound of turf in a field to support a target for the purpose of shooting at.

Fr. *but*, the prick in the middle of a target, a scope, aim ; whence to make a *butt* of a person, to make him a mark for the jests of the company.

Fr. *buter*, to touch at the end, to *abut* or *butt* on, as in G. from *stossen*, to strike, to thrust ; *an etwas anstossen*, to be contiguous to, to abut on.

Hence the *butts* in a ploughed field are the strips at the edges of the field, or headlands upon which the furrows abut ; *but-lands*, waste ground, *buttals*, a corner of ground.—Halliwell.

**Butt.** A large barrel. It. Fr. *botte*, Mod. Gr. *βούρις*, a cask. O. Fr. *bous*, *bouz*, *bout*, Sp. *bota*, a wine skin, a wooden cask. Sp. *botija*, an earthen jar ; *botilla*, a small wine bag, leather bottle.

The immediate origin of the term is probably *butt* in the sense of trunk or round stem of a tree, then hollow trunk, body of a man, belly, bag made of the entire skin of an ani-

mal, wooden receptacle for liquors. A similar development of meaning is seen in the case of E. *trunk*, the body of a tree or of a man, also a hollow vessel; G. *rumpf*, the body of an animal, hollow case, hull of a ship. The E. *bulk* was formerly applied to the trunk or body, and it is essentially the same word with Lat. *bulga*, belly, skin-bag, and with It. *bolgia*, a leathern bag, a budget. A similar train of thought is seen in the Icel. *bolr*, the trunk or body of an animal, bole of a tree, body of a shirt; W. *bol, bola*, the belly, rotundity of the body, bag. The Sp. *barriga*, the belly, is doubtless connected with *barril*, a barrel, earthen jug; and in E. we speak of the barrel of a horse to signify the round part of the body. Wallon. *bodine*, belly, calf of the leg; *bode*, *rabode*, courtaud, trapu.—Grandg. Bav. *boding*, a barrel.—Schmell. From Grisons *butt*, a cask, is formed the augmentative *buttsch*, the stomach of cattle, a large belly. The word *body* itself seems identical with G. *bottich*, a tub. The Bavarian *potig, potacha, bottig*, signify a cask or tub, while *bottich, bodi'*, are used in the sense of body.

**Butter.** Lat. *butyrum*, Gr. *βούρυπον*, as if from *βοῦς*, an ox, but this is probably a mere adaptation, and the true derivation seems preserved in the provincial German of the present day. Bavarian, *buttern, butteln*, to shake backwards and forwards, to boulт flour. *Butter-glass*, a ribbed glass for shaking up salad sauce. *Buttel-trüb*, thick from shaking. *Butterschmalz*, grease produced by churning, i. e. butter, as distinguished from *gelassene schmalz*, dripping, grease that sets by merely standing.—Schmeller.

**Butter-fly.** So called from the excrement being supposed to resemble butter. Du. *boter-schijte, boter-vliege, boter-vogel*.—Kil.

**Buttery.** Sp. *boteria*, the store of wine in ships kept in *bota's* or leather bags. So the *buttery* is the collection of drinkables in a house, what is kept in *butts*. See Butler.

**Buttock.** The large muscles of the seat or breech. G. *arsch-backe*, the hind-cheeks.

From Du. *bout*, a bolt, or spike with a large head, then the thigh or leg of an animal, from the large knobbed head of the thigh-bone. *Boutje*, a little gigot, the thigh of a goose, fowl, &c. *Hamele-bout*, *Lams-bout*, a leg of mutton, leg of lamb. Now the leg of an animal, as it comes to table, includes the *buttock* or large muscles at the upper end. A *buttock* of beef is called a *but* in the W. of E.—Halliwell. Turk. *but*, thigh of an animal, leg of mutton.

**Button.** Fr. *bouton*, a button, bud, pimple, any small projection, from *bouter*, to push, thrust forwards, as *rejeton*, a rejected thing, from *rejeter*, *nourrisson*, a nursing, from *nourrir*, *nourriass* (*ons*, *ez*, &c.). So in English pimples were formerly called pushes. Gael. *put*, to push or thrust, *putan*, a button. It is remarkable that Chaucer, who in general comes so close to the Fr., always translates *bouton*, the rosebud, in the R. R. by *bothum* and not *button*. W. *both*, a boss, a nave; *bothog*, having a rotundity; *botwm*, a boss, a button.

**Buttress.** An erection built up as a support to a wall. Fr. *bouter*, to thrust; *arc-boutant*, a flying buttress, an arch built outside to support the side thrust of a stone roof. *Mur-buttant*, a wall buttress, a short thick wall built to rest against another which needs support; *butter*, to raise a mound of earth around the roots of a tree. *Boutant*, a buttress or shore post.—Cotgr.

**Buttrice.** A farrier's tool for paring horses' hoofs, used by resting the head against the farrier's chest and pushing the edge forwards. Perhaps corrupted from Fr. *boutis*, the rooting of a wild boar, the tool working forwards like the snout of a swine. Fr. *bouter*, to thrust, *boutoir*, a buttrice.

**Buxom.** AS. *bocsam*, *buhsom*, obedient, from *bugan*, to bow, give way, submit; Fris. *bocgsum*, Du. *geboogsaem*, flexible, obedient, humble.—Kil.

This word exhibits a singular change of meaning, from the original notion of obedience to that of brisk, cheerful, healthy, in the confined application of modern times.

For holy church hoteth all manere puple  
Under obedience to be and *buxum* to the lawe.—P. P.

**Buhsomenesse** or *boughsomeness*. Pliableness or *bousomeness*, to wit, humbly stooping or bowing down in sign of obedience. Chaucer writes it buxomeness.—Verstegan in R.

Then as pliableness and gentleness are the distinguishing feature of woman, the word seems to have been mainly applied as a term of commendation to a young woman, and so to have passed on to designate other admired characteristics of female society, cheerfulness, liveliness, and what tends to produce it, vigorous health.

The first I encountered were a parcel of *buxom* bonny dames that were laughing, singing, danoing, and as merry as the day was long.—Tatler.

**To Buy.** AS. *bycgan, bohte*, OE. *bygge*, to purchase for money. “Sellers and *biggers*.”—Wicliff. The two pronunciations were both current in the time of Chaucer, who makes *abigg*, to abie, rhyme with *rigg*. See Abie.

Goth. *bugjan, bauhta*, to buy; *frabugjan*, to sell.

**To Buzz.** To make a humming noise like bees. A direct imitation. Then applied to speaking low, indistinctly, confusedly. It. *buzzicare*, to whisper, to buzz.

**Buzzard.** A kind of hawk of little esteem in falconry. Lat. *buteo*; Fr. *buse, busard*; Prov. *buzac, buzarg*, It. *bozzago, bozzagro, abozzago*, a buzzard or puttock. The name is also given to a beetle, from the buzzing sound of its flight, and it is to be thus understood in the expression *blind buzzard*. We also say, as blind as a beetle, as Fr. *étourdi comme un hannelet*, as heedless as a cock-chafer, from the blind way in which they fly against one.

**By.** Goth. *bi*, AS. *bi, big*, G. *bei*, Du. *bij*, Sanscrit, *abhi* (Dief.). Too used a word to leave any expectation of an etymological explanation, but the senses may generally be reduced to the notion of *side*.

To stand *by* is to stand aside; to stand *by one*, to stand at his side; a *by-path* is a side path; to pass *by*, to pass at the side of. To swear *by God* is to swear in the sight of God, to

swear with him by ; to adjure one by any inducement is to adjure him with that in view. When it indicates the agent it is because the agent is considered as standing by his work.

**Bylaw.** Originally the law of a particular town. Sw. *by-lag*, from *by*, a borough, town having separate jurisdiction. Icel. *Byar-lög*, Dan. *bylore*, leges urbanæ ; Icel. *byar-rethr*, *jus municipii*.

Subsequently applied to the separate laws of any association.

### C.

**Cabal.** The Jews believed that Moses received in Sinai not only the law, but also certain unwritten principles of interpretation, called Cabala or Tradition, which were handed down from father to son, and in which mysterious and magical powers were supposed to reside.—Dict. Etym.

Hence the name of *caballing* was applied to any secret machinations for effecting a purpose ; and a *cabal* is a conclave of persons, secretly plotting together for their own ends.

**Cabbage.** From It. *capo*, O. Sp. *cabo*, head, come the Fr. *caboché*, a head (whence *cabochard*, heady, wilful), *cabus*, headed, round or great headed. *Choux cabus*, a headed cabbage ; *laitue cabusse*, *lactuca capitata*, headed or cabbage lettuce.—Cot. It. *cabuccio*, *capuccio*, a cabbage ; Du. *cabuys*, *koole*, *brassica capitata*.—Kil.

**To Cabbage.** To steal or pocket. Fr. *cabas*, Du. *kabas*, Sp. *cabacho*, a frail, or rush basket, whence Fr. *cabasser*, to put or pack up in a frail, to keep or hoard together.—Cot. Du. *kabassen*, *convasare*, *surripere*, *suffurari*, *manticulari*—Kil. precisely in the sense of the E. *cabbage*.

Larroun *cabasseur de pecune*.—Dict. Etym.

**Cabin.**—**Cabinet.** W. *cab*, *caban*, a booth or hut. It. *capanna*, Fr. *cabane*, a shed, hovel, hut. *Tugurium*, *parva casula* est quam faciunt sibi custodes vinearum ad tegimen sui. *Horum rustici capannam* vocant.—Isidore in Diez. Item habeat arachimacherus *capanam* (*parvam cameram*) in coquinâ ubi spe-

as aromaticas, &c., deponat : a store closet.—Neckam in Nat. atiq. *Cappa* in O. Sp. signifies a mantle as well as a hut, id as we find the same radical syllable in Bohem. *kabat*, a nic, *kabane*, a jacket; Fr. *gaban*, It. *cabarino*, E. *gabardine*, cloak of felt or shepherd's frock, it would seem fundamentally to signify shelter, covering. Mod. Gr. καρπάκι, a covering.

**Cable.** Ptg. *calubre*, *cabre*; Sp. *cobre*, *cable*; Fr. *câble*, O. r. *caable*, *chaable*.

The double *a* in the O. Fr. forms indicates the loss of the extant in the Mid. Lat. *cadabulum*, *cadabola*, originally an engine of war for hurling large stones; and the Fr. *chaable*, id. Lat. *cabulus*, had the same signification; “une grande rièrre que l'on clame *chaable*.”—Duc.

Sed mox ingentia saxa  
Emittit *cabulus*.—Ibid.

From the sense of a projectile engine the designation was rly transferred to the strong rope by which the strain of ch an engine was exerted.

Concesserint—descarkagium sexaginta doliorum suis instrumentis, scilicet *zblis* et windasio tantum.—Duc. Didot.

Examples of the fuller form of *cadable* in the sense of cable e not given in the dictionaries, but it would seem to explain e Icel. form *kadal*, a rope or cable. It is remarkable that e Eston. has *kabbel*, a rope, string, band, and the Arab. *abl*, a rope, would correspond to *cable*, as Turk. *'haryar* to *viare*.

The Sp. and Ptg. *cabo*, a rope, is probably unconnected, gnifying properly a rope's end, as the part by which the rope commonly handled.

The name of the engine, *cadabula*, or *cadable*, as it must ave stood in French, seems a further corruption of *calubre*

**Cablich.** Brushwood—B., properly windfalls, wood broken

and thrown down by the wind, in which sense are explained the O. Fr. *caables*, *cables*, *cablis*. The origin is the O. Fr. *chaable*, *caable*, an engine for casting stones, M. Lat. *chabula*, *cadabulum*, whence Langued. *chabla*, to crush, overwhelm (Dict. Castr.), Fr. *accabler*, to hurl down, overwhelm, O. Fr. *caable* (in legal language), serious injury from violence without blood, Mid. Lat. *cadabulum*, *prostratio ad terram*.—Duc. In like manner It. *traboccare*, to hurl down, from *trabocco*, an engine for casting stones; Mid. Lat. *manganare*, It. *magagnare*, O. Fr. *méhaigner*, E. *main*, *main*, from *manganum*.

**Cack.** Very generally used, especially in children's language, for discharging the bowels, or as an interjection of disgust to hinder a child from touching anything dirty. Langued. *cacai!* fi! c'est du *caca*. Du. *kack!* phi! respendi particula.—Kil. Common to Lat. and Gr., the Slavonian, Celtic, and Finnish languages. Gael. *ceach!* exclamation of disgust; *cac*, dung, dirt; *caca*, nasty, dirty, vile. The origin is the exclamation *ach!* *ach!* made while straining at stool. Finn. *åkistå*, to strain in such a manner; *åäh!* like Fr. *caca!* vox puerilis detestandi immundum; *åakkå*, stercus, sordes; *åäkkatå*, cacare. Swiss *aa*, *agga*, *agge*, dirty, disgusting; *agge machen* (in nurses' language), cacare; *gaggi*, *gaggle*, *aeggi*, stercus; *gåtsch*, filth. *Gadge!* is provincially used in E. as an expression of disgust.

**To Cackle.**—**Gabble.** Imitative of the cry of hens, geese, &c. Sw. *kakla*; Fr. *caqueter*; Lith. *kakaloti*, to chatter, prattle; Turk. *kakulla*, to cackle; Du. *kaeckelen*; Gr. *κακαζεῖν*.

**Cade.** A *cade-lamb* is a lamb brought up by hand; to *cade*, to cherish, treat as a nurseling. Icel. *kád*, a new-born offspring; *kádra*, to lick the new-born young; *barna-kád*, a young infant. But see *Coddle*.

**Caddy.** *Ten-caddy*, a tea-chest, from the Chinese *catty*, the weight of the small packets in which tea is made up.

**Cadence.** It. *cadenza*, a falling, a cadence, a low note.—Flo. Fr. *cadence*, a just falling, a proportionable time or even measure in any action or sound.—Cot. *A chacune cadence*,

ever and anon. It seems to be used in the sense of a certain mode of falling from one note to another, hence musical rythm. Lat. *cadere*, to fall.

**Cadet.** Fr. *cadet*, Gascon *capdet*, the younger son of a family; said to be from *capitatum*, little chief. Sp. *cabdillo*, lord, master.—Duc.

**Cage.** Lat. *cavea*, a hollow place, hence a den, coop, cage. Sp. *gavia*, It. *gabbia*, *gaggia*, Fr. *cage*. Du. *kauwe*, *kerie*, G. *käfisch*.

**To Cajole.** Fr. *cageoler*, *caioler*, to prattle or jangle like a jay (in a cage), to prate much to little purpose. *Cajollerie*, jangling, babbling, chattering.—Cot.

**Caitiff.** It. *cattivo* (from Lat. *captivus*), captive, a wretch, bad; Fr. *chétif*, poor, wretched.

**Cake.** Sw. *kaka*, a cake or loaf. En *kaka bród*, a loaf of bread. Dan. *kage*, Du. *koeck*, G. *kuchen*. See Cook.

**Calamary.** A cuttle-fish, from the ink-bag which it contains. Lat. *calamus*, Turk. Arab. *kalem*, a reed, reed-pen, pen; Mod. Gr. καλαμάρι, an inkstand; καλαμάρι θαλασσιον, a sea inkstand, cuttle-fish.

**Calamity.** Lat. *calamitas*, loss, misfortune. Perhaps from W. *coll*, loss, whence Lat. *incolumis*, without loss, safe.

**Calash.—Caloch.** An open travelling chariot.—Bailey. A hooded carriage, whence *calash*, a hood stiffened with whalebone for protecting a head-dress.

Fr. *calèche*, It. *calessa*, Sp. *calesa*. Originally from a Slavonic source. Serv. *koło*, a wheel, the pl. of which, *kola*, signifies a waggon. Pol. *koło*, a circle, a wheel; *kolasa*, a common cart, an ugly waggon; *kolaska*, a calash; Russ. *koło*, *kolesò*, a wheel; *kolesnitsa*, a waggon; *kolyaska*, *kolyasochka*, a calesh.

**Calendar.** Lat. *calendarium*, from *calendae*, the first day of the month in Roman reckoning.

**Calenture.** A disease of sailors from desire of land, when they are said to throw themselves into the sea, taking it for

green fields. Sp. *calentura*, a fever, warmth; *calentar*, to heat. Lat. *calidus*, hot.

Calf. The young of oxen and similar animals. G. *kalb*.

Calf of the leg. Gael. *calpa*, *calba* or *colpa na coise*, the calf of the leg. The primary meaning of the word seems simply a lump. *Calp* is *riadh*, principal and interest, the lump and the increase. It is another form of the E. *collop* or *gollop*, a lump or large piece, especially of something soft. The calf of the leg is the collop of flesh belonging to that member. In like manner the E. *dallop* is related to W. *talp*, a lump. The Lat. analogue is *pulpa*; *pulpa cruris*, the fleshy part of the leg; *pulpa ligni*, Du. *kalf van hout*, the pith or soft part of wood.

Icel. *kalfi*, the calf of the leg.

Calibre.—Caliver.—Calliper. Fr. *calibre*, It. *calibro*, *colibro*, the bore of a cannon; E. *calliper-compasses*, compasses contrived to measure the diameter of the bore.

The earlier sense seems to be that of the OE. *calirer*, an arquebuss or small cannon, the name of which was probably transmitted from the Fr. *calabre*, a machine for casting stones, whence also the name of the carbine is supposed to be derived. It was natural that the names of the old siege machines for casting stones should be transferred to the more efficient kinds of ordnance brought into use after the discovery of gunpowder. Thus the *musquet*, It. *moschetta*, was originally a missile discharged from some kind of spring machine.

Potest præterea fieri quod hæc eadem balistæ tela possent trahere que *muschettae* vulgariter appellantur.—Sanutus in Duc.

The Port. *espingarda*, a gun, firelock, is the ancient *spring-ald*, a machine for casting large darts. Conversely the Lat. *catapulta* is used when it is required to render a *gun* in that language. “ Hung. *carabely*, *catapulta de collo pendula*, carbine.”—Dankovsky.

The name of the *calabre* as a projectile engine is probably a corruption of the simpler form *cabre*, from *cabra*, a goat, as

the Ptg. has both *cabre* and *calabre* in the derivative sense of a cable. From *cabre*, or the Languedocian equivalent *crabe* (see Capstan), through *carabe* to *calabre*, is a change exactly analogous to that from It. *bertesca* to the synonymous *beltresca*, a moveable kind of rampart, from Lat. *urtica* to Venet. *oltriga*, or from It. *cortina* to Venet. *coltrina*. Or the name may have been formed direct from *cabre* by the simple insertion of an *l*, *clabre*, *calabre*. O. Sp. *cabra*, *cabreia*, *cabrita*, an engine for hurling stones, passing in modern times to the designation of a machine for raising heavy weights.

The reason why the name of the goat is used to designate a machine for casting stones is probably that the term was first applied to a battering-ram, in G. *bock*, a he-goat, a machine named by the most obvious analogy after the goat and the ram, whose mode of attack is to rush violently with their heads against their opponent. From the battering-ram, the earliest instrument of mural attack, the name might naturally be transferred to the more complicated machines by which large stones were thrown, and from them it seems to have descended to the harmless cranes or crabs of our mercantile times, designated in the case of the G. *bock*, as in that of the Fr. *chèvre*, by the name of the goat.

**Calico.** Fr. *calicot*, cotton cloth, from Calicut in the E. Indies, whence it was first brought.

**Caliph.** The successors of Mahomet in the command of the empire. Turk. *khalif*, a successor.

**To Calk.** To drive tow or oakham, &c., into the seams of vessels to make them water-tight. Lat. *calcire*, to tread, to press or stuff. Prov. *calca*, *calqua*, Fr. *cauque*, a tent or piece of lint placed in the orifice of a wound, as the caulking in the cracks of a ship. Gael. *cail*, to calk, ram, drive, push violently; *calcaich*, to cram, calk, harden by pressure.

**To Call.** Gr. *καλεω*. Icel. *kalla*, to call, to say, to affirm. Lat. *calare*, to proclaim, to call. Probably from the sound of one *hallooing*, *hollaing*. Fin. *kallottaa*, alta voce ploro, ululo;

Turk. *kal*, word of mouth ; *kil-u-kal*, people's remarks, tittle-tattle. Heb. *kol*, voice, sound.

Du. *kal*, prattle, chatter, *kallen*, to prattle, chatter.

Callet. A prostitute. Gael. *caile*, a girl, hussey, queen, strumpet. Fr. *caillette*, femme frivole et babillarde.—Dict.

Langued. The Fr. uses the quail as the type of an amorous nature. “Chaud comme une quaille.”—Cot. *Caille-coiffe*, a woman. The Slavonic languages have the same metaphor. Bohem. *korotwicksa*, a little partridge, and also a prostitute.

Callous. Hard, brawny, having a thick skin.—B. Lat. *callus*, *callum*, skin hardened by labour, the hard surface of the ground. Fin. *kallo*, the scalp or skull, *jää-kallo*, a crust of ice over the roads (*jää* = ice).

Callow. Unfledged, not covered with feathers. Lat. *calvus*, AS. *calo*, *calwo*, Du. *kael*, *kalwe*, bald.

Calm. It. Sp. *calma*, Fr. *calme*, absence of wind, quiet. The primitive meaning of the word, however, seems to be heat. Prov. Sp. *calma*, the heat of the day.—Diez. Ptg. *calma*, heat, *calmoso*, hot. The origin is the Gr. *καύμα*, heat, from *καίω*, to burn. M. Lat. *cauma*, the heat of the sun. “Dum ex nimio *caumate* lassus ad quandam declinaret umbram.” *Cauma*—incendium, calor, æstus.—Duc. The word was also written *cawme* in OE. The change from a *u* to an *l* in such a position is much less common than the converse, but many examples may be given. So It. *oldire* from *audire*, to hear, *palmento* for *paumento* from *pavimentum*, Sc. *chalmor* for *chawmer* from *chamber*.

The reference to heat is preserved in the It. *scalmato*, faint, overheated, overdone with heat.—Alt. ; *scalmaccio*, a sultry, faint, moist, or languishing draught and heat.—Fl. Thus the word came to be used mainly with a reference to the oppressive effects of heat, and gave rise to the Lang. *caouma*, *chaouma*, to avoid the heat, to take rest in the heat of the day, whence the Fr. *chommer*, to abstain from work. The Grisons *cauma*, a shady spot for cattle, a spot in which they

take refuge from the heat of the day, would lead us to suppose that in expressing absence of wind the notion of shelter may have been transferred from the sun's rays to the force of the wind. Or the word may have acquired that signification from the oppressiveness of the sun being mainly felt in the absence of wind.

**Caloyer.** A Greek monk. Mod. Gr. καλογέρος, καλογύρος, monk, properly good old man, from καλός, good, and γέρων, aged.

**Calvered salmon.** To *carve*, to grow sour or curdle—Hal., i. e. to separate, to become lumpy. Hence *calvered* for *carver-ed*, separated in flakes.

**Cambering.**—**Cambrel.** A ship's deck is said to lie cambering when it does not lie level, but is higher in the middle than at the ends.—B. Fr. *cambrer*, to bow, crook, arch; *cambre*, *cambré*, crooked, arched. Sp. *combar*, to bend, to warp, to jut. Bret. *kamm*, arched, crooked, lame. Gr. καμπτώ, to bend, καμπυλός, crooked, hooked. E. *camber-nosed*, having an aquiline nose.—Jamieson. *Cambrel*, *cambre*, W. *campren*, crooked-stick, a crooked stick with notches in it on which butchers hang their meat.—B.

**Cambric.** A sort of fine linen cloth brought from Cambrai in Flanders.—B. Fr. *Cambray*, or *toile de Cambray*—cambric.—Cot.

**Camisade.** Sp. *camisa*, It. *camiscia*, a shirt, whence Fr. *camisade*, It. *camisciata*, a night attack upon the enemies' camp, the shirt being worn over the clothes to distinguish the attacking party, or rather perhaps a surprise of the enemy in their shirts.

**Camlet.** Fr. *camelot*. A stuff made of camel's or goat's hair. It was distinguished by a wavy or watered surface. *Camelot a ondes*, water chamlet; *camelot plenier*, unwater chamelot; *se cameloter*, to grow rugged or full of wrinkles, to become waved like chamlet.—Cot.

**Campaign.** The space of time every year that an army continues in the field during a war.—B. It. *campagna*, Fr. *campagne*, the plain open field, level country.

**Candy.** Sugar in a state of crystallisation. Turk. *kand*, sugar; *kandi*, of or pertaining to sugar.

**Canibal.** An eater of human flesh. From the Cannibals, or Caribs, or Galibis, the original inhabitants of the W. India islands, the name being differently pronounced by different sections of the nation, some of whom, like the Chinese, had no *r* in their language. Peter Martyr, who died in 1526, calls them Cannibals or Caribees.

The Caribes I learned to be men-eaters or cannibals, and great enemies to the inhabitants of Trinidad.—Hackluyt in R.

**Canker.** Fr. *chancre*, an eating spreading sore. Lat. *cancer*, a crab.

**Cann.** Icel. *kanna*, a large drinking vessel. Perhaps from W. *cannu*, to contain, as *rummer*, a drinking glass, from Dan. *rumme*, to contain. But it may be from a different source. Prov. *cane*, a reed, cane, also a measure. Fr. *cane*, a measure for cloth, being a yard or thereabouts; also a *can* or such-like measure for wine.—Cot. A joint of bamboo would be one of the earliest vessels for holding liquids, as a reed would afford the readiest measure of length.

**Cannon.** It. *cannone*, properly a large pipe, from *canna*, a reed, a tube. Prov. *canon*, a pipe.

**Canon.** Gr. *κανών*, a ruler, originally the straight joint of a cane or reed. Hence *canonicus*, regular, according to rule; *canonici*, the *canons* or regular clergy of a cathedral.

**Canoe.** An Indian boat made of the hollowed trunk of a tree. Sp. *canoa*, from the native term. Yet it is remarkable that the G. has *kahn*, a boat. O. Fr. *cane*, a ship; *canot*, a small boat.—Diez.

**Canopy.** Mod. Gr. *κωνυμπεῖον*, a mosquito curtain, bed curtain, from *κωνυμψ*, a gnat.

**Cant.** Cant is properly the language spoken by thieves and beggars among themselves, when they do not wish to be understood by bystanders. It therefore cannot be derived from the sing-song or whining tone in which they demand alms. The real origin is the Gael. *cainnt*, speech, language, applied

in the first instance to the special language of rogues and beggars, and subsequently to the peculiar terms used by any other profession or community.

The Doctor here,  
When he discourses of dissection,  
Of vena cava and of vena porta,  
The meseræum and the mesentericum,  
What does he else but *cant?* or if he run  
To his judicial astrology,  
And trowl the trine, the quartile and the sextile, &c.  
Does he not *cant?* who here can understand him?

B. Jonson.

Gael. *can*, to sing, say, name, call.

**Canteen.** It. *cantina*, a wine-cellar or vault.

**Canter.** A slow gallop, formerly called a Canterbury gallop. If the word had been from *cantherius*, a gelding, it would have been found in the continental languages, which is not the case.

**Cantle.** A piece of anything, as a cantle of bread, cheese, &c.—B. Fr. *chantel*, *chanteau*, Picard. *canteau*, a corner-piece or piece broken off the corner, and hence a gobbet, lump, or cantell of bread, &c.—Cot. Du. *kandt-broodts*, a hunch of bread.—Kil. Icel. *kantr*, a side, border; Dan. *kant*, edge, border, region, quarter; It. *canto*, side, part, quarter, corner. A *cantle* then is a corner of a thing, the part easiest broken off. Fin. *kanta*, the heel, thence anything projecting or cornered; *kuun-kanta*, a horn of the moon; *leiwan kanta*, margo panis diffracta, a cantle of bread. Esthon. *kan*, *kand*, the heel.

**Canton.** Fr. *canton*, It. *cantone*, a division of a country. Probably only the augmentative of *canto*, a corner, although it has been supposed to be the equivalent of the E. territorial hundred, W. *cantref*, *cantred*, from *cant*, a hundred, and *tref*, hamlet.

**Canvas.** From Lat. *cannabis*, hemp, It. *cannero*, *canapa*, hemp, *cannevaccia*, *canapaccia*, coarse hemp, coarse hempen cloth; Fr. *caneras*, canvas. To *canvas a matter* is a metaphor

taken from sifting a substance through canvas, and the verb sift itself is used in like manner for examining a matter thoroughly to the very grounds.

**Cape.**—**Cape.**—**Cope.** AS. *cæppe*, a cap, cape, cope, hood. Sp. *capa*, a cloak, coat, cover; It. *cappa*, Fr. *chape*. Apparently from a root *cap*, signifying cover, which is found in languages of very distinct stocks. The Sc. *hap* signifies to cover, wrap, clothe. Gr. *σκεπω*, to cover; Mod. Gr. *καρπαν*, a cover; Turk. *kapamak*, to shut, close, cover; *kapi*, a door, *kaput*, a cloak; *kapali*, shut, covered. See Cabin.

Derivatives are It. *cappello*, Fr. *chapeau*, a hat; It. *cappuccio*, a hood, whence the name of the *capuchins* or hooded friars.

**Caparison.** Sp. *caparazon*, carcase of a fowl; cover of a saddle, of a coach, or other things.

**Cape.** A headland. It. *capo*, a head. See Chief.

**Caper.** To *caper* or cut *capers* is to make leaps like a kid or goat. It. *capro*, a buck, from Lat. *caper*; *caprio*, *capriola*, a capriol, a chevret, a young kid; met. a capriol or caper in dancing, a leap that cunning riders teach their horses. Fr. *capriole*, a caper in dancing, also the capriole, sault, or goat's leap (done by a horse).—Cot.

**Capers.** A shrub. Lat. *capparis*, Fr. *câpre*, Sp. *alcaparra*, Arab. *algabr*.

**Capital.** Lat. *capitalis*, belonging to the head, principal, chief. From *caput*, the head. Hence *capital* is the sum lent, the principal part of the debt, as distinguished from the interest accruing upon it. Then funds or store of wealth viewed as the means of earning profit.

**To Capitulate.** Lat. *capitulare*, to treat upon terms; from *capitulum*, a little head, a separate division of a matter.

**Capon.** A castrated cock. Sp. *capar*, to castrate. Mod. Gr. *ἀποκόπτω*, to cut off, abridge; *ἀποκόπος*, cut, castrated.

**Caprice.** It. *capriccio*, explained by Diez from *capra*, a goat, for which he cites the Comask *nucia*, a kid, and *nucc*, caprice; It. *ticchio*, caprice, and OHG. *ziki*, kid. The true derivation lies in a different direction. The connexion be-

ween sound and the movement of the sonorous medium is so apparent, that the terms expressing modifications of the one are equently transferred to the other subject. Thus we speak of und *vibrating* in the ears; of a *tremulous* sound, for one in hich there is a quick succession of varying impressions on e ear. The words by which we represent a sound of such nature are then applied to signify trembling or shivering tion. To *twitter* is used in the first instance of the chirping birds, and then of nervous tremulousness of the bodily ame. To *chitter* is both to chirp and to shiver.—Hal. It probable that Gr. φρίσσω originally signified to rustle, as r. *frisser* (*frissement d'un trait*, the whizzing of an arrow -Cot.), then to be in a state of vibration, to ruffle the surface water, or, as Fr. *frissoner*, to shudder, the hair to stand on id. Φρέξος, bristling, curling, because the same condition the nerves which produces shivering also causes the hair to and on end. The same imitation of a rustling, twittering, ackling sound gives rise to Sc. *brissle*, *birsle*, to broil, to arch, Langued. *brezilia*, to twitter as birds, Genevese *bresor*, *brisoler*, to broil, to tingle (*l'os qui bresole*, the singing one), It. *brisciare*, to shiver for cold, and with an initial gr instead of br, Fr. *greviller*, to crackle, wriggle, frizzle, *grisser*, crackle, It. *gricciare*, to chill and chatter with one's teeth, *ggricciare*, to astonish and affright and make one's hair stand a end. In Lat. *ericius*, a hedge-hog, It. *riccio*, hedge-hog, rickly husk of chestnut, curl, Fr. *rissoler*, to fry, *hérisser*, ie hair to stand on end, the initial mute of forms like Gr. φρέξος, It. *bricciare*, *gricciare*, is either wholly lost, or represented by the syllable e, hé, as in Lat. *erica*, compared with Bret. *brug*, W. *grug*, heath, or Lat. *eruca* compared with It. *roco*, a caterpillar.

We then find the symptoms of shivering, chattering of the eth, roughening of the skin, hair standing on end, employed express a passionate longing for a thing, as in Sophocles' φιλέ επωτι, I have shivered with love.

The effect of eager expectation in producing such a bodily

affection may frequently be observed in a dog waiting for a morsel of what his master is eating. So we speak of *thrilling* with emotion or desire, and this symptomatic shuddering seems the primary meaning of *earn* or *yearn*, to desire earnestly. To *earne within* is translated by Sherwood by *frissonner*; to *yearne, s'hérisser*, *frissonner*; a *yearning through sudden fear*, *hérissonnement, horripilation*. And similarly to *yearn*, *arricciarsi*.—Torriano.

Many words signifying originally to crackle or rustle, then to shiver or shudder, are in like manner used metaphorically in the sense of eager desire, as Fr. *grisser, greziller, griller, brisoler*; “Elles grisoient d’ardeur de le voir, they longed extremely to see it.”—Cot. “*Griller d’impatience.*”—Trev. “Il bresole (Gl. Génév.)—*grezille* (Supp. Acad.) d’être marié.”

The It. *brischiare*, to shiver, gives rise to *brezza*, shivering, *ribrezzo*, a chillness, shivering, horror, and also a skittish or humorous toy, *ribrezzoso*, humorous, fantastical, suddenly angry.—Fl. So from Sw. *krus*, bristling, curly, *krus-hufvud* (bristly-head), one odd, fantastic, hard to please.—Nordfoss. The exact counterpart to this is It. *arriccia-capo*, or the synonymous *capriccio* (Fl.), a shivering fit (Altieri), and tropically, a sudden fear apprehended, a fantastical humour, a humorous conceit making one’s hair to stand on end.—Fl. Fr. *caprice*, a sudden will, desire, or purpose to do a thing for which one has no apparent reason.—Cot.

**Capriole.** See Caper.

**Capstan.**—**Capstern.**—**Crab.** Sp. *cabrestante, cabestrante*; Fr. *cabestan*. The name of the goat was given in many languages (probably for the reason explained under Calibre) to an engine for throwing stones, and was subsequently applied to a machine for raising heavy weights or exerting a heavy pull. O. Sp. *cabra, cabreia*, an engine for throwing stones. It. *capra*, a skid or such engine to raise or mount great ordnance withal; also tressels, also a kind of rack.—Fl. G. *bock*, a trestle, a windlass, a crab or instrument to wind up weights,

kind of torture.—Küttner. Fr. *chevre*, a machine for raising heavy weights. In the S. of France the transposition of the *r* converts *capra* into *crabo*, a she-goat, also a windlass for raising heavy weights (explaining the origin of E. *crab-s.*), a sawing-block or trestles.—Dict. Castr.

The meaning of the Sp. *cabrestante* (whence E. *capstern* or *apstan*) now becomes apparent. It is a standing crab, a windlass set upright for the purpose of enabling a large number of men to work at it, in opposition to the ordinary modification of the machine, where it is more convenient to make the axis horizontal.

**Captain.** It. *capitano*, a head man, commander, from Lat. *caput*, *capitis*, head.

**Capuchin.** See Cap.

**Car.**—**Cart.**—**Carry.** Lat. *carrus*, It. *carro*, Fr. *char*. In all probability from the creaking of the wheels. Icel. *karra*, Du. *karren*, *kerren*, to creak, also to carry on a car; *karrende wagen*, a creaking waggon. Fin. *karista*, *strideo*, crepo, to creak. So from Sp. *chirriar*, to creak, *chirrion*, a tumbril or strong dung-cart which creaks very loudly.—Neumann. Derivatives are Fr. *charrier*, to carry; It. *caricare*, Fr. *charger*, to load; It. *carretta*, Fr. *charret*, a cart.

**Carabine.**—**Carbine.** The It. *calabrino*, Fr. *calabrin*, *carabin*, was a kind of horse soldier, latterly, at least, a horseman armed with a carbine or arquebus.

Les *carabins* sont des arquebusiers à cheval qui vont devant les compagnies des gens de guerre comme pour reconnaître les ennemis et les escoucher.—Caseneuve in Dict. Etym.

**Carabin**, a *carbine* or *curbeéne*; an arquebuzier armed with a murrian and breastplate and serving on horseback.—Cot.

As the soldiers would naturally be named from their peculiar armament, it is inferred by Diez with great probability that the term *calabre*, originally signifying a catapult or machine for casting stones, was transferred on the invention of gunpowder to a firelock, and that the *calabrins* or *carabins*

were named from carrying a weapon of that nature. He might have strengthened his surmise by a reference to the E. *caliver*, which is an obvious modification of the same word. Catapulta—donderbuchs—donrebusse, vel *clover*.—Dief. Sup. *Carabijn*, eques catapultarius, equester catapulta.—Biglotton. Now I have under Calibre endeavoured to show that the original form of *calibre* is *cabre*, *crabe*, whence the diminutive *carabine*, as the designation of a firelock.

**Caracol.** The half turn which a horseman makes to the right or left; also a winding staircase. Sp. *caracol*, a snail, a winding staircase, turn of a horse. Gael. *car*, a twist, bend, winding; *carach*, winding, turning. AS. *cerran*, to turn.

**Carat.** Gr. *κεράτιον*, seed of pulse, in Mod. Gr. a cornelberry, seed of carrob; Venet. *carate*, seed of carob. Arab. *kirat*, Sp. *quilate*, a small weight. Fr. *silique*, the husk or cod of beans, &c., and particularly the carob or carob bean-cod; also a poise among physicians, &c., coming to four grains. *Carrob*, the carob bean, also a small weight, among mint-men and goldsmiths making the 24th of an ounce.—Cotgr.

**Caravan.** Pers. *kerwan*.

**Caravel.** It. *caravela*, a kind of ship. Mod. Gr. καρβή, Gael. *carbh*, a ship. Fr. *carabe*, a coracle or skiff of osier covered with skin.—Cot. See Carpenter.

**Carboy.** A large glass bottle for holding oil of vitriol. Mod. Gr. καραπογια (*caraboyia*), vitriol, copperas.

**Carcase.** Mod. Gr. καρκασί, a quiver, carcase;—*τον αρθριπινον σωματος*, the skeleton;—*της χελωνας*, the shell of a tortoise. It. *carcasso*, the hard core or pith of fruits, also a carcanet or border of gold; *carcane*, a dead carcase, skeleton. Fr. *carquasse*, the dead body of any creature, a pelt or dead bird to take down a hawk withal; *carquois*, a quiver; *carquan*, a collar or chain for the neck.—Cot. Cat. *carcanada*, the carcase of a fowl. The radical meaning seems to be something holding together, confining, constraining; shell, case, or frame.

. W. *carch*, restraint; Gael. *carcair*, a coffer, a prison. ach. *carcere*, *corquere*, to bend in, to cramp; *carce*, an ring. Bohem. *krčiti*, to draw in, contract.

rd. An implement for dressing wool. Lat. *carere*, *carre*, to comb wool; *carduus*, a thistle, It. *cardo*, a thistle, l for dressing woollen cloth. Lith. *karszti*, to ripple to strip off the heads by drawing the flax through a , to card wool, to curry horses; *karsztuwas*, a ripple for wool card, curry-comb. Gael. *card*, to card wool, &c., g, a lock of wool; *carla*, a wool card. The fundamental is the notion of scraping or scratching, and the expression arises from an imitation of the noise. Icel. *karra*, to t, to hiss (as geese), to comb; *karri*, a card or comb; -*kambar*, wool cards. G. *scharren*, to scrape; *kratzen*, ratch; Wallach. *kártere*, crepo, strido, gemo.

rdinal. From Lat. *cardo*, *cardinis*, a hinge, that on which natter hinges, principal, fundamental. Gael. *car*, a turn, ling.

re. AS. *cearian*, *carian*, to take heed, care, be anxious.

i. *kara*, care; *unkarja*, careless; *gakaran*, to take care of. W. *caru*, to love, to care for, is probably the same word, ell as Lat. *carus*, dear, *carere*, to find dear, to want.

robably the origin of the word is the act of moaning, muring, or grumbling at what is felt as grievous. Fin. *ista*, rauçâ voce loquor vel ravum sonum edo, strideo, mossum, murren, zanken; *karry*, asper, morosus, rixosus. ke connexion may be seen between Fin. *surrata*, stridere, hirr (schnurren), and *suru*, sorrow, care; Icel. *kumra*, to rl, mutter, and G. *kummer*, grief, sorrow, distress; Fin. *ista*, *murahtan*, to growl, and *murhet*, ægritudo animi, or, cura intenta. The Lat. *cura* may be compared with *kurista* voce strepo stridente, inde murmuro vel ægre quirito ut infans.

) Careen. To refit a ship by bringing her down on one and supporting her while she is repaired on the other. erly to clean the bottom of the ship. It. *carena*, the

keel, bottom, or whole bulk of a ship ; *dare la carena alle nari*, to tallow or calk the bottom of a ship. *Carenare*, Fr. *carener*, from Lat. *carina*, the keel of a vessel. Venet. *carena*, the hull of a ship, from the keel to the water line; *essere in carena*, to lie on its side.—Boerio. It is remarkable that the Du. has *krengen* in the same sense, *een schip krengen*, to lay a ship on its side, to stop a leak ; *krengen*, to sail on one side. Dan. *krænge*, to heel over.

**Career.** It. *carriera*, Fr. *carrière*, a highway, road, or street, also a career on horseback, place for exercise on horseback.—Cot. Properly a car-road, from *carrus*.—Diez.

**Caress.** Fr. *caresse*, It. *carezza*, an endearment. W. *caru*, Bret. *karout*, to love. Bret. *karantez*, love, affection, care. M. Lat. *caritia*, from *carus*, dear.

Et quum Punzilupus intrasset domum ubi essent hæretici, videntibus omnibus fecit magnas *caritas* et ostendit magnam amicitiam et familiaritatem dictis hæreticis.—Mur. in Carp.

**Cargo.** Sp. *cargo*, the load of a ship. It. *caricare*, *carcare*, Sp. *cargar*, Pg. *carregar*, Fr. *charger*, to load. From *carru*, whence *carricare*, to load, in St Jerome.—Duc.

**Caricature.** It. *caricatura*, an overloaded representation of anything, from *carricare*, to load.

**Cark.**—**Care.** AS. *cearig*, sollicitus ; O. Sax. *mod-carag*, maestus. OHG. *charag*, *charg*, *carch*, astutus. G. *karg*, Dan. *karrig*, stingy, niggardly ; Icel. *kargr*, tenax, piger, ignarus. W. *carcus*, solicitous.

Fin. *kärrkås*, avidus, cupidus, e. c. pabuli, greedy ; *kärrkia*, avidus sum, avide arripio ; *käristää*, raucum sonum cieo, inde morose postulo, enixé peto.

**Carl.** A clown or churl. AS. *ceorl*, Icel. *karl*, a man, male person.

**Carminative.** A medical term from the old theory of humours. The object of carminatives is to expel wind, but the theory is that they dilute and relax the gross humours from whence the wind arises, combing them out like the knots in

wool. It. *carminare*, to card wool, also by medicines to make gross humours fine and thin.—Fl.

**Carnaval.** The period of festivities indulged in in Catholic countries, immediately before the long fast of Lent. It. *carnavale*, *carnovale*, *carnasciale*, Farewell flesh, that is to say, Shrove tide.—Fl. This however is one of those accommodations so frequently modifying the form of words. The true derivation is seen in M. Lat. *carnelevamen* or *carnis levamen*, i. e. the solace of the flesh or of the bodily appetite, permitted in anticipation of the long fast. In a MS. description of the Carnival of the beginning of the 13th century, quoted by Carpentier, it is spoken of as “*delectatio nostri corporis*.” The name then appears under the corrupted forms of *Carnelevarium*, *Carnelevale*, *Carnevale*. “In Dominica in caput Quadragesimæ quæ dicitur *Carnelevale*.”—Ordo Eccles. Mediol. A. D. 1130, in Carp. Other names of the season were *Carnicarium*, Shrove Tuesday, and *Carnem laxare* (It. *carnelascia*), whence the form *carnasciale*, differing about as much from its parent *carnelascia* as *carnaval* from *carnelevamen*.

**Carol.** Properly a round dance, Fr. *carole*, *querole*. Bret. *koroll*, a dance, W. *coroli*, to reel, to dance.

Tho mightist thou *karolls* sene  
And folke daunce and meric ben,  
And made many a faire tourning  
Upon the grene grasse springing.—R. R. 760.

**Chanson de carole**, a song accompanying a dance; then, as Fr. *balade* from It. *ballare*, to dance, applied to the song itself. Diez suggests *chorulus* from *chorus* as the origin. But we have no occasion to invent a diminutive, as the Lat. *corolla* from *corona* gives the exact sense required. Robert of Brunne calls the circuit of Druidical stones a *carol*.

This Bretons renged about the felde  
The *karole* of the stones behelde,  
Many tyme yede them about,  
Biheld within, biheld without.—Pref. xciv.

**To Carouse.** To hold a drinking bout. From G. *krause*,

Du. *kruyse*, *kroes*, a drinking vessel, *kroesen*, *krosen*, to tipple, to tope; *bekroesen*, in his cups, drunk.—Kil. From *kroesen*, *krosen*, is formed the E. *carouse*, as *gally-pot* from Du. *gleypot*, clay pot. So *glas* is pronounced *gelas* at Ghent.—Delfortrie.

The notion of drinking hard is expressed in a similar manner in Pl. D. *kroegen*, to sit drinking, from *krug*, a crock or pitcher; Du. *pullen*, to drink, from *pul*, a flagon. *Hebt gy eens gepuld?* avez vous bu un coup.—Halma. W. *potio*, to tipple, from *pot*.

**Carp.** A freshwater fish. G. *karpfen*, Du. *karper*, Fr. *carpe*.

**To Carp.** *Carpyn* or *talkyn*, fabulor, confabulor, garrulo.—Pr. Pm.

So gone they forthe, *carpende* fast  
On this, on that.—Gower in Way.

Bohem. *křapati*, garrire, to chatter; *křapanj*, tattle, chatter. Port. *carpíre*, to cry or weep. Analogous to E. *chirp*.

**Carpenter.** Lat. *carpentum*, a car; *carpentarius*, a wheelwright, maker of waggons; It. *carpentiere*, a wheelwright, worker in timber; Fr. *charpentier*, as E. *carpenter* only in the latter sense. Mid. Lat. *carpenta*, zimmer, tymmer, zimmer-span.—Dief. Sup. The word seems of Celtic origin. Gael. *carbh*, a plank, ship, chariot; *carbad*, a chariot, litter, bier.

**Carpet.** From Lat. *carpere*, to pluck, to pull asunder (wolle zeysen.—Dief. Sup.), was formed Mid. Lat. *carpia*, *carpiā*, linticum carptum quod vulneribus inditur. Fr. *charpie*, lint. The term was with equal propriety applied to flocks of wool, used for stuffing mattresses, or loose as a couch without further preparation. “*Carpitam* habeat in lecto, qui sacco, culcitra, vel coopertorio carebit.”—Reg. Templariorum in Duc.

It seems then to have signified any quilted fabric, a patch-work table-cover with a lining of coarse cloth—La Crusca, or the cloak of the Carmelites made of like materials; a woman's petticoat, properly doubtless a quilted petticoat. *Carpeta*, gonna, gonnella.—Patriarchi. “*Quilibet frater habeat sac-*

*cum in quo dormit, carpetam* (a quilt ?), linteamen."—Stat. Eq. Teut. in Duc. On the other hand we find the significance transferred from the flocks with which the bed was stuffed to the sacking which contained them. Rouchi *carpéte*, coarse loose fabric of wool and hemp, packing cloth. "Eune tapisserie d'*carpéte*, des rideaux d'*carpéte*."—Hécart.

**Carriage.** The carrying of anything, also a conveyance with springs for conveying passengers. In the latter sense the word is a corruption of the OE. *caroche*, *caroach*, from It. *carroccio*, *carroccia*, *carrozza*; Rouchi *caroche*, Fr. *carrosse*, augmentatives of *carro*, a car.

It. *carreaggio*, *carriaggio*, all manner of carts or carriage by carts, also the carriage, luggage, bag and baggage of a camp.—Fl.

**Carrion.** It. *carogna*, Fr. *charogne*, Rouchi *carone*, an augmentative from Lat. *caro*.

**To Carry.** Fr. *charrier*, Rouchi *carier*, properly to convey in a car. Wallach. *carare*, to convey in a cart, to bear or carry.

**Cart.** AS. *krat*. It. *carretto*, *carretta*. Fr. *charrette*, dim. of *carro*, a car.

**Cartel.** It. *cartella*, pasteboard, a piece of pasteboard with some inscription on it, hung up in some place and to be removed.—Flor. Hence a challenge openly hung up, afterwards any written challenge.

**Cartoon.** Preparatory drawing of a subject for a picture. It. *cartone*, augm. of *carta*, paper.

**Cartouch.**—**Cartoose.**—**Cartridge.** Fr. *cartouche*. It. *Cartoccio*, a paper case, coffin of paper for groceries, paper cap for criminals ignominiously exposed.—Fl. The paper case containing the charge of a gun.

**To Carve.** AS. *ceorfan*, Du. *kerven*, to cut or carve; G. *kerben*, to notch. Lith. *kerpu*, *kirpti*, to shear, cut with scissors.

**Cascade.** It. *cascata*, Fr. *cascade*, a fall of water, from It. *cascare*, to fall. See next article.

**Case.** It. *cassa*, a chest, coffin, shrine, trunk, casket, or case for anything, also a merchant's cash or counter; *casso*, a body

or trunk, also the bulk, or seat of the stomach (the chest), a stomacher; *cassetta*, a box, casket, pan; Fr. *casse*, *caisse*, a box, case, or chest, casket, pan, the hollow part of a horse's foot.—Cot.

Sp. *casco*, skull, potsherd, helmet (casque), cask or wooden vessel for liquids, hull or hulk of a ship, crown of a hat, hoof of a horse, carcase of a house. Icel. *kassi*, a coffer, case; Du. *kasse*, a coffer, chase for relics; *kas*, *kast*, a chest.—Halma. *Kasken*, cistula, loculus.—Kil. G. *kiste*, *kasten*, a chest, the dim. of which, *kästchen*, corresponds to Du. *kasken*.

We have thus three equivalent forms of the root *cas*, *cask*, *cast*, as in the case of the O. Fr. *buc*, *busc*, and *bust*, the bust or body. The primary meaning seems something hollow or empty, from an imitation of the sound of a blow on an empty vessel by the syllable *kass!* *quash!* sometimes strengthened by a final *k* or *t*.

The imitative character of the word is well shown in the following passage from Swift.

My fall was stopped by a terrible *squash*, which sounded louder in my ears than the cataract of Niagara.

OE. *quash* was used in the sense of dash, throw violently, break to pieces.

The evil spirite—took him, *quashing* the child on the ground.—Udal in R.

From the same source are the Du. *quetsen*, to bruise, crush, injure; G. *quetschen*, to crush, crack, bruise, press; W. *guasgu*, to press, Pol. *ciskać*, to hurl, *cisnać*, to hurl or press.

In the languages of the Latin stock the image gives rise to the Fr. *casser*, to break, burst, crash in pieces, quash asunder; Sp. *cascar*, to crack, crush, break to pieces; It. *casciare*, to squeeze, squash, or crush flat; *accasciare*, *accastiare*, to squash, squeeze, to dash or bruise together, *cascare*, to fall (to come down with a squash).

I should be loth to see you  
Come fluttering down like a young rook cry squab!  
And take you up with your brains beaten into your buttocks.

B. and F.

Then as the sound of a blow is greatly increased when it falls on a hollow object, the syllable imitative of the sound of blow is frequently used to signify hollow, or hollow things. Thus from the sound of a blow imitated by the syllable *boss* derived *boss*, hollow, empty, hollow vessel.

In like manner from the sound of a blow imitated by the liable *quash!* *cass!* we have Lat. *cassus*, hollow, empty, id (whence Fr. *casser*, to annul, cashier), Fr. *cas*, hollow, broken sounded, hoarse, and the senses of *casse*, *caisse*, *cas*, above given, in which they express a hollow receptacle different kinds.

**Case-mate.** Fr. *case-mate*; Sp. *casa-mata*; It. *casa-matta*. Originally a loop-holed gallery excavated in a bastion, from whence the garrison could do execution upon an enemy who had obtained possession of the ditch, without risk of loss to themselves. Hence the designation from Sp. *casa*, house, and *star*, to slay, corresponding to the G. *mord-keller*, *mord-ube*, and the OE. *slaughter-house*. “*Casa matta*, a canonry slaughter-house, which is a place built low under the walls a bulwark, not reaching to the height of the ditch, and weth to annoy the enemy when he entereth the ditch to cle the wall.”—Flor. “*Casemate*, a loophole in a fortified wall.”—Cot. “A vault of mason’s work in the flank of a bastion next the curtain, to fire on the enemy.”—Bailey. As fence from shells became more important, the term was subsequently applied to a bombproof vault in a fortress, for the security of the defenders, without reference to the annoyance of the enemy.

**Cash.** Ready money. A word introduced from the language of book-keeping, where Fr. *caisse*, the money chest, is the head under which money actually paid in is entered. It was formerly used in the sense of a counter in a shop or place of business. It. *cassa*, Fr. *caisse*, a merchant’s cash or counter. Fl. Cot.

**To Cashier.** Du. *kasseren*.—Kil. Fr. *casser*, to break, also

to *casse*, *cassere*, discharge, turn out of service, annul.—Cot. From Lat. *cassus*, empty, hollow, void. See Case.

**Caak.**—**Casket.**—**Casque.** The Sp. *casco* signifies a skull, crown of a hat, helmet, cask or wooden vessel for holding liquids, hull of a ship, shell or carcass of a house. It seems generally to signify *case* or hollow receptacle. See Case. Hence *casket*, Fr. *cassette*, a coffer or small case for jewels.

**Cassock.** Gael. *casag*, a long coat. It. *casacca*, Fr. *casaque*, long man's gown with a close body, from *casa*, a hut, the notion of covering or sheltering being common to a house and a garment, as we have before seen under Cape and Cabin. So also from It. *casipola*, *casupola*, a little house or hut, Fr. *chasuble*, a garment for performing the mass in, Sp. *casulla*, O. Fr. *casule*, M. Lat. *casula*, quasi minor casa eo quod totum hominem tegat.—Isidore in Diez.

**To Cast.** Icel. *kasta*. Essentially the same word with Sp. *cascar*, to crack, break, burst; Fr. *casser*, to break, crush; It. *cascare*, to fall. The fundamental image is the sound of a violent collision, represented by the syllable *quash*, *squash*, *cash*, *cast*. It. *accasciare*, *accastiare*, to squash, dash, or bruise together.—Flo. The E. *dash* with a like imitative origin is used with a like variety of signification. We speak of dashing a thing down, dashing it to pieces, dashing it out of the window. See Case.

**Caste.** The artificial divisions of society in India. Port. *casta*, breed, race, kind.

**Castanets.** Snappers which dancers of sarabands tie about their fingers.—B. Sp. *castaña*, a chesnut; *castañetazo*, a sound or crack of a chesnut which bursts in the fire, crack given by the joints. Hence *castañeta*, the snapping of the fingers in a Spanish dance; *castañeta*, *castañuela*, the castanets or implement for making a louder snapping; *castañetear*, to crackle, to clack.

**Castle.** It. *castello*, Lat. *castellum*, dim. of *castrum* (*castra*), a fortified place.

**Cat.** G. *katze*, Gael. *cat*, Icel. *köttr*, Fin. *kasi, kissa*, probably from an imitation of the sound made by a cat spitting. *Kass!* a word to drive away a cat.—Hal. The Fin. *kutis!* is used to drive them away, while *kiss!* Pol. *kic! kici!* are used & E. *puss!* for calling them.

**Cat o' nine tails.** Pol. *kat*, executioner; *katować*, to lash, ick, torture. Lith. *kotas*, the stalk of plants, shaft of a lance, andle of an axe, &c.; *bot-kotis*, the handle of a scourge; *itas*, the executioner; *kotawoti*, to scourge, to torture.

**Russ.** *koshka*, a cat; *koshki*, a whip with several pitched rods, cat-o'-nine-tails.

**Catacomb.** Grottoes or subterraneous places for the burial of the dead. The Dict. Etym. says that the name is given in allusion to the tombs of the martyrs which people go to visit by way of devotion. This would tend to support Diez's explanation from Sp. *catar*, to look at, and *tomba*, a tomb (as the word is also spelt *catatomba* and *catatumba*), or *comba*, a vault, which however is not satisfactory, as a *shew* is not the primary point of view in which the tombs of the martyrs were likely to have been considered in early times. Moreover the name is apparently confined to certain old quarries used as burial places near Rome. Others explain it from *cara*, down, and *ufos*, a cavity.

**To Catch.—Chase.** The words *catch* and *chase* are different usages of the same word, coming to us through different dialects of French. In the dialect of Picardy, from which much of the French in our language was introduced, a hard *ch* commonly corresponds to the soft *ch* of ordinary Fr., and a soft *ch* in Picard to the hard *s* of ordinary Fr. Thus we have Pic. or Rouchi *cat*, Fr. *chat*, a cat; Rouchi *caleur*, Fr. *aleur*, heat; Rouchi *forche*, Fr. *force*; Rouchi *equeriche*, Fr. *écrevisse*; Rouchi *écaches*, Fr. *échasses*, stilts. In like manner Rouchi *cacher*, Fr. *chasser*, to hunt, from the first of which we have E. *catch*, and from the second *chase*, the earlier sense of *catch*, like that of It. *cacciare*, Fr. *chasser*, being drive out, drive away.

Mald thorgh the Lundreis fro London is katched.—R. Brunne. 120.

“ *Catchyn* away—abigo.” “ *Catchyn* or drive forth bestis mino.”—Pr. Pm. Fr. *chasser*, to drive away, follow after, pursue.—Cot. It. *cacciare fuora*, to drive out; *cacciare per terra*, to cast or beat to the ground; *cacciuolo*, a thump, punch, push.—Fl.

The origin is the imitation of the sound of a smart blow by the syllable *clatch!* passing on the one hand into *catch* and on the other into *latch*, by the loss of the *l* or *c* respectively. G. *klatsch!* thwick-thwack! a word to imitate the sound made by striking with the hand against a partition wall; *klatsch*, such a sound or the stroke which produces it, a clap, flap; *klatsche*, a whip or lash.—Küttner. Du. *kletsen*, resono ictu verberare; *klets*, *kletse*, ictus resonans, fragor; *kletsoore*, *ketsoore*, a whip; Rouchi *cachoire*, *ecachoire*, a whip, properly the lash or knotted piece of whipcord added for the purpose of giving sharpness to the crack.—Hécart. Norm. *cache*, s. s.—Pat. de Bray. Fr. *chassoire*, a carter’s whip.—Cot. Galla *catchiza*, to crack with a whip, *catchi*, a whip.—Tutschek. Du. *kaetse*, a smack, clap, blow, and specially the stroke of a ball at tennis.—Kil. Fr. *chasse*, E. *chase*, the distance to which the ball is struck. *Arbalète de courte chasse*, a cross-bow that carries but a little way.

In the sense of seizing an object the term *catch* is to be explained as clapping one’s hand upon it, snatching it with a smack, in the same way that we speak of *catching* one a box on the ear. In the sense of a sudden snatch the Sc. has both forms, with and without an *l* after the *c*. *Claucht*, snatched, laid hold of eagerly and suddenly; a catch or seizure of anything in a sudden and forcible way. When one lays hold of what is falling it is said that he “ got a *claucht* of it.”—Jam.

Wallace—

—Be the coler *claucht* him with owtyn baid.

Wallace caught him by the collar without delay.

And *claucht* anone the courser by the rene.—D. V.

Gael. *glac*, to take, seize, catch.

In the s. s. *caucht*.

Turnus at this time waxis bauld and blythe  
Wenyng to *caucht* ane stound his strenth to kythe.—D. V.

. to catch an opportunity to show his strength.

*talla catchamza*, to snap, to snatch (said of dogs). For equivalence of similar forms with and without an *l* after or *g*, compare G. *klatschen*, to chat, chatter, clatter.—*ttner*. G. *klatscherei*, Sp. *chachara*, chatter; Du. *klinke*, *shink*.—Kil. Gael. *gliong*, E. *gingle*. Rouchi *clincailloux*, *quincailler*, a tinman.

In the other hand the loss of the initial *c* gives rise to a *n lash*, *latch*, with similar meanings to those belonging to ends of the form *clatch*, *catch*, above explained.

Thus we have the *lash* of a whip corresponding to the G. *tsche* and Norm. *cache*. As Sc. *chak* expresses “the sharp sound made by any iron substance when entering its socket, or the latch of a door when it is shut, to click;” and to *k* is “to shut with a sharp sound” (Jam.); the representation of a like sound by the syllable *latch* gives its designation the *latch* of a door, formerly called *cliket*, from shutting having a *click*. And on the same principle on which we have above explained the actual use of the word *catch*, the OE. *h* was commonly used in the sense of seizing, snatching, gaining possession of.

And if ye *latche* Lucre let hym not ascapie.—P. P.

**Ecatechism.** Elementary instruction in the principles of cognition by question and answer. Properly a system of oral instruction, from Gr. *κατηχέω*, *κατηχεω*, to sound, resound, to sound in the ears of any one, to teach by oral instruction, teach the elements of any science. *Κατηχησις*, the act of stunning by loud sound or of charming by sound, instruction in the elements of a science. *Ηχη*, sound.

**To Cater.—Cates.** To provide victuals, &c. Rouchi *acater*, buy, the equivalent of the ordinary Fr. *acheter*, O. Fr. *epter*, to buy; It. *accattare*, to acquire, to get; Prov. *acapta*,

*acapte*, acquisition of an estate. Neap. *accattare*, in the sense of Fr. *acheter*. From *ad-captare*, Mid. Lat. *accapitare*.—Diez.

Hence OE. *acates*, *cates*, victuals, provisions purchased, in contradistinction to those grown at home, then niceties, delicacies. The *cater* was the store-room where *cates* were kept, whence to *cater*, to purchase provisions.

**Caterpillar.** The frequency with which the element *cat* appears in the designation of this animal in different dialects makes it probable that it is named from its resemblance to the catkins of a nut, and so originally to the tail of a cat or a dog. Swiss *teufelskatz*, Lombard *gatta*, *gattola* (literally, a cat or catkin, a little cat), Fr. *chenille* (Lat. *canicula*, a little dog), a caterpillar; Milan *can*, *cagnon* (a dog), a silkworm. The second half of the E. word doubtless alludes to the destructive habits of the insect, *pilling* the trees upon which it is bred. The same notion is expressed by the former element of the Swiss *Teufelskatz*. The Fr. *chate-peleuse*, a weevil (Norm. *carpleuse*, a caterpillar), is probably an accommodation from the E. *caterpillar*, or it may be formed from *chate*, *chaton*, a chat or catkin, with allusion to the hairy aspect of a caterpillar, It. *bruko peloso*.

**Catkin.**—**Chat.** Loose clusters of male flowers supposed to resemble cat's tails, growing on certain kinds of trees, as hazels, poplars, &c. Fr. *catons*, catkins, cat tails, aglet-like blowings of nut trees.—Cot. Du. *katten*, *kattekens*, ratte-steertkens, or rat-tails.—Kil. But it may be doubted whether this comparison to a cat's tail be not an accommodation. It would be a very singular perversion to leave out all reference to the tail, which forms so essential a portion of the resemblance. I am inclined to believe that the original designation was a *cot* or lock of wool, the G. equivalent of which is *kotz*, a rug or shaggy coverlet, also a katkin—Schmid; Pol. *koc*, a rug; *kocianki*, *kotki*, catkins. Russ. *kosa*, *koska*, *kosilza*, a lock of hair, tress. A similar relation holds good in Fin. between *palma*, the catkin of the willow (also called palm in E. and German), and *palmikko*, a lock of hair. See Cot. The

**Bohem.** however has *kočička*, a little cat, and also (as well as *očata*, *kočatka*) a catkin.

**Caudle.** A warm comforting drink. Fr. *chauveau*, from *haud*, hot.

**Caul.** The omentum or fatty network in which the bowels are wrapped. It. *rete, reticella*; *rete del fegato*, the caul of the liver. A *caul* is also a small net to confine the hair, and hence a scull cap, also the membrane covering the face of some infants at their birth. The proper meaning of the word seems to be a net, whence it is provincially used in the sense of a spider's web.—Hal. *Rete*, any net or caul-work; *rete agno*, a cobweb, also any net or caul-work.—Flo.

Her head with ringlets of her hair is crowned,  
And in a golden *caul* the curls are bound.—Dryden in R.

**Fr. cale**, a kind of little cap; *calotte*, a skull cap.

**Cauldron.** Fr. *chauderon, chaudron, chaudière*, a kettle for heating water. Chaud, It. *caldo*, Lat. *calidus*, hot.

**Causeway.** Fr. *chaussée*, a paved road. M. Lat. *calceata, calceta*, a road; *calceata*, shod or protected from the treading of the horses by a coating of wood or stone. Fr. *chausser*, to shoe; Port. *calçar*, to shoe, also to pave; *calçada*, a pavement, the stones of a street. Du. *kautsje, kaussijde, kassije, via strata*.—Kil.

**Cavalry.**—**Cavalier.** It. *cavaliere*, Fr. *cheralier*, a horseman. It. *carallo*, Fr. *cheval*, a horse, Lat. *caballus*, Gr. καβαλλης, OE. *caple*. “Caballus, a horse; yet in some parts of England they do call an horse a *cale*.”—Elyot in Way. W. *ceffyl*, a horse; Gael. *capull*, Pol. *kobyla*, Russ. *kobuil'*, a mare.

**Cave.**—**Cavern.** Lat. *carus*, hollow. The origin of the word seems a representation of the sound made by knocking against a hollow body. Fin. *kopista*, dumpf tönen, klopfend knallen, to sound like a blow; *kopano*, caudex arboris cavus pulsu resonans; *koparo, koparet*, a receptacle for small things, coffer, pit; *kopera* or *kowera*, hollow, curved, crooked; *kopio*, empty, sounding as an empty vessel (compare Lat. *census* in v. *Case*); *koppa*, anything hollowed or vaulted; *kanteleen*

*koppa*, the box or sounding-board of the harp ; *piipun koppa*, the bowl of a pipe ; *koppa-mato*, a beetle or crustaceous insect ; *koppa nokka*, an aquiline nose, &c. ; *koppeli*, a hut, little house.

So from Fin. *kommata*, *komista*, to sound deep or hollow as an empty vessel, *komo*, hollow, giving a hollow sound ; *komo-jaa*, hollow ice ; *wuoren komo*, a cavern in a mountain (*wuora*, a mountain).

**Caveson.** A kind of bridle put upon the nose of a horse in order to break and manage him.—B. Fr. *caveçon*, Sp. *cabeçon*, It. *cavezzone*, augm. of *cavessa*, a halter, and that from Sp. *cabeça*, a head. A false accommodation produced G. *kapp-saum*, as if from *kappen*, to cut, and *saum*, bridle, a severe bridle.

**Ceiling.** The modern spelling has probably arisen from an erroneous notion that the word is derived from Fr. *ciel*, tilt, canopy, tester ; It. *cielo*, in the same senses, and also in that of E. ceiling. It was formerly written *seel*, having the meaning of wainscoting, covering with boards. To *seele* a room, lambrisser une chambre ; *seeling*, lambris, menuiserie.—Sherwood. Plancher, to plank or floor with planks, to *seele* or close with boards ; plancher, a boarded floor, also a *seeling* of boards ; planché, boarded, floored with planks, closed or *seeled* with boards.—Cot.

The essential notion is thus defending the room against draughts by closing or *sealing* up cracks, from O. Fr. *seel*, a seal. We still use the metaphor in the sense of closing with respect to the eyes, sealed eyelids. Fr. *siller les yeux*, to *seel* or sew up the eyelids. It. *cigliare*, to *seel* a pigeon's eye. What we now call the *ceiling* was formerly called the *upper-seeling*, Fr. *sus-lambris*, to distinguish it from the *seeling* or wainscoting of the walls. The upper *seeling* of a house, *soffitto*, *cielo*.—Torriano. When wainscoting went out of use the distinctive qualification was no longer necessary, and the term *ceiling* was appropriated to the coat of plaster which *seals* up the under side of the rafters in a room.

**Celery.** Fr. *céleri*.

**Cess.** A tax. For *cess* from *assess*, but spelt with a *c* from the influence of the Lat. *census*, the rating of Roman citizens according to their property. See Assize, Assess. Fr. *cencer*, to rate, assess, tax, value.—Cotgr.

**Chuck-stone.** See Chuck.

**Chafe.**—**Chafing-dish.** To *chafe* is to heat by rubbing, to ab for the purpose of heating, then to rub without reference to the production of heat.

All good smelles be more odiferous if they be well medled and *chafed* together.—Golden Book in R.

Lat. *calefacere*, It. *calefare*, Fr. *chauffer*, *echauffer*, to heat, to warm, to chafe. Fr. *chaufferette*, a chafing-dish or pan of hot coals for warming a room where there is not fire.

**Chafe.** 2. In the sense of *chafing* with anger two distinct words are probably confounded; 1st from It. *riscaldarsi*, to become heated with anger, Fr. *eschauffer*, to set in a chafe.—Sherwood.

For certes the herte of manne by *eschanfing* and moving of his blode taxeth so troubled that it is out of all manere judgement of reson.—Parson's tale. De Irâ.

But to *chafe* has often a much more precise sense than this, and signifies to snort, fume, breathe hard. It. *sborfare*, to tuff, snuff, or puff with snorting, to tuff as a cat, to huff, to chafe and fret with rage and anger; *tronfo*, *tronfo*, puffed or tuffed with chafing.—Fl. In this application it is the correlative of the G. *keuchen*, to puff and blow, breathe thick and short, to pant, parallel with which is found *keifen*, to grumble, growl, scold, quarrel. Bav. *kauchen*, to breathe, puff.

**Chafer.**—**Cheffern.** *Cock-chafer*; *fern-chafer*. G. *küfer*, I. S. *ceafer*, Du. *kever*, any insect of the beetle kind, having a hard case to their wings. Fin. *koppa-mato*, from *koppa*, a case, excavatum vel cavum quid, and *mato* (G. *motte*), an insect. It is probable then that the meaning of the first syllable in *chafer* may be case or hollow, the equivalent of the

Fin. *koppa* or Lat. *carus*, and perhaps of Lat. *cophinus*, E. *coffin*, *coffer*, Swab. *kober*, a basket, case.

**Chaff.** AS. *ceaf*, G. *kaff*.—Pers. *khah*.—Adelung. Fin. *kahista*, leviter crepo vel susurro, movendo parum strideo ut gramen sub pedibus euntis vel arundo vento agitata (to rustle); whence *kahina*, a rustling; *kahu*, *kahuja*, hordeum vel avena vilior, taubes korn oder hafer, light rustling corn, consisting chiefly of husks; *kuhata*, *kuhista*, to buzz, hiss, rustle; *kuhina*, a rustling noise, rustling motion as of ants, &c.; *kuhu-ohrat* (*ohrat*, barley), refuse barley; *kuhuja*, quisquiliae vel paleae quæ motæ leviter susurrant, chaff.

**To Chaff.** In vulgar language, to rally one, to chatter or talk lightly. From a representation of the inarticulate sounds made by different kinds of animals uttering rapidly repeated cries. Du. *keffen*, to yap, to bark, also to prattle, chatter, tattle.—Halma. Wallon. *chauve*, a chough, jackdaw; *chaveter*, to caw; *chawer*, to cheep, to cry; *chafeter*, to babble, tattle; Normand. *cauvette*, a jackdaw, a prattling woman.—Pat. de Brai. Fr. *japper*, to yap, yelp. G. *kaff*, idle words, impertinence.—Kütn.

**To Chaffer.** To buy and sell, to bargain, haggle. Frequentative from G. *kaufen*, to buy. See Cheap.

**Chagrin.** Fr. *chagrin*, care, grief. According to Diez, from the shark-skin, or rough substance called *shagreen*, Fr. *peau de chagrin*, which from being used as a rasp for polishing wood was taken as a type of the gnawing of care or grief. Genoese *sagrinâ*, to gnaw, *sagrinâse*, to consume with anger. Piedm. *sagrî*, shagreen; *sagrin*, care, grief. In like manner It. *limare*, to file, metaphorically to fret—Fl.; *far lima-lima*, to fret inwardly.—Altieri.

**Chair.**—**Chaise.** Gr. *καθέδρα*, from *καθίζομαι*, to sit. Lat. *cathedra*, Fr. *chaire*, a seat, a pulpit. As the loss of a *d* in *cadena* gives chain, a double operation of the same nature reduces *cathedra* (ca'e'ra) to chair. Prov. *cadieira*, *cadera*, O. Fr. *chayère*.

The conversion of the *r* into *s* gives Fr. *chaise*, a pulpit—

'ot., now a chair. Then, as a carriage is a moveable seat, the word has acquired in E. the sense of a carriage, pleasure carriage.

**Chaldern**.—**Chawdron**. Part of the entrails of an animal; calf's chawdron, chitterlings. G. *kaldaunen*, the tripe, entrails, garbage of an animal.—Küttn. Pol. *kaldun*, paunch, saw, bowels; Bohem. *kaldaun*, *kaltaun*, giblets; It. *caldume*, *aldinelli*, a meat made of minced tripe, &c.—Fl. Sp. *chanaina*, the pluck of lambs, calves, &c.

**Chalk**. Fr. *chaulx*, lime; Lat. *calx*, limestone, lime.

**Challenge**. Fr. *chalanger*, to claim, challenge, make title unto; also to accuse of, charge with, call in question for an offence.—Cot. Hence to challenge one to fight is to call on him to decide the matter by combat. The origin is the forensic Latin *calumniare*, to institute an action, to go to law.—Duc. So from *dominio*, *domnio*, *dongio*, E. *dungeon*; from *somnium*, Fr. *songe*. Prov. *calonja*, dispute; *calumpnijamen*, contestation, difficulty; *calonjar*, to dispute, refuse.

The *sacramentum de calunnia* was an oath on the part of the person bringing an action of the justice of his ground of action, and as this was the beginning of the suit it is probably from thence that *calumniari* in the sense of bringing an action arose. “Can hom ven al plaiz et fa sagramen de calompnia.” “Sagrement de calompnia o de vertat per la una part e per l'autra.”—Rayn. Lat. *calumnia*, false accusation, chicane.

**Chamade**. A signal by drum or trumpet given by an enemy when they have a mind to parley.—B. From Port. *charmar*, Lat. *clamare*, to call. The chamade is a call on the enemy to parley.

**Chamber**. Fr. *chambre*. Lat. *Camera*, Gr. καμάρα, a vault or arched roof, place with an arched roof. Probably from *cam*, crooked. *Camera*, gewölb. *Camerare*, krümmen; *cameratus*, gekrümmmt, gebogen, gewölbt.—Dief. Sup.

**Chamberlain**. Fr. *chambellan*; It. *camerlengo*, *ciamberlano*, *ciambellano*.

**To Chamfer**. To channel or make hollow. Port. *chanfrar*,

to slope, hollow, cut sloping ; Fr. *échancrer*, to eat into as a canker, to cut or make hollow and half round, also to pare very near, to nip off ; *chanfrain*, the front stall or forehead piece of a barbed horse (from the hollows left for the eyes?); *chanfrain creuz*, a chanfering or a channel, furrow, hollow gutter or streak in stonework.—Cot. A *chamfer* is the plain slope made by paring off the edge of a stone or piece of timber.—Hal. Sp. *chaflán*, bevel, obtuse angle ; *chaflanár*, to form a bevel, cut a slope.

To Chamm.—Champ. Prov. E. to *cham*, *champ*, *chamble*, to chew.—Hal. Properly to chew so as to make the snapping of the jaws be heard. Hung. *tsammogni*, *tsamtsgogni*, to make a noise with the teeth in chewing. Galla *djam-djam-goda* (to make *djam-djam*), to smack the lips in eating as swine, to champ, move the jaws.—Tutschek. The G. *schmatzen* &c. differs only in the transposition of the letter *m*. Icel. *kampa*, to chew ; *kiammi*, a jaw ; *kiamsa*, to champ, to move the jaws ; *kiamt*, champing.

The sound of striking the ground with the foot is sometimes represented in the same manner, as in It. *sampettare*, to paw the ground ; Prov. E. *champ*, to tread heavily.—Hal.

Champarty. Partnership. Fr. *champ parti*, Lat. *campus partitus* ; as *jeopardy*, from Fr. *jeu parti*, Lat. *jocus partitus*, divided game.

Champion. Commonly derived from *campus*, a field of battle, fighting place. And no doubt the word might have early been introduced from Latin into the Teutonic and Scandinavian languages, giving rise to the AS. *camp*, fight, *cempa*, Icel. *kempa*, a warrior, champion ; Du. *kamp*, combat, contest ; *kampen*, *kempen*, to fight in single combat ; *kamper*, *kempe*, an athlete, prize-fighter.

It must be observed however that the Scandinavian *kapp* appears a more ancient form than the nasalised *camp*. Icel. *kapp*, contention ; *kappi*, athlete, hero ; Sw. *dricka i kapp*, to drink for a wager ; *kapp-ridande*, a horse-race. So in E. boys speak of *capping* *verses*, i. e. contending in the citation of

verses ; to *cap* one at leaping is to beat one at a contest in leaping. Hence (with the nasal) W. *camp*, a feat, game ; *campio*, to strive at games ; *campus*, excellent, surpassing, masterly ; Sp. *camppear*, *campar*, to be eminent, to excel. The word is preserved in Prov. E. *camp*, a game at football. “*Campar*, or player at football, *pedilusor*.”—Pr. Pm.

Get *campers* a ball  
To *camp* therewithal.—Tusser.

Prov. E. to *cample*, to talk, contend or argue ; G. *kampeln*, to debate, dispute ; Prov. E. *champ*, a scuffle.—Hal. The origin may perhaps be found in the notion of fastening on one in the act of wrestling.

Lith. *kabèti*, to hang ; *kimbu*, *kibti*, to fasten on, to stick to, to hold ; *kabinti*, to hang ; *kabintis*, to fasten oneself on to another ; *kabe*, *kabéle*, *kablys*, a hook ; *sukibti*, to fasten oneself to another ; *susikibti*, to embrace, fold in each other's arms.

Fin. *kimppu* (Lap. *kippo*, *kappo*), a bundle, and thence the laying hold of each other by wrestlers ; Fin. *kimpustella*, to wrestle ; collector, kämpfen, ringen. *Koira on kimpussani*, canis est in attactu mei, the dog attacks me. Eston. *kimp*, bundle, pinch, difficulty ; *kimplima*, to quarrel (comp. G. *kampeln*, E. *cample*) ; *kimputama*, to wrap up, accuse, challenge, seize. Du. *kimpen*, to wrestle, luctare, certare.—Kil.

To *cope* or contend with, which seems another form of the root, is explained by Torriano “*serrarsi*, attaccarsi l'un con l'altro ;” “*se harper* l'un à l'autre.”—Sherwood.

**Chance.** The happening of things governed by laws of which we are more or less ignorant. Fr. *chance* ; O. Fr. *chéance*, act of falling, from *cheoir*, Lat. *cadere*, Prov. *cazer*, Sp. *caer*, Pg. *cahir*, to fall. Prov. *escazenza*, accident, chance. It will be observed that *accident* is the same word direct from the Lat. *accidere*, to happen (*ad* and *cadere*, to fall).

**Chance-medley.** Fr. *chaude meslée*, from *chaud*, hot, and *meslée*, fray, bickering, fight ; an accidental conflict, not prepared beforehand. “*Mellée qui etait meue chaleureusement*

et sans aguet.” M. Lat. *calida melleia, calidameya. Meleare, mesciare*, to quarrel, broil.—Carpentier. When the element *chaud* lost its meaning to ordinary English ears, it was replaced by *chance* in accordance with the meaning of the compound.

It. *mescolare*, Fr. *mesler, meler*, to mingle, shuffle, jumble.

**Chancel.**—**Chancellor.**—**Chancery.** The part of the church in which the altar is placed is called *chancel*, from being railed off or separated from the rest of the church by lattice-work; Lat. *cancelli*. The *cancellarii* seem to have been the officers of a court of justice, who stood *ad cancellos*, at the railings, received the petitions of the suitors, and acted as intermediaries between them and the judge. To them naturally fell the office of keeping the seal of the court, the distinctive feature of the chancellors of modern time.

From *chancellor*; Fr. *chancellerie*; E. *chancery*.

**Chandler.** Fr. *chandelier*, a dealer in candles; then, as if the essential meaning of the word had been simply dealer, extended to other trades, as *corn-chandler*. *Chandry*, the place where candles are kept, from *chandler*, as *chancery* from *chancellor*.

**To Change.** Prov. *cambiar, camjar*, It. *cambiare, cangiare*, Fr. *changer*. Bret. *kemma*, to truck, exchange. *Cambiare* seems the nasalised form of E. *chop, chap*, to swap, exchange, Icel. *kaupa*, to deal, as Chaucer's *champmen* for *chapmen*.

In Surrey whilome dwelt a company  
Of *champmen* rich and therto sad and true,  
That wide were sentin their spicerie,  
Their chaffare was so thrifty and so new.

Man of Law's Tale. 140.

In like manner Wallach. *schimbare*, to change, to put on fresh clothes, may be compared with Icel. *skipta*, E. *shift*. Wallach. *schimbu*, cambium, exchange; *schimbatoriu*, a money-changer. See Chop.

**Channel.** Lat. *canalis*, a pipe, water-conduit, from *canna*, a reed. The word appears in English under a triple form;

*nnel*, any hollow for conveying water, *kennel*, the gutter it runs along a street, and the modern *canal*.

**Chant**.—**Chantry**. Lat. *cantare*, Fr. *chanter*, to sing. Hence *intry*, a chapel endowed for a priest to sing mass for the soul of the founders.

**Chap**.—**Chip**.—**Chop**. These are forms having a common origin in the attempt to represent the sound made by the knocking of two hard bodies, or the cracking of one, the inner vowel *i* being used to represent the high note of a *ck*, while the broader vowels *a* and *o* are used for the flatter sound made by the collision of hard bodies. Sc. *chap*, to strike, *to chap hands*, *to chap at a door*.—Jam. It is also used in the sense of the E. *chop*, to strike with a sharp edge, to cut into small pieces, to cut off; Du. *kappen*, to cut, prune, peck; Lith. *kapoti*, to peck, to hack, to cut, to paw like a rse; W. *cobio*, to strike, to peck.

Again as a hard body in breaking gives a sharp sound like the knocking of hard things together, a *chap* is a crack or fissure, properly in a hard body, but extended to bodies which give no sound in breaking, as skin; *chapped hands*. Compare *ark*, to creak, and also to chap or crack.—Hal. The use of *ck* in the sense of fissure is to be explained in the same manner.

The thinner vowel in *chip* expresses the sharper sound made by the separation of a very small fragment of a hard body, and the term is also applied to the small piece separated from the block.

**Chap**. A fellow. See Chubby.

**Chape**. A plate of metal at the point of a scabbard. Hence the white tip of a fox's tail.—Hal. The fundamental meaning is something *clapt* on, from *clap*, the representation of the sound made by two flat surfaces striking together. Hence *chiappa*, a patch of lead clapt unto a ship that is shot; a piece of lead to cover the touch-hole of a gun, also a *clap*, and anything that may be taken hold of.—Fl. Sp. *chapa*, a small plate of flat metal, leather, or the like; *chapar*, to plate, to

coat ; *chapeta, chapilla*, a small metal plate ; Port. *chapear*, to plate, to apply one flat thing to another. Sp. *Chapeleta*, de una bomba, Fr. *clapet*, the *clapper* or sucker of a ship's pump ; Sp. *chapeletas de imbornales*, the clappers of the scupper holes. The *l* is also preserved in the Russ. *klepan*, a strip of metal plate, as those on a trunk.

**Chapel.** Commonly derived from *capella*, the *cape* or little cloke of St Martin, which was preserved in the Palace of the kings of the Franks, and used as the most binding relic on which an oath could be taken.

Tunc in Palatio nostro super Capellam domini Martini, ubi reliqua sacramenta percurrunt, debeant conjurare.—*Marculfus in Duc.*

Hence it is supposed the name of *capella* was given to the apartment of the Palace in which the relics of the saints were kept, and thence extended to similar repositories where priests were commonly appointed to celebrate divine services.

Rex sanctas sibi de *capella* sua reliquias deferri precepit.—*Ordericus Vitalis.*

But we have no occasion to resort to so hypothetical a derivation. The canopy or covering of an altar where mass was celebrated was called *capella*, a hood. Mid. Lat. *capellare*, *tgere, decken, bedecken* ; *capella*, ein himeltz, gehymels (eucharistie, &c.), the canopy over the sacred clements ; eine kleine Kirche.—Dief. Sup. And it can hardly be doubted that the name of the canopy was extended to the recess in a church in which an altar was placed, forming the *capella* or *chapel* of the saint to whom the altar was dedicated.

**Chaplet.** A wreath for the head. Fr. *chapelet*, dim. of *chapel*, from *capa*, a cape or cope. The O. Fr. *chapel*, from signifying a hat or covering for the head, came to be used in the sense of a wreath or garland. “*Cappello, ghirlanda secondo il volgar francese.*”—Boccacio in Diez. Hence applied to a circular string of praying beads, called in Sp. for the same reason *rosario*, a garland of roses, and in It. *corona*.

**Chapman.** AS. *ceap-man*, a merchant. See Cheap.

**Chapter.** Fr. *chapitre*, from *capitulum*, a head or division of a book. The *Chapter* of a cathedral is the assembly of the governing body. It. *capitolo*, Sp. *capítulo*, *cabildo*, Prov. *capitol*, Fr. *chapitre*.

**Charcoal.** Du. *krik-kolen*, carbones acapni minusculi, q. d. carbones crepitantes, a sonitu quem ardentes edunt.—Kil. *Cricken*, carbones creperi.—Bigl. From *kricken*, to creak, sonum creperum seu stridulum edere.—Minsheu. The E. *chirk* or *chark* was also used for a creaking or grating noise, and well-burned charcoal is singularly sonorous when shovelled up or struck together. In like manner Pl. D. *klipp-torf*, hard strong peat which gives a ringing sound when struck, from *klippen*, to clink; Du. *klinck-sout*, the finest salt, the blocks of which are so hard as to ring like flints.—Kil. So *chark-coal* would be clinking or creaking coal.

**Chare.** A *chare* is a turn of work; *chare-woman*, one who is engaged for an occasional turn. AS. *cyre*, a turn; *cerran*, Du. *keeren*, to turn; Gael. *car*, turn, twist. Probably from the creaking sound of a wheel turning round, as explained under Car; and see Ajar.

**Charge.** It. *caricare*, Ptg. *carregar*, Fr. *charger*, to load; properly to place in a car. Lat. *carricare*, from *carrus*. To *charge* an enemy is to lay on.

Lay on, Macduff,  
And damned be he who first cries Hold, enough.

**Chark—Chirk.** AS. *cearcian*, to creak, crash, gnash. Lith. *kirksti*, to cry as a child, creak, cluck; *kirklys*, a cricket; *karkti* (schnarren, schreien, krächzen), to whirr as a beetle, cluck, gaggle; *kurkti*, to croak as a frog; *kurkelis*, the turtle dove; *csurksti*, to chirp as sparrows, *csirksti*, to chirp, twitter.

**Charlatan.—Charade.** Fr. *charlatan*, a mountebank, pratting quacksalver, babbler, tattler.—Cot. It. *ciarlato*, from *ciarlare*, to tattle, chatter. Sp. *charlar* (Valencian *charrar*, Norman *charer*—Diez), to prattle, jabber, clack, chat. An imitative word representing the inarticulate chattering or chirping of birds. *Chirlar*, to prattle; *chirriar*, to chirp,

chirk, creak, hiss. Lith. *czurliwoti*, to sing or chirp as birds. Compare also Lith. *czirbtı*, to prattle, chatter, with E. *chirp*.

From Norm. *charer*, Lang. *chara*, to converse, seems to be derived *charade*, a kind of riddle by way of social amusement.

**Charlock.** A weed among corn ; also called *kedlock*. AS. *cedeleac*.

**Charm.** An enchantment. Fr. *charme* ; It. *carme*, *carmo*, a charm, a spell, a verse, a rhyme.—Flo. From Lat. *carmen*, which was used in the sense of magic incantation. “Venefici qui magicis susurris seu carminibus homines occidunt.”—Justin. Inst. Hence *carminare*, to enchant ; *incarminatrix*, an enchantress. From *carmen* was formed It. *carme* and Fr. *charmer*, as from *nomen* It. *nome* and Fr. *nommer*, to name.—Diez.

The root of the Lat. *carmen* is preserved in AS. *cyrn*, noise, shout ; OE. *charm*, a hum or low murmuring noise, the noise of birds, whence a *charm of goldfinches*, a flock of those birds.

I *cherme* as byrdes do when they make a noise a great number together.—Palsgrave in Hal.

Vor thi ich am loth smale foȝle—  
Hi me *bichermit* and bigredeth.

Owl and Nightingale, 280.

**Charnel-house.** Fr. *charnier*, a churchyard or charnel-house, a place where dead bodies are laid or their bones kept.—Cot. Lat. *caro*, *carnis* ; Fr. *chair*, flesh.

**Chary.** AS. *cearig* (from *cearian*, to care), careful, chary. Du. *karigh*, sordidus, parcus, tenax.—Kil. G. *karg*, niggardly.

**To Chase.** To work or emboss plate as silversmiths do.—B. Fr. *chasse*, a shrine for a relic, also that thing or part of a thing wherein another is enchased ; *la chasse d'un rasoir*, the handle of a razor ; *la chasse d'une rose*, the calix of a rose.—Cot. It. *cassa* s. s. Fr. *enchasser*, It. *incassare*, to set a jewel, to engrave it, and as the setting was commonly of ornamental work the E. *chasing* has come to signify embossed jeweller's work.

**Chaste.** Lat. *castus*, pure. Pol. *czysty*, clean, pure, chaste.

Russ. *chist'*, clean, pure, clear, limpid. The origin seems reserved in the Fin. *kastaa*, to wet, to baptize, whence the notion of cleanliness as the consequence of washing. See *listern*.

**To Chasten.**—**Chastise.** Fr. *châtier*, Lat. *castigare*, from *casus*, as *purgare* from *purus*.

**Chat.**—Chatter. To talk, converse, make a noise as birds do, prattle. An imitative word. It. *gazzolare*, *gazzogliare*, *azzerare*, *gazzettare*, to chat or chatter as a piot or a jay, to hirp, warble, prate.—Fl. Fr. *gazouiller*, to chirp, warble, chistle. Hung. *csatora* (Hung. *cs* = E. *ch*), noise, racket; *szatorázní*, to make a noise, chatter, talk much; *csacsogni*, to hatter or prattle; *csacsogány*, a chatter-box, magpie, jackaw; Pol. *gadáć*, to talk, *gadu-gadu*, chit-chat, tittle-tattle. Malay. *kata*, a word, speak; *kata-kata*, discourse, talk.

**Chats.**—Chit. *Chat-wood*, little sticks fit for fuel.—Bailey. Yorkshire *chat*, a twig; Suffolk *chaits*, fragments or leavings of food, as *turnip-chaits*, scraps of offal; *blackthorn-chats*, the young shoots or suckers on rough borders, occasionally cut and faggottted.—Forby. It seems the same word with Swiss *hide*, *kidel*, a twig; Welch. *cedys*, Stafford. *kids*, faggots of small wood. To *chit*, to germinate; *chits*, the first sprouts of anything.—Hal.

The primary import of the syllable *chat*, *chit*, *chick*, *chip*, is to represent the sharp sound of a crack, then the cracking of the hard case or shell in which something is contained, and the peeping or shooting forth of the imprisoned life within, or on the other hand it may be applied simply to designate the fragments of the broken object. In the latter sense *chat* may be compared with the Fr. *eclats*, shivers, splinters, fragments, from the sound of a body bursting or cracking, to which it bears the same relation as *chape*, a plate of metal, to *clap*.

It must be observed that the letters *p*, *k*, *t*, are used with great indifference at the end of syllables imitative of natural sounds, as in the E. *clap*, *clack*, *clatter*; G. *knappen*, *knacken*,

*knattern*, to crack, crackle. We accordingly find the syllables *chat* or *chit*, *chick*, *chip*, or equivalent forms used to represent a sharp note, as that made by the crack of a hard substance, or the cry of a bird or the like. To *chitter* or *chipper*, to chirp as a bird ; to *cheep*, to cry as a chicken ; *chip*, the cry of the bat.—Hal. Swiss *kittern*, to titter ; Russ. *chikat'*, to cheep or peep as a young bird ; OE. *chykkyn*, as hennys byrdys, pipio.—Pr. Pm. Du. *kicken*, It. *cittire*, *zittire*, to utter the slightest sound, *zittire*, to lament (to speak in a whining tone of voice).—Fl. Fin. *kidata*, *kitista*, strideo, crepo, queror; Swiss *kiden*, to sound as a bell ; E. *chide*, *chite* (Hal.), to scold (speak in a high tone of voice).

To *chip* is then to crack, to separate in morsels, to break open and burst forth as a blossom out of the bud, or a bird out of the egg.

The rois knoppis tetand furth thare hede  
Gan *chyp* and kythe their vernal lippis red.

D. V. in Jam.

The egg is *chipped*, the bird is flown.—Jam.

Du. *kippen*, cudere, ferire, also to hatch.—Kil. It. *scioppare*, to crack, snap or pop, to burst open.—Fl. In like manner Prov. E. *chick*, a crack or a flaw ; also to germinate or spring forth. And thus I doubt not has arisen the sense of germination belonging to *chat* or *chit*. *Chit* in the sense of a child is metaphorically taken from the figure of a shoot, as we speak of olive branches, or a sprig of nobility for a young aristocrat. So in Gael. *gallan* or *ogan*, a branch, also a youth, a young man ; *geug*, a branch and a young female.

Parallel with E. *chit* in the latter sense the It. has *cito*, *cita*, *citello*, *zitella*, a young boy or girl.

**Chattels.**—Cattle. Fr. *chatel*, O. Fr. *chaptel*, a piece of moveable property, from Lat. *capitale*, whence *capitale*, *catallum*, the principal sum in a loan, as distinguished from the interest due upon it. “Semper renovabantur cartæ et usura quæ excrevit vertebatur in *catallum*.”—Cronica Jocelini. Cam. Soc. Then, in the same way as we speak at the present day of a

an of large capital for a man of large possessions, *cattallum* me to be used in the sense of goods in general, with the exception of land, and was specially applied to cattle as the incipal wealth of the country in an early stage of society.

Juxta facultates suas et juxta *cattalla* sua.—Laws of Edward the Con-  
sor. Cum decimis omnium terrarum ac bonorum aliorum sive *cattallo-*  
m.—Ingulphus.

Rustici curtillum debet esse clausum estate simul et hieme. Si disclau-  
m ait et introeat alicujus vicini sui *capitale* per suum apertum.—Brompton  
Duc.

It should be observed that there is the same double meaning in AS. *ceap*, goods, cattle, which is the word in the laws of Ina translated *captale* in the foregoing passage; and this may perhaps be the reason why the Lat. equivalent *captale* was applied to beasts of the farm with us, while it never acquired that meaning in France.

**Cheap.** The modern sense of low in price is an ellipse for *ood cheap*, equivalent to Fr. *bon marché*, from AS. *ceap*, price, ile, goods, cattle. Goth. *kaupon*, to deal, Icel. *kaupa*, to negotiate, buy; Du. *koopen*, G. *kaufen*, to buy; *kaufmann*, E. *hapman*, a dealer. Slav. *kupiti*, Bohem. *kaupiti*, to buy. Gr. καπηλος, Lat. *caupo*, a tavern-keeper, tradesman.—Dief.

Ihre shows satisfactorily that the modern sense of buying is not the original force of the word, which is used in the sense of bargaining, agreeing upon, exchanging, giving or asking in exchange, and hence either buying or selling. “Hvert *kaup* skulu vid tha gifa theim heilaga manne.” What shall we then give in exchange, what return shall we make to the holy man.—Tobit. c. 12. “Ek villdi *kaupa* skipinu id yekur brædur.” I will exchange ships with you two rothers. “*Kópa* jord i jord,” to exchange farm for farm. Thus we are brought to the notion of changing, expressed by the colloquial E. *chop*; *to chop and change*, to swap goods; *coff*—Hal., Sc. *to coup* s. s.; *horse-couper*, a dealer in horses.

**Chear.** Prov. Sp. *cara*, O. Fr. *chiere*, It. *cera*, the countenance; Fr. *chère*, the face, visage, countenance, favour, look,

aspect of a man. *Faire bonne chère*, to entertain kindly, welcome heartily, make good chear unto ; *faire mauvaise chère*, to frown, lower, hold down the head ; *belle chère et cœur arrière*, a willing look and unwilling heart.—Cot. Then as a kind reception is naturally joined with liberal entertainment, *faire bonne* or *mauvaise chère* acquired the signification of good living or the reverse, and hence the E. *chear* in the sense of victuals, entertainment.

The Lat. *cara* is used in the sense of face by a writer of the 6th century. “Postquam venere verendum Cæsaris ante caram.”—Diez. Gr. *καρπα*, the head.

**Cheat.** The *escheators* or *cheaters* were officers appointed to look after the king’s escheats, a duty which gave them great opportunities of fraud and oppression, and many complaints were made of their misconduct. Hence it seems that a *cheater* came to signify a fraudulent person, and thence the verb to *cheat*.

**Check.** Fr. *échec*, a repulse, rebuke, a metaphor taken from the game of chess, where the action of a player is brought to a sudden stop by receiving *check* to his king.

To *check* an account, in the sense of ascertaining its correctness, is an expression derived from the practise of the King’s Court of Exchequer, where accounts were taken by means of counters upon a checked cloth. See *Chess*.

**Cheek.**—**Chaps.**—**Chafits.**—**Chawl.** The names of the bodily members composing the mouth and contiguous portions of the neck and face are very ill defined. They are commonly taken from the sounds produced by a violent exertion of the throat as in hawking, retching, &c. Thus the same imitation which gives rise to the Icel. *hraki*, spittle, Fr. *cracher*, to spit, and to the E. *retch*, produces also G. *rachen*, in a proper sense a great and wide throat or gullet, a voracious beast’s open and deep mouth, extended jaws, cheeks, or chaps. In contempt for a mouth.—Küttner. An attempt to represent the sound of guttural exertions by combinations of *g* and *k* gives Lap. *kåkot*, *kåklot*, to nauseate (properly to retch); Fin. *kakaista*, to vomit; Bav. *gagkern*,

*gagkezen*, to cough in a dry and interrupted manner, to stutter; *gigken*, *gigkezen*, to make inarticulate sounds in the throat in retching, stuttering, or the like—Schmeller; AS. *ceahhetan*, E. *giggle*, to make sounds of such a nature in suppressed laughter; to *keck*, to hawk in spitting, to reach, choke, cough, whence *kecker*, *keckorn*, the windpipe.—Hal. In like manner Icel. *kok*, *quok*, the throat, jaws, W. *ceg*, the mouth or throat; Sw. *kek*, the jaw; Du. *kaecke*, the jaw, cheek, gills of fish, AS. *ceac*, the cheek, jaw; Sc. *chouks*, the jaws; Lith. *kaklas*, the neck; Pl. D. *käkel*, the gab or mouth (whence *käkelen*, to tattle, chatter); Fris. *gaghel*, the palate—Kil.; AS. *geagl*, a jaw, jowl.

In close connexion with the foregoing we find a second series in which the final *k* or *g* is converted into a *p*, *b*, *v*, or *f*.

The transition between the two series is marked by the E. *cough*, where the guttural is retained in writing, while the pronunciation is the same as if it were written with an *f*. Galla *cufā*, to belch, to cough, to keck or clear the throat, rattle in the throat.—Tutschek. G. *koppen*, *kopen*, to belch, to gasp.—Schm. Pl. D. *gafen*, *jafen*, *kafen*, to gape, yawn, stare; E. *gape*; Dan. *gabe*, whence *gab*, the mouth, throat of an animal; Sw. *gap*, the throat, and E. *chaps*, the jaws and loose flesh adjoining. AS. *ceaplas*, *ceaflas*, *geaflas*, alongside of *geaglas*, Fris. *gagl*, and Pl. D. *käkel*, above quoted. Dan. *kiæbe*, *kiære*, the jaw; *kieft*, the jaw, muzzle, chops, *chaftr*. Icel. *kiarftr*, jaw, cheek, throat. Dan. *kiægle*, *kiægle*, to jaw, squabble, wrangle. Du. *kauwe*, *kouwe*, *kuwe*, the throat, gullet, cheek, jaw, chin, gills of a fish; *kauwen*, *kouwen*, *kuwen*, to chew, to chaw; and hence again the OE. *charyl-bone* or *chawl-bone*, mandibula—Pr. Pm.; *chawe-bone*, machovere; *brancus*, a *gole* or a *chawle*.—Vocab. in Way.

To *Cheep*. To make a shrill noise like a young chicken, squeak as a mouse, creak as shoes.—Jam. An imitative word, like *peep* in the same sense. Lith. *czypti*, to cheep like a chicken or squeak like a mouse, whence *czyplas*, a chicken. Sc. *cheiper*, a cricket.

**Cheese.** This word would seem to be derived from a Finnish source. Fin. *kasa*, a heap, whence *kasa-leipa*, old bread, bread kept for a year. The Lapps prepare much of their food, as meat and butter, by laying it in a heap till it becomes rancid or half decayed, acquiring a flavour of old cheese. This they call *härsk*. From them the practice seems to have been communicated to their Scandinavian neighbours, who treat their fish and coarser flesh in this manner. Icel. *kas*, *kös* subliquidorum coacervatio, molium congeries, veluti piscium, carnium, &c. Hence *kasa*, to heap up such things for the purpose of acidifying them; *kasadr*, *kasulldin*, subacidus, veteris casei sapore—Andersen; *kæstr*, incaseatus, made rancid by laying up in a covered heap, used especially of seals' flesh (*havkalvekiöd*), which is not otherwise considered eatable.—Haldorsen.

The use of the word *kæsir*, rennet, shows that the Icelanders recognise the identity of the process going on in viands subjected to this process with that which takes place in the formation of cheese, though it is remarkable that they use a different word, *ost*, for cheese itself, which seems also derived from a Finnish source.

**Cherish.** Fr. *cherir*, *cherer*; to chear, to cherish.—Cotgr. See *Chear*.

**Cherry.** Lat. *cerasus*. It. *cireggia*, *cirieggi*, Fr. *cerise*; G. *kirsche*.

**Chestnut.** Lat. *castaneus*; Fr. *chastagne*, *châtaigne*. Du. *kastanie*, G. *kesten*, E. *chesten*.—Kil. Hence *chesten-nut*, chestnut.

**Chess.** It. *scacco*, Sp. *xaque*, Fr. *échec*, G. *schach*, from the cry of *check!* (Pers. *schach*, king), when the king is put in the condition of being taken. As the board in this game is divided into a number of equal squares of opposite colours, things so marked are called *chequered*. Probably at one time the game was called the game of *checks*, subsequently corrupted into *chess*. It is sometimes written *cheets* in OE.

**Chest.** AS. *cist*; G. *kasten*, *kiste*; Lat. *cista*. See *Case*.

**Cheviseance.** Achievement, acquisition, gain or profit in trade. Fr. *chevir*, to compass, prevail with, make an end, come to an agreement with. *Chef*, properly head, then end, accomplishment; *achever*, to bring to an end, to accomplish.

**Chevron.** The representation of two rafters in heraldry. Fr. *chevron*, Prov. *cabrion*, *cabiron*, Sp. *cabrio*, a rafter; *cabrial*, a beam, *cabriones*, wedges of wood to support the breech of a cannon. Gr. καπριός, το φρεσμα της στρυγης, furcilla; προροκ, capriolus.—Gl. Gr. and Lat. in Duc. Wallach. *caferu*, *caprioru*, beam, rafter. The word seems unquestionably connected with the name of the goat, and as Fr. *cabrer* is to rear like a goat, the term may be applied to rafters reared against each other like butting goats. The Hung. for rafter is *szarufa*, literally horn-wood. On the other hand G. *bock* is generally applied to a piece of wood on which anything rests, a trestle for sawing on, carpenter's bench, dogs in a fire-place, painter's easel.

**Chicane.** Fr. *chicaner*, to wrangle or pettifog it.—Cot. From *chique*, which must originally, like *chipe*, have had the sense of a jag or rag. *Chique*, a lump of bread—Pat. de Brai; *de chic en chic*, from little to little—Cot.; *chiquot*, a scale in the root or end of a nail, sprig of a tree, stump of a tooth; *chiqueter*, to cut, gash, jag, hack; *chiquetteres*, cuttings, jags or shreds of cloth. *Chicaner* then would be equivalent to the E. *haggle*; to keep hacking and snipping at a thing instead of cutting it outright, and the Fr. *chapoter*, *chipoter*, are used in the same sense; *chapoter*, to hack or whittle, also to haggle, paulter, or dodge about the price of; *chipoter*, to dodge, miche, paulter.—Cot.

**Chick.** Du. *kieken*, a chicken. The shrill cry of the young bird is represented by the syllable *cheip*, *peep*, or *chick*, from the first of which is Lith. *czypulas*, a chicken, from the second Lat. *pipio*, a young bird, and from the third E. *chicken*. *Chikkyn* as hennys byrdys, pipio, pululo.—Pr. Pm. Russ. *zhikat'*, to cheep or peep as a young bird; *chij* (Fr. *j*), a finch.

Fin. *tiukkata*, *tiukkua*, to chirp or peep like a chicken, *tiukka*, the chirping of a sparrow; Hung. *tyuk*, a hen, doubtless originally a chicken; Lap. *tiuk*, the young of animals in general.

**To Chide.** AS. *cidan*, to scold, from the notion of speaking loud and shrill. Swiss *kiden*, to resound as a bell. Fin. *ki-data*, *kitista*, strideo, crepo, queror, knarren, knirschen, klängend tönen.

**Chief.** Fr. *chef*, Prov. *cap*, It. *capo*, Wallach. *capu*, pl. *capete*, Lat. *caput*, the head. The loss of the syllable *it* in *capit* is singular, which reappears however in the derivatives *capitano*, *chieftain*, *captain*. The curtailed form agrees in a singular way with G. *kopf*, Du. *kop*, a cup, a head.

**Child.** It is doubtful whether the *l* is a modification of the *n* in Du. and G. *kind*, as in the case of *kilderkin*, Du. *kindken*, a small cask, Fr. *aller*, O. Fr. *aler*, *aner*, to go, or whether the word is related with Goth. *kilthei*, the womb, Sw. *kull*, brood, the children of one marriage, *kulla*, a maid, Bret. *kolen*, young of dogs, pigs, &c. It is remarkable that the anomalous plural *children* agrees with the Du. *kinderen*.

**Chill.** The meaning is properly to shiver or cause to shiver.

He said, and Priam's aged joints with *chilled* fear did shake.

Chapman in R.

**Brezza**, chillness or shivering.—Fl. Chilly weather is what causes one to shiver: to feel chilly is to feel shivery. Now the notion of shivering or trembling is most naturally expressed by a vibrating, quivering sound which passes, when the vibrations become very rapid, into a continuous shrill sound. The usual sense of *twitter* is to warble like a bird, but it is explained by Bailey to quake or shiver with cold. To *chatter* represents the rapid shaking of the teeth with cold or the broken noise of birds, or of people talking rapidly; to *chitter*, to chirp or twitter as birds—Hal., then as G. *zittern*, Du. *citteren*, to tremble with cold. To *titter* is a modification of the same word applied to the broken sounds of repressed laughter, while *didder* is to shiver or tremble.

From the tingling sound of a little bell (Fr. *grelot*), *grelot-*

*ter*, is to shiver for cold. On the same principle I regard the Ptg. *chillrar*, to twitter, Sp. *chillar*, to crackle, creak, twitter, hiss as meat on the gridiron, as pointing out the origin of the E. *chill*, signifying properly shivering, then cold. See Chimmer, Chitter. The Pl. D. *killen*, to smart, has probably the same origin. "De finger killet mi for kälte," my finger tingles with cold.

**Chimb.** Du. *kimme*, the rim or edge of a vase, or as E. *chimb*, the projecting ends of the staves above the head of a cask. Pl. D. *kimm* s. s., also the horizon. W. *cib*, a cup; *cibaw*, to raise the rim, knit the brow; *cib-led*, of expanded rim; *hyd-y-gib*, to the brim. Fin. *kippa*, a cup.

**Chime.** Imitative of a loud clear sound. Fin. *kimiá*, acute, sonorous, *kimistá*, acuté tinnio; *kiminá*, sonus acutus, clangor tinniens. *Chymyn* or chenkyn with bellys. Tintillo.

—Pr. Pm.

Fin. *kummata*, *kumistá*, to sound, as a large bell; *kumi-na*, resonance; *komia*, sounding deep, as a bell; *kommata*, *komistá*, to sound deep or hollow.

To **Chimmer**. *Chymeringe*, or *chyverynge* or *dyderinge*. Frigutus.—Pr. Pm. This word affords a good illustration of the mode in which the ideas of tremulous motion, sound, and light, are connected together. Pol. *szemrat*, to murmur, rustle; E. *simmer*, to boil gently, to make a tremulous sound on beginning to boil. Hence *shimmer*, a twinkling light, and *chimmer*, to tremble. Wallach. *caperare*, to simmer, vibrate, sparkle. See Bright, Chitter.

**Chimney.** Fr. *cheminée*. It. *caminata*, a hall; M. Lat. *caminata*, an apartment with a fire-place, from Lat. *caminus*, a fire-place. *Caminatum*, fyrhus.—Ælf. Gloss.

**Chin.** AS. *cinne*. Du. *kinne*. *Kinne-backe*, the jaw, cheek. Gr. *yerw<sub>s</sub>*, the jaw, chin; *yerew<sub>r</sub>*, the chin; Lat. *gena*, the cheek. Bret. *gen*, the cheek (jaw); *genou* (pl.), the mouth (jaws); *genawi*, to open the mouth.

**Chine.** The back-bone.—B. Is it from the Fr. *échine*, It. *schiena*, *schena*, *schina*, Ptg. *esquena*, *esquina*; or from the

Bret. *kein*, formerly *kern*, W. *cefn*, the back, or finally from Fr. *chignon*, *chesnon*, the chine-bone of the neck?

Diez derives *échine* and *schiena* from the OHG. *skina*, a thorn, doubtless another form of Lat. *spina*, signifying both a thorn and the back-bone, from the pointed processes with which it is armed. Wallach. *spinare*, the back-bone. The derivation of *chignon* is from the chainlike links of which the spine is composed. O. Fr. *caignon*, *caignole*, the nape of the neck.—Roquef. Fr. *chainon d'une chaîne*, the link of a chain; —*du col*, the chine bone of the neck.—Cot.

**Chink.** Primarily a shrill sound, as the *chink* of money, to *chink* with laughter. Hung. *tsengeni*, *tsöngeni*, tinnire. Then, in the same way that the word *crack*, originally representing the sound made by the fracture of a hard body, is applied to the separation of the broken parts, so also we find *chink* applied to the fissure arising from the fracture of a hard body, then to any narrow crack or fissure. AS. *cinan*, to gape, to chink. The same sound is represented in E. indifferently by the syllable *clink* or *chink*, and the Du. *klincken*, to clink or sound sharp, gives rise in like manner to the substantive *klincke*, a chink or fissure.

In like manner E. *chick*, representing in the first instance a sharp sound, is provincially used in the sense of a crack, a flaw—Hal.; and from a similar sound represented by the syllable *schrück*, Bav. *schricken*, to crack as glass or earthenware; *schrück*, a chap, cleft, chink.—Kütn.

**Chink-cough.**—**Chin-cough.** The hooping cough, from the sharp *chink* or hoop by which it is accompanied. Du. *kichen*, *kinchen*, to wheeze; *kich-hoest*, *kinck-hoest*, the whooping cough.

**Chip.** See Chat.

**Chirk.** See Chark.

**To Chirp.** A parallel form with *chirk*, representing the shrill noise of birds or insects, all these imitative terms being liable to great variation in the final consonants. Lith. *csír-szkti*, to chirp, twitter; *csírbti*, to prattle; *czirpti*, to creak,

Hiss; Sp. *chirriar*, to creak, chirp, hiss; *chirlar*, It. *ciar-dare*, to prattle; Valentian *charrar*; Norman *charer*, to tattle, chatter; Prov. E. *to chirre*, to chirp. In the same sense, *to chirm*; *chirming* tongues of birds.—Phaer's Virg. in R. *Chyrme* or *chur*, as birds do.—Huloet in Hal.

**Chisel.** Fr. *ciseau* (for *cisel*), a surgeon's lancet, also a chisel or graving iron.—Cot. It. *cisello*, Sp. *cincel*, Ptg. *sizel*. Fr. *cisaille*, clipping of coine. Sp. *chischas*, clashing of weapons.

**Chit.** See Chat.

**To Chitter.** To chirp or twitter.

But she withal no worde may soun,  
But *chitre* as a brid jargowne.—Gower in Hal.

Du. *schetteren*, stridere, crepare, displodere, et garrire; *schetteringe*, sonus vibrans, quavering of the voice.—Kil. From signifying a twittering sound *chitter* is applied to tremulous motion. *Chyttering*, quivering or shakynge for colde.—Huloet in Hal.

It. *squittire*, to squeak or cry as a parrot, to hop or skip nimbly up and down.

**Chitterling.** 1. A frill to a shirt.

We make of a French ruff an English *chitterling*.

Gascoigne in Todd.

2. The small entrails of a hog, from their wrinkled appearance. G. *krös, gekrose*, a ruff or frill, also the mesentery or membrane which covers the bowels, from *kraus*, curly; *kalbs gekröse*, a calf's pluck or chaldron; *gänse gekröse*, a goose's giblets, called *chitters* in the N. of E. Fr. *freeze*, a ruff, a calf's chaldron; *fresure*, the inwards of an animal, pluck, haaslets, &c.

The origin of the word in the sense of a frill or wrinkled structure is *chitter*, to chirp or twitter, then to shiver, the ridges of a wrinkled surface being represented by the vibrations of sound or motion. In the same way the synonym *frill* is related to Fr. *friller*, to shiver, chatter, or didder for cold;

and compare Pol. *kruszyć*, to shiver; *kruszki*, ruffs, also calf's, lamb's pluck or gather, chawdron, &c. Walach. *căprare*, to palpitate; Lat. *caperare*, to wrinkle.

**Chivalry.** The manners and sentiments of the knightly class. Fr. *chevalerie*, from *chevalier*, a knight. See Cavalry.

**Chives.** The fine threads of flowers, or the little knobs which grow on the tops of those threads; *chivets*, the small parts of the roots of plants, by which they are propagated.—B. Chives are also a kind of small onion, the eatable part of which consists of the young fine leaves. Fr. *cire*, *curette*, a chive, scallion or unset leek.—Cot. *Verte comme chites*, as green as leeks.—Body and Soul. The thing signified seems throughout the fine shoots of the plant. Fr. *chereler*, to spriggle, to put forth a small root; *cherelue*, a sucker, a small impe of a plant springing from the root thereof; *chippe*, *chiffe*, a rag, jag; E. *chife*, a fragment, *chimp*, a young shoot; *chibble*, to break off in small pieces; *shire*, a small slice or slip of anything; *shiver*, a scale or fragment; Pl. D. *scheve*, the *shives* or broken fragments of stalk that fall off in dressing flax or hemp; *schevel-steen*, G. *schiefer*, stone which splits off in shives or shivers, slate;—all seem developments of the same radical image. See Chat.

**Chock-full.**—**Chuck-full.** Swab. *schoch*, a heap, *g'schochet voll*, full to overflowing, heaped measure, chock full.—Schmid. In the same dialect *schoppen* is to stuff, to stop; *geschooppt voll*, crammed full.

**Choir.** Fr. *chœur*, from Lat. *chorus*, Gr. *χορός*, a dance in a ring, company of singers and dancers, set of performers in the old tragedy, bearing a sort of accompaniment to the piece with musical recitation.

**To Choke.**—**Chuckle.** From Icel. *kok*, *quok*, the throat, is formed *koka*, *quoka*, to swallow; and from W. *ceg*, the throat, *cegu*, to swallow; *cegiaw*, to choke, or for something to stick in the throat. Sc. *chouks*, the throat, jaws. The OE. *querken*, to choke, stands in the same relation to Esthon. *kurk*, the throat; *chekenyd* or *querkenyd*, suffocatus.—Pr. Pm.

As it has been shown under *Cheek* that the origin of all these terms for the throat and adjacent parts is the imitation of an inarticulate guttural sound, it may be doubtful whether to *chuckle* or speak in the throat like a self-satisfied person is from a designation of the throat like Sc. *chouks*, or from direct representation of the tone of voice.

And when the Pardonere them espied, anon he gan to sing,  
Double me this burden, *chokeling* in his throte,  
For the Tapstere should here of his merry note.—Chaucer.

**To Choose.** Goth. *kiusan*, AS. *ceosan*, Du. *kiesen*, *kieren*, *koren*.

**To Chop.** The syllable *chap* or *chop* represents the sound of a sudden blow; Sc. *chap hands*, to strike hands, to *chap* at a door; to *chap*, to hack, cut up into small pieces. *Chap*, *chaup*, *choppe*, a blow.—Jam. Hence to *chop* is to do anything suddenly, as with a blow, to turn. A greyhound *chops* up a hare when it catches it unawares; to *chop* up in prison, to clap up—Hal.; the wind *chops* round when it makes a sudden turn to a different quarter.

From the notion of turning round the word *chop* passes to the sense of exchanging, an exchange being the transfer of something with the return of an equivalent on the other side. Thus we speak of *chopping* and changing; to *chop* horses with one, to exchange horses. The Sc. and N. of E. *coup*, Warwickshire *coff*, Icel *kaup*, *keypa*, are used in the same sense.

“ Sidast bió hann at Holmi thviat hann *keipti* vid Holm-starra beedi löndom oc konom oc lausa fe öllu.” At last he dwelt at Holm because he and Holm-starra had *chopped* both lands and wives and all their moveables. “ Enn Sigridur sem hann átti ádur hengdi sig i hofeno thviat hun villdi eigi *manna-kaupin*.” But Sigrid whom he before had to wife hanged herself in the temple, because she would not endure this husband-chopping.—*Landnamabok*, p. 49.

Thus *chop* is connected with G. *kaufen*, E. *cheap*, *chapman*, &c. In Sc. *coup* the original sense of turning is combined

with that of trafficking, dealing. To *coup*, to overturn, overset.—Jam.

The whirling stream will make our boat to *coup*, i.e. to turn over.

They are forebuyers of quheit, bear and aits, *copers*, sellers and *turners* thereof in merchandise.—Jam.

*Horse-couper*, *cow-couper*, one who buys and sells horses or cows; *soul-couper*, a trafficker in souls. To turn a penny is a common expression for making a penny by traffic.

The nasalisation of *chap* or *chop* in the sense of exchanging would give rise to the It. *cambiare*, *cangiare*, and we actually find *champman* for *chapman*, a merchant, in Chaucer. See Change.

*Chopino*. Sp. *chapin*, high clog, slipper; *chapineria*, shop where clogs and patins are sold. From the sound of a blow represented by the syllable *chap*, *chop*, as Du. *krompe*, *klopper*, clogs, from *kloppen*, to knock, because in clogs or wooden shoes one goes *clumping* along, where it will be observed that the initial *kl* of *kloppen* corresponds to *ch* of *chopino*, as in the examples mentioned under Chape.

*Chowse*. From the Turkish *chiaus*, a messenger or envoy. In 1609 Sir Robert Shirley, who was about to come to England with a mission from the Grand Seignor and the King of Persia, sent before him a *chiaus*, who took in the Turkey and Persia merchants in a way that obtained much notoriety at the time. Hence to *chiaus* became a slang word for to defraud.—Gifford's Ben Jonson, 4. 27. In the Alchemist, which was written in 1610, we find the following passage:

*Dap*. And will I tell then? by this hand of flesh  
Would it might never write good court-hand more  
If I discover. What do you think of me,  
That I am a *chiaus*?

*Face*. What 's that?

*Dap*. The Turk was here

As one should say, Doe you think I am a Turk?—

*Face*. Come, noble Doctor, pray thee let's prevail—  
You deal now with a noble gentleman,

One that will thank you richly, and he is no *chians*—

Slight I bring you

No cheating Clim o' the Cloughs.—Alchemist.

are in a fair way to be ridiculous. What think you, Madam, *chians'd* cholar?—Shirley in Gifford.

**rism.**—**Chrisom.** Fr. *chrisme*, Gr. *χρισμα*, consecrated oil used in baptism; Fr. *cresmeau*, the crisome wherewithal is anointed, or more properly the cloth or christening hat was put on the head of the child as soon as it had been anointed.—Cot.

**ough.** A jackdaw, AS. *ceo*; OE. *kowe*, monedula.—Noelle in Nat. Ant. Du. *kauwe*, *kae*; Lith. *kowe*; Sax. *ke*; Picard. *cauc*, *cauvette*; Fr. *choucas*, *chouquette*, *ette*, whence E. *chuet*.

Peace, *chuet*, peace.—Shakespeare.

This latter is the same word with the It. *civetta*, applied to owl in that language. The origin of all these words is an imitation of the cry of the bird, equivalent to the E. *kaw*. See ff.

**ub.**—**Chevin.** A fish with a thick snout and head. Fr. *ane*, *cheriniau*. Confounded with the bullhead, a small fish with a large head. Mid. Lat. *capito*, *capitanus*, *capitatus*, *cavena*, whence the Fr. *chevane*, E. *chevin*. G. forms are *haupt* (club-head, whence E. *gull*); *capitone*, a bullhead, or miller's thumb—Fl.), *kolbe* (club), *kobe*, *koppe*, whence apparently the E. *chub*.—Dief. Sup. *Quabbe*, *quappe*, *gobio*, *capito*.—Kil.

**hubby.**—**Chuffy.**—**Chuff.**—**Chap.** The proper meaning of *iby*, *chuffy*, seems to be full-cheeked. Fr. *dodu*, a fat chaps *chuff*; fat, plump, chuffy, round-cheeked, full-bodied. *i*, *joufflu*, chuffy, fat-cheeked, swollen or puffed up in the cheeks.—Cot. AS. *geaglas*, *geaflas*, *ceaplas*, *ceaflas*, the chaps, cheeks; Fr. *gifle*, a cheek or chap; *giffard*, *giffard*, chuffy, full-cheeked. Wallon. *chiffe*, cheek; *chofe*, smack on the chops; *fu*, chuffy, *choufeter*, *chofeter*, to kiss on the cheeks, tap the cheeks.

It. *ciuffo*, the snout of an animal.—Fl. *Ceffo*, the snout or muzzle, hence an ill-favoured face. *Far ceffo*, to make faces, to dislike a thing.—Altieri. Thus we may explain the OE. term of abuse, *chuff*, applied to an old miser, surly, ill-tempered churl. It is in all probability owing to a similar synecdoche that the E. *chap* has come to signify an individual in low and familiar language. Compare Dan. *kieft*, jaw, muzzle, chaps, which is vulgarly used in the sense of a person.—Molbech. The forms *chubby*, *chuffy*, correspond to the Dan. *kiebæ*, *kieve*, a jaw.

The Gael. *gob*, beak (snout in Irish), is ludicrously applied to the mouth. Compare also the Pol. *pysk*, snout, muzzle, chops; *pyskates*, chubby, chub-cheeked.

**Chuck.**—**Chuckstone.** A sharp sound like the knocking of two hard substances together is imitated by the syllables *clack*, *chuck*, *cak*, *clat*, *chat*, as in Fr. *claquer*, to clack, chatter; Wallon. *caker*, to strike in the hand, the teeth to chatter; Fr. *caqueter*, to chatter, prattle; E. *clatter*, &c.

In Sc. we have to *chack*, to make a noise like two stones knocking together.

Some's teeth for cold did *chack* and chatter.—Cleland in Jam.

Hence the name of the wheatear or *stone-chat* (a bird making a noise of that description), in Sc. *chack* or *stane-chacker*.

This imitation of the noise of pebbles knocking together has very generally given rise to the designation of a pebble or small stone, as in E. *chack-stone*, Sc. *chuckie-stane*. The Turkish has *chaghlamak*, to make a rippling noise, as water running over rocks or stones, *chakil*, a pebble; Gr. καχλαινειν, to move with a rattling noise like pebbles rolled on the beach; καχληξ, χαλιξ, Lat. *calx*, *calculus*, a pebble; so Du. *kabbelen*, to beat as waves upon the shore, E. *cobble*, a pebble.

To *chuck* one under the chin is to give him a sudden blow, so as to make the jaw *chack* or snap. To *chuck* in the sense of throwing may have the same origin, or it may signify to toss like a small pebble, as from *quoit*, a flat stone, to *quoit* a thing, to throw it like a flat stone.

**To Chuckle.** See Choke.

**Chump.—Chunk.** A log of wood, the thick end of anything, a lump. *Junk*, a lump, a thick piece. See Cob.

**Church.** AS. *cyrice*; Gr. κυριακη, κυριακος, the Lord's house, om κυριος, the Lord. *Kyrica*, *kirchia*, kuninges hausse.—ief. Sup.

**Churl.** AS. *ceorl*, a man, countryman, husbandman. Icel. *zrl*, a man, male person, an old man. Du. *kaerle*, a man, a usband, a rustic; G. *kerl*, a fellow.

**Churn.** AS. *cerene*, *cyrn*; *cernan*, Du. *kernen*, to churn. S. *cerran*, *cyrran*, to turn.

**Cider.** Fr. *cidre*, Lat. *sicera*. Siceratores, i. e. qui cervisiam el pomarium sive piratiam facere sciant.—Charta A. D. 1106 Mur. Diss. 24. Gr. συκεπα.

**Cieling.** See Ceiling.

**Cinder.** Fr. *cendre*, It. *cenere*, Lat. *cineres*, ashes. AS. *nder*, dross, scum, rust. Du. *sindel*, slag, scoria; G. *sinter*, scales, dross of iron; Icel. *sindur*, iron scoria, i. e. the scales hich are driven off when the glowing mass is beaten on the avil; *sindra*, to sparkle; *sindri*, a flint (what strikes sparks).

**Cion.—Scion.** Fr. *scion*, *cion*, a young and tender plant, a root, sprig, twig.—Cot. The proper sense is a sucker, as in p. *chupon*, a sucker or young twig shooting from the stock, om *chupar*, to suck. The radical identity of the Fr. and p. forms is traced by Gr. σιφων, a tube or hollow reed (from ie root *sip*, *sip*, suck), also a waterspout (sucking up the ater of the sea), compared with It. *sione*, a kind of pipe, utter, or quill to draw water through—Fl.; a whirlwind.—Alt. In Fr. *cion*, Sp. *chupon*, and E. *scion* or *sucker*, the oung shoot is conceived as sucking up the juices of the arent plant.

**Gipher.** Fr. *chiffre*, It. *cifra*. Originally the name of the gure marking a blank in decimal arithmetic. Then trans-ferred to the other numeral figures. Marked in Arabic (from hence the notation came to us) by a dot and called *çifr*, e original meaning of which seems to be a pip or seed.

**Circle.** Gr. κρίκος, κύρκος, a ring, circle, clasp. Lat. *circa*, around, *circulus*, a circle. The Gr. κρίκος differs only in the absence of the nasal from Icel. *kringr*, *hringr*, a circle, a ring. In the latter language *kring* is used in composition as Lat. *circum*. Icel. *kringla*, a circle. See Crankle.

**Cistern.** Lat. *cisterna*, a reservoir for water. The original meaning of the word seems a washing place. Bohem. *ciste*, clean (the equivalent of the Lat. *castus*), whence *cistiti*, to cleanse, and *cisterna*, a cleansing place, a cistern. So Lat. *lucerna*, the place of a light. AS. *aern*, *ern*, a place; *domern*, a judgment place; *hiddern*, a hiding place, &c. See Chaste.

**Citadel.** It. *cittadella*, dim. of *città*, *cittade*, a city. A fort built close to a city, either for the purpose of defence or of control.

**Citron.** Lat. *citrus*; a lemon tree.

**City.** — Civil. Fr. *cité*, It. *città*, Lat. *civitas*, *civitat-*; *civis*, a citizen; *civilis*, belonging to cities or social life.

**To Clack.** The syllables *clap*, *clack*, *clat*, are imitative of the noise made by two hard things knocking together. Hence they give rise to verbs expressing action accompanied by such kinds of noise. Fr. *claquer*, to clack, clap, clatter, crash, crack, creak—Cot.; *claquer les dents*, to gnash the teeth, to chatter; *claquet de moulin*, the clapper or clack of a mill hopper. E. *clack-dish*, or *clap-dish*, a kind of rattle, formerly used by beggars to extort attention from the by-passers; *clack*, *clack-box*, *clap*, *clapper*, the tongue.—Hal. Icel. *klak*, clangor avium; Du. *klacken*, to strike, or split with noise, smack, lash; *klack*, a split, crack, sounding blow, sound of blow, clapping of hands; *klacke*, a whip, a rattle; Fr. *claquer*, to clap at a theatre. Du. *klap*, crack, sound, chatter; *klappe*, a rattle; *klappen*, to chatter, prattle. Bohem. *klekotati*, to cluck, rattle, babble; *klepati*, *klopati*, to knock, to chatter, prattle. Du. *klateren*, to clatter, rattle; *klater-busse*, *klacke-busse*, a pop-gun.

**To Claim.** Fr. *clamer*, to call, cry, claim. Lat. *clamare*, to call. From the imitation of a loud outcry by the syllable

*clam*. To *clam* a peal of bells is to strike them all at once. Icel. *glamm*, tinnitus; Dan. *klemte*, to toll; Gael. *glām*, to bawl, cry out; *glambar*, *clambar*; Dan. *klammer*; Gael. *clamras*, uproar, outcry, vociferation. A parallel root is *slam*, with an initial *s* instead of *c*, as in *slash* compared with *clash*. Lap. *slam*, a loud noise; *uksa slamketi*, the door was *slammed*; *nialme slam*, strepitus verborum (*nialme* = mouth); *slamem*, ruin, fall. Sw. *slammer*, clank, rattle; *slamra*, to gingle, chatter, tattle.

**Clam**.—**Clamp**.—**Clump**. The idea of a lump or thick mass of anything is often expressed by a syllable representing the noise made by the fall of a heavy body. We may cite the W. *clob*, a knob, a boss; *clobyn*, a lump; Lat. *globus*, a ball, sphere; *gleba*, a clod; Russ. *klub'*, a ball; Pol. *klab*, a ball, lump, mass; G. *kloben*, a lump, bunch; Sw. *klabb*, *klubb*, a block, log, trunk, lump of wood; or with the nasal, Sw. *klamp*, *klump*, *klimp*, a block, lump, clot. Icel. *klambr*, *klumbr*, a lump; Du. *kloompe*, a clod, clog, lump; E. *clump*, W. *clamp*, a mass, bunch, lump.

The notion of a lump, mass, cluster, naturally leads to that of a number of things sticking together, and hence to the principle of connexion between the elements of which the mass is composed. We accordingly find the roots *clab*, *clamp*, *clam*, and their immediate modifications, applied to express the ideas of cohesion, compression, contraction. Thus we have G. *kloben*, a vice or instrument for holding fast, the staple of a door; *kleben*, to cleave, stick, cling, take hold of; Du. *klobber-saen*, coagulated cream, cream run to lumps; *klebber*, *klibber*, *klubber*, birdlime, gum, substances of a sticky nature; Prov. E. *clibby*, sticky—Hal.; Sw. *klibb*, viscosity; *klibba*, to glue, to stick to.

The E. *clamp* designates anything used for the purpose of holding things together; Du. *klampen*, to hook things together, hold with a hook or buckle, hold, seize, apprehend; *klampe*, *klamme*, hook, claw, cramp, buckle; *klamp*, *klam*, tenacious, sticky, and hence moist, *clammy*. To *clame*, to

stick or glue.—B. Prov. E. to *clam*, *clem*, to pinch, and hence to pinch with hunger, to starve, also to clog up, to glue, to daub—Hal.; Du. *klemmen*, to pinch, compress, strain; *klem-vogel*, or *klamp-vogel*, a bird of prey, a hawk. AS. *clam*, bandage, bond, clasp, prison. G. *klamm*, pinching, strait, narrow, pressed close or hard together, solid, massy, viscous, clammy; *klammer*, a cramp, brace, cramp-iron, holdfast.

**To Clamber.**—Climb. These words are closely connected with *clamp*. To *clamber* is properly to clutch oneself up, to mount up by catching hold with the hands or claws. G. *klammern*, to fasten with cramp-irons, to hold fast with the hands or claws; Dan. *klamre*, to clamp, to grasp.

In like manner Du. *klemmen*, to hold tight, to pinch, *klemmen*, *klimmen*, to climb. OE. *cliver*; Prov. E. *claver*, a claw; Dan. *klavre*, to claw oneself up, to climb. Dan. *klynde*, to cling, cluster, crowd; *klynde sig op*, to clutch or cling oneself up, to climb. The Fr. *grimper*, to climb, is a nasalised form of *gripper*, to seize, gripe, grasp.

**Clamour.** The equivalent of Lat. *clamor*, but not directly from it, as the word is common to the Celtic and Gothic races. Sw. *klammer*, Gael. *clamras*, *clambar*, *glambar*, uproar, brawl. See *Claim*.

**Clamp.** See *Clam*.

**Clan.** A small tribe subject to a single chief. From Gael. *clann*, children, descendants, i. e. descendants of a common ancestor. W. *plant* (the W. *p* corresponding regularly to Gael. *c*), offspring, children. The same word is doubtless exhibited in the Lat. *clientes*, who occupied a position with respect to their *patronus*, closely analogous to that of the Scottish clansmen towards their chief. Manx *cloan*, children, descendants; *clienney* of the children.

**Clandestine.** Lat. *clandestinus*, from *clam*, privately, and that from *celo*, to conceal. The root which gives rise to Lat. *celo* produces Fin. *salata*, to hide, conceal, whence *sala*, anything hidden, of which the locative case, *salaan*, is used in

the sense of secretly, in a hidden place, as the Lat. *clam*. *Salainen*, clandestine.

**Clang.**—**Clank.**—**Clink.** These are imitations of a loud, clear sound, adopted in many languages. Lat. *clangor*, the sound of the trumpet; G. *klang*, a sound, tone, resonance; *klingen*, to gingle, clink, tingle, tinkle, sound. E. *clang*, a loud sound; *clank*, a sound made by a lighter object; *clink*, a sound made by a still smaller thing; the *clank* of irons, *clink* of money; Du. *klank*, sound, accent, rumour.—Halma. Gael. *glong*, tingle, ring as metal, clang.

**Clap.** An imitation of the sound made by the collision of hard or flat things, as the clapping of hands. Dan. *klappre*, to chatter (as the teeth with cold); G. *klappen*, to do anything with a *clap*; *klopfen*, to knock, to beat. Du. *klappen*, *kleppen*, to clap, rattle, chatter, beat, sound; *kleppe*, *klippe*, a rattle; *kleppe*, a whip, a trap, a noose; *klepel*, *kluppel*, a stick, club; Bohem. *klepati*, to knock, tattle, chatter, tremble; Russ. *klepanie*, beating, knocking; Bohem. *klopiti*, to overturn.

To *clap* in E. is used in the sense of doing anything suddenly, to *clap* on, *clap* up.

**Clapper.** A clapper of conies, a place underground where rabbits breed.—B. Fr. *clapier*, a heap of stones, &c., whereunto they retire themselves, or (as our clapper) a court walled about and full of nests of boards and stones, for tame conies.—Cot.

Lang. *clap*, a stone; *clapas*, *clapié*, a heap of stones or other things piled up without order. Hence the Fr. *clapier*, originally a heap of large stones, the cavities of which afforded rabbits a secure breeding place, then applied to any artificial breeding place for rabbits. “Pourta las péiros as *clapas*,” to take coals to Newcastle.

The proper meaning of the foregoing *clap* is simply a lump, from the W. *clap*, *clamp*, a lump, mass, the primary origin of which is preserved in Lang. *clapa*, *clopá*, to knock, whence *clapassal*, heavy blow of a fist, stick, hammer.

**Claret.** Fr. *vin clairet*, *vin claret*, claret wine.—Cot. Commonly made, he tells us, of white and red grapes mingled together. From *clairet*, somewhat clear, i. e. with a reddish tint, but not the full red of ordinary red wine. *Eau clairette*, a water made of aquavitæ, cinnamon, and old red rose-water. Du. *klaeret*, vinum helvolum, subrubidum, rubellum. It. *chiarello*.—Kil.

**Clarion.**—**Clarinet.** Sp. *clarin*, trumpet, stop of an organ. It. *chiarino*, a clairon of a trumpet—Fl. *clairon*, a clarion, a kind of small, straight-mouthed, and shrill-sounding trumpet. Fr. *clair*, It. *chiaro*, clear. Sp. *clarinado*, applied to animals having bells in their harness.

**Clash.** Imitative of the sound of weapons striking together. Du. *kletse*, ictus resonans, fragor; Lang. *clas*, the sound of bells rung in a volley to give notice of the passage of a corpse; *souna de classes*, to ring in such a manner for the dead. In E. it is called *clamming*. Fr. *glas*, noise, crying, bawling, also a knell for the dead. G. *klatschen*, an imitation of the sound made by striking with the hand against a partition, wall, &c. If such a blow sound finer or clearer it is called *klitsch*; *klitsch-klatsch! pitsch-patsch!* —thwick-thwack.—Küttner. *Klatsch-büchse*, a pop-gun; *klatsche*, a lash, flap, clap; *klatschen*, to do anything with a sound of the foregoing description, to patter, chatter, clatter, blab.—Pol. *klask!* *plask!* thwick, thwack; *klaskać*, to clap; *klask bicza*, the cracking of a whip.—It. *chiasso*, fracas, uproar; Sp. *chasquear*, to crack a whip, &c. Gr. κλαζω, to clash as arms.

**Clasp.** Related to *clip* as *grasp* to *grip* or *gripe*. But *clasp* or *clapse*, as it is written by Chaucer, is probably by direct imitation from the sound of a metal fastening, as we speak of the *snap* of a bracelet for a fastening that shuts with a snapping sound, or G. *schnalle*, a clasp, buckle, locket of a door, from *schnallen*, to snap. Du. *gaspe*, *ghespe*, fibula, ansa.

**Class.** Lat. *classis*, a distribution of things into groups.

Originally *clasis*. Identical with Icel. *klasi*, Sw. Dan. *klase*, a bunch, assembly, cluster. *Eya-klasi*, insularum nexus; *skeria-klasi*, syrtium junctura. Du. *klos*, *klot*, globus, sphæra. — Kil.

**Clatter.** From the imitation of the sound of a knock by the syllable *clat*, equivalent to *clack* or *clap*. Du. *klateren*, to rattle; *klaterbusse*, as G. *klatsch-büchse*, a pep-gun.

**Clavicle.** The collar-bone, from the resemblance to a key, Lat. *clavis*, as Mod. Gr. κλειδία τον σωματος, the collar-bone, from κλειδί, a key.

**Claw.—Clew.** The origin of both these words seems to be a form of the same class with W. *clob*, a lump; Russ. *club'*, a ball, pellet; Lat. *globus*, a sphere; *gleba*, a clod. The *b* readily passes into an *m* on the one hand, and through *v* into a *w* or *u* on the other. Thus from Lat. *globus* we have *glomus* in the restricted sense of a ball of thread, and the same modification of meaning is expressed by the Du. *klauw*, *klouwe* (Kil.), E. *clew*.

We have explained under Clamp the way in which the notion of a mass or solid lump is connected with those of cohesion, compression, contraction. Thus from *clamp*, *clump*, in the sense of a mass or lump, we pass to the E. *clamp*, to fasten together; Du. *klampe*, *klamme*, a buckle, hook, nail, claw (what fastens together, pulls, seizes); *klampvoghel*, a hawk, a bird with powerful talons.

In the same way must be explained the use of the Du. *klauwe*, *klouwe*, in the sense both of a ball and also of a claw. The form *clew*, which signifies a ball in E., is used in Sc. in the sense of a claw. To *clew* up a sail is to fasten it up, to draw it up into a bunch. To *clew*, to cleave, to fasten.—Jam. Analogous forms are the Du. *kleeven*, *klijven*, *kleuen*, whence *kleuer*, ivy, from clinging to the tree which supports it. In the same way is formed the OE. *cliver*, a claw.

Ich habbe bile stif and stronge  
And gode *clivers* sharp and longe.

Owl and Nightingale, 269.

A *cliver* or *claw* is that by which we *cleave* to, *clew* or fasten upon a thing.

With mys he wes swa wmbesete—  
He mycht na way get sawitē,  
Na with stavis, na with stanis,  
Than thai wald *clew* upon his banis.

Wyntoun in Jam.

The root appears in Lat. under three modifications; *clava*, a club or massy stick, *clavus*, a nail, from its use in fastening things together, and *clavis*, a key, originally a crooked nail. So Pol. *klucz*, a key, *klucza*, a little hook; Serv. *klutsch*, a key, hook, bend in a stream, identical in sound and nearly so in meaning with the E. *clutch*, a claw or talon.

**Clay.**—**Clag.**—**Claggy.** The primitive meaning of *clay* or *clog*, as of *clab* or *clob*, is a lump or solid mass of anything. Hence by the same train of thought, as explained under Clamp, to *clag* or *clog*, to stick or adhere; to *cleg*, to cling; *claggy*, *cloggy*, *uledgy*, sticky; AS. *cleg*, sticky earth, *clay*. Dan. *kleg*, *kleg*, clammy, viscous, sticky, and, as a noun, loam; Dan. *klag*, *klagge*, mud; Prov. E. *clags*, bogs.

**Clean.** The proper meaning of the word is shining, polished, as Lat. *nitidus*, clean, from *nitere*, to shine. Icel. *glan*, shine, polish; Gael. *glan*, radiant, bright, clear, clean, pure; W. *glân*, clean, pure. The word is fundamentally connected with forms like the Icel. *glitta*, Sc. *gleit*, to shine. Icel. *glitnir*, splendid; G. *glatt*, polished, sleek, smooth, pretty, neat. The introduction of the nasal gives rise to forms like Sc. *glint*, *glent*, a flash, glance; Dan. *glindse*, *glandse*, to glitter, shine, whence it is an easy step to forms ending in a simple nasal, as Icel. and Celtic *glan*.

**Clear.** Lat. *clarus*, Icel. *klar*, clear, clean, pure. This is probably one of the words applicable to the phenomena of sight, that are primarily derived from those of hearing. See *Brilliant*. G. *klirren*, Dan. *klirre*, to clink, gingle, clash, give a shrill sound; Ir. *glór*, a noise, voice, speech; *glòram*,

to sound or make a noise ; *glor-mhor*, glorious, famous, celebrated ; *klor*, clear, neat, clean. Lat. *clarus*.

**Cleat.** A piece of wood fastened on the yard-arm of a ship, to keep the ropes from slipping off the yard ; also pieces of wood to fasten anything to.—B. A piece of iron worn on shoes by country people. Probably a modification of the word *clout*. Du. *kluit*, *kluyte*, a lump, pellet. AS. *cleot*, *clut*, a plate, clout. A *plate* is the thin plate of iron worn as a shoe by racers. The *cleats* of the yard-arms are probably so named from a similar piece of iron at the extremity of an axletree, provincially termed *clout*. The *clout* of iron nailed on the end of an axletree.—Torriano. *Axletree clouts*.—Wilbraham.

**To Cleave.** This word is used in two opposite senses, viz. 1, to adhere or cling to, and, 2, to separate into parts. In the former sense we have G. *kleben*, Du. *kleeven*, *klijven*, to stick to, to fasten ; Prov. E. *clibby*, Du. *kleevig*, *kleverig*, sticky. From *clob*, a lump, a mass. See Clam.

2. The double signification of the word seems to arise from the two opposite ways in which we may conceive a cluster to be composed, either by the coherence of a number of separate objects, or by the division of a single lump or block into a number of separate parts. Thus from G. *kloben*, a mass, lump, or bundle (*ein kloben flachs*, a bunch of flax), *klöben*, *kieben*, to cleave. When an object is simply *cleft*, the two parts of it *cleave* together. Du. *klove*, a cleft, *klouen*, chaps in the skin, *klouen*, *klieuen*, to chink, cleave, split.—Kil. The Dan. uses *klæbe* in the sense of adhering, *klöve* in that of splitting. The Dan. *klov*, a tongs, bears nearly the same relation to both senses. Sw. *klåfva*, G. *kloben*, a vice, a billet of wood cleft at one end. The designation may either be derived from the instrument being used in pinching, holding together, or from being divided into two parts. Sc. *cloff*, a fissure, the fork of the body, or of a tree.

The same opposition of meanings is found in other cases, as the Du. *klincke*, a cleft or fissure, and Dan. *klinke*, to rivet or fasten together the parts of a cracked dish ; Du. *klinken*,

to fasten together ; E. *clench*. Compare also Fr. *rivet*, to fasten, to clench, E. *rivet*, and E. *rive*, to tear or cleave asunder, *rift*, a cleft.

**To Clench.** See Cling.

**To Clepe.** To call. From *clap*, the sound of a blow. Du. *kleppen*, crepare, crepitare, pulsare, sonare. *De klok kleppen*, to sound an alarm ; *klappen*, to clap, crack, crackle, to talk as a parrot, to tattle, chat, chatter, to confess ; G. *klaffen*, to prate, chatter, babble, to tell tales. AS. *cleopian*, *clypian*, to cry, call, speak, say. Sc. *clep*, to tattle, chatter, prattle, call, name.

Ne every appel that is faire at iye

Ne is not gode, what so men *clappe* or crie.—Chaucer.

**Clerk.**—**Clerical.**—**Clergy.** Lat. *clerus*, the clergy ; *clericus*, Sp. *clerigo*, one of the clergy, a clerk ; *clerecia*, the clergy, which in Mid. Lat. would have been *clericia*, whence Fr. *clergé*, as from *clericio*, one admitted to the tonsure, Fr. *clericon*, *clerjon*. “ Chantent li maistre clerc et chantent li clerjon.”—Duc. The origin is the Gr. *κλῆρος*, a lot, from the way in which Matthias was elected by lot to the apostleship. In 1 Peter v. 3, the elders are exhorted to feed the flock of God, “ not as being lords over God’s heritage,” *μηδὲ καρκυρεύντες τῶν κληρων*, “ neither as having lordship in the *clergie*.”—Wiclid in R.

**Clever.** Commonly derived from *deliver*, which is used in Scotch and N. E. in the sense of active, nimble.

And with his salte teris gan he bathe

The ruby in his signet and it sette

Upon the wex delivirliche and rathe.

Tro. and Cress. 2. 1088.

The sound of an initial *dl* and *gl* or *cl* are easily confounded. But the prov. Dan. has *kløver*, *klever*, in precisely the same sense as the E. *clever*. *Det er en kløver kerl*, that is a clever fellow. The word is probably derived from the notion of seizing, as Lat. *rapidus* from *rapio* ; Sc. *gley*, quick of perception, clever, quick in motion, expeditious, from Gael.

*glac*, to seize, to catch. The Sc. has also *cleik*, *clek*, *cleuck*, *cluke*, *clock* (identical with E. *clutch*), a hook, a hold, claw or talon ; to *clek* or *cleik*, to catch, snatch, and hence *cleik*, *cleuch*, lively, agile, clever, dextrous, light-fingered. One is said to be *cleuch* of his fingers who lifts a thing so *cleverly* that bystanders do not observe it.—Jam. Now the OE. had a form, *cliver*, a claw or clutch, exactly corresponding to the Sc. *cleik*, *cluik*.

Hence the OE. to *clever*, Du. *klaveren*, *kleveren*, to claw oneself up, climb, scramble ; and hence also I believe is formed the adjective *clever* in the sense of snatching, catching, in the same way as the Sc. *cleik*, *cleuch*, above mentioned.

The bissart (buzzard) bissy but rebuik  
 Scho was so *cleverus* of her cluik,  
 His legs he might not longer bruik,  
 Scho held them at ane hint.—Dunbar in Jam.

Du. *kleverig*, sticky ; Pl. D. *klevisk*, *klefsk* ; *klefske finger*, thievish fingers, to which everything sticks.

**Clew**.—**Clue**. A ball of thread ; originally from *clob* (extant in W. *clob*, a hump, Lat. *globus*, a sphere, &c.), a lump. Hence Lat. *glomus*, a ball of twine, Du. *klouwe*, a ball of yarn, a clew. See Claw, Clam.

To **Click**.—**Clicket**. To *click*, to make a sound with the tongue. It represents a thinner sound than *clack*. To stand at a shop-door (as shoemakers, &c.) to invite customers.—B. Du. *klicken*, to rattle (*crepitare*), *klick*, a slap, smack ; *klickers*, the soles of a shoe, from their creaking noise ; Fr. *cliquer*, to clack, clap, clatter, click it. E. *clicket*, any little thing that acts with a clicking noise or snapping motion, as the latch or knocker of a door, a key, &c. Fr. *cliquette*, a clicket or clapper, a child's rattle, or clack ; *cliquet*, the knocker of a door, a lazarus's clicket or clapper.—Cot. Rouchi *cliche*, a latch or bolt ; Bohem. *klika*, a latch, a trigger ; Wallon. *clichet*, a tumbril, cart that tilts over ; Du. *kliket*, *klinket*, *wincket*, a wicket or little door readily moving to and

fro (Halma, Biglot.) Rouchi *clincher*, to move, to stir; Fr. *cligner*, to wink; *clin*, a wink.

Prov. E. *click*, *clink*, a smart blow.—Baker. Norman *clicher*, frapper rudement une personne.—Vocab. de Brai. Sc. and N. of E. *cleik*, *click*, to snatch, catch, seize; to *cleke*, to snatch, grasp, or strike.—Hal. Sw. *klæncka*, *klænga*, to snatch, to seize.—Ihre. Here, as well as in the case of the G. *klinke*, *klinge*, a latch, the etymology becomes confused between the idea of something moving with a clicking or snapping action, and the idea of fastening expressed by the root *clink*, *clinch*, *clench*. See Clinch.

**Client.** See Clan.

**Cliff.**—**Clift.** The primary meaning seems a cleft or cloven rock, a steep face of a rock, precipitous side of a mountain. **Fourchure**, the *cliff* (or in other MS.), *clift*.—Bibelsworth. Icel. *kleyf* from *cliufa*, to cleave. G. *klüft*, a fissure in a lock, cavern, grotto, hollow place, a cleft, clift or cliff. Du. *kluchte*, *klufte*, *krufte*, a den, cavern, crypt. Sc. *cleugh*, a narrow hollow between precipitous banks, narrow valley, precipice, rugged ascent. E. *clough*, ravine, narrow glen, cliff, fork of a tree.—Hal. Du. *kleppe*, *klippe*, a rock, cliff, cave. Bav. *stein-kluppen*, cleft in a rock. Dan. *klippe*, rock.

**Climate.** Lat. *clima*, climate, region; Gr. κλίμα, -ρος (from κλίνω, to bend, sink, verge), an inclination, declivity, slope; a region or tract of country considered with respect to its inclination towards the pole, and hence climate, temperature.

**Climb.** See Clamber.

**To Cling.**—**Clench.**—**Clinch.** To *cling*, to stick to, to contract. AS. *clingan*, to shrink, to wither. A Sussex peasant of the present day speaks of a *clung bat*, a dry stick. The origin is a nasalised form of *clog*, *clag*, in the sense of a lump or mass, as in Du. *klunge*, Swiss *klungele*, a ball of thread; *glungelin*, globulus (Schmeller); Dan. *klynge*, a cluster, knot. Hence Dan. *klynge*, to cluster, to crowd, to draw together. *Klynge sig ved*, to cling to a thing; *klynge sig op*, to climb

up. Sw. *klænga*, to clutch, to climb. Prov. E. to *clunge*, to crowd or squeeze, *cluny*, sticky.—Hal.

The original sense of a lump or thick mass is preserved in prov. E. *cluny*, thick and clumsy; Swiss *kluntschi*, a ball of thread; Pl. D. *klunkern*, small lumps, *klönken*, clogs, wooden-soled shoes. Then as a lump is a mass of materials cohering together, *klinken*, *inklinken*, as well as *klingen*, *inklingen*, to contract, shrink, shrivel, crease. Du. *klinken*, to fasten, to clench a nail. "Andromeda wierd aan eene rots *geklonken*." Andromeda was fastened to a rock.—P. Marin. Dan. *klinke*, a rivet, something put in to fasten the parts of a broken body together. Bav. *klanken*, *klinken*, to knot together; *giclenchan*, conserere manus; *gichlanchit*, tortus; *klank*, a noose. Fr. *clanche*, G. *klinge*, *klinke*, the latch of a door; E. to *clench* the fist, to hook the fingers together and contract the hand, so as to form a ball; to *clinch* a nail, to fasten it by bending the projecting end back upon itself. Prov. E. *clinch*, a claw, a fang.

A *clinch* in the sense of a joke must probably be understood as the G. *kniff*, a pinch, and also a cunning trick, sleight, fraud, quirk.

**Clink.** The noise of a blow that gives a sound of a high note. See Clang. In imitative words the same idea is frequently expressed by a syllable with an initial *cl*, and a similar syllable without the *l*. Thus *chink* is also used for a shrill sound. So we have *clatter* and *chatter* in the same sense; Gael. *gliong*, E. *gingle*, Fr. *quincailler*, Norman *clincailler*, a tinman. The E. *clink* was formerly used like *chink* in the sense of a crack (because things in cracking utter a sharp sound), Du. *klincke*, rima, parva ruptura, fissura, Ang. *clinke*. —Kil.

**To Clip.** To snip, cut with shears in the first instance. From an imitation of the snapping noise made by the two blades of the shears. Compare *snap* and *snip*. Du. *klippen*, *kleppen*, sonare, whence the designation of different actions done with a rapid, snapping action; *klippe*, *knippe*, a trap

—Kil. ; Sw. *klippa*, to wink, blink. G. *klipp*, a clap; *klippchen*, *knippchen*, a rap or fillip; *knippen*, *schnippen*, to snap or fillip, *schnippen*, to snip. The Swiss *kluben*, *kliubeln*, are used in the sense of snapping, while *klüben*, *klupen*, *klumpen*, to nip or pinch, exhibit the same development of meaning as is found in the E. *clip*, to compress, embrace. Swiss *klupe*, the fire tongs, and in low language the fingers, from their pinching, clutching action. In the same way from G. *knippen*, to snap, *kneipen*, *kneifen*, to pinch, to nip.

**Cloak.** Flem. *klocke*, toga, pallium, toga muliebris.—Kil. Bohem. *klok*, a woman's mantle.

**Clock.** Fr. *cloche*, G. *glocke*, Du. *klocke*, a bell. Before the use of clocks it was the custom to make known the hour by striking on a bell, whence the hour of the day was designated as three, four of the bell, as we now say three or four o'clock. It is probable then that *clocks* were introduced into England from the Low Countries, where this species of mechanism seems to have inherited the name of the bell which previously performed the same office. Sw. *klocka*, a bell, a clock.

The word *clock* is a variation of *clack*, being derived from a representation of the sound made by a blow, at first probably on a wooden board, which is still used for the purpose of calling to service in the Greek church. Serv. *klepalo*, the board used for the foregoing purpose in the Servian churches, G. *brett-glocke*, from *klepati*, to clap or clack, to beat on the board. Esthon. *kolkma* (with transposition of the vowel, related to *clock*, as G. *kolbe* to E. *club*), to strike, to beat, *kolkima*, to make a loud noise, *kolki-laud*, a board on which one beats for the purpose of calling the family to meals. Bohem. *hluk*, noise, outcry, *hluceti*, to resound. Icel. *klaka*, clangere. Gael. *clag*, Ir. *clagaim*, to make a noise, ring; *clag*, *clog*, a bell.

**Clod.—Clot.** The closely allied forms *clob*, *clod*, *clog*, with numerous modifications, are found in the sense of a thick round mass, and seem fundamentally to arise from a repre-

entation of the noise made by a mass of something heavy falling to the ground. Dan. *kłods*, Sw. *kłots*, a block, log, clog; Prov. E. *clodge*, a lump of clay—Hal.; Sw. *kłot*, a bowl, ball, sphere; G. *kloss*, a clod, lump, shapeless mass, ball, sphere; Du. *kłos*, *kłoot*, a ball; *kłot*, *kłotte*, a clod, clot, lump.

As *clab*, *clob* are nasalised in *clamp*, *clump*, so, corresponding to *clod*, *clot*, we have Dan. *klunt*, a log, block; Du. *klonte*, a clod, globe, lump. Du. *klobber-saen*, *kłoter-melck*, *klonter-melck*, clotted cream, coagulated milk.

The close connexion between the ideas of a thick mass and the action of striking is seen in E. *clout*, a blow, Du. *kłotsen*, *kłoteren*, *klunderen*, to beat, batter.

**Clog.** 1. For the sense of a thick mass see Clod. The Gael. has both *clod* and *plod* in the sense of a *clod*, and in the same language corresponding to *clog* we find *ploc*, any round mass, a clod, block, bung, stopper; *pluc*, a lump, bunch, tumour.

To *clog* is to stick together in a mass, to accumulate in a mass and cause a stoppage.

2. A wooden shoe, a shoe with a wooden sole. From *clog* in the sense of a block or clumsy lump of wood. They are also called *clumpers*.—Hal. Du. *klopper*, *klompe*, *klomper*; Pl. D. *klönken*. In like manner from It. *zocco*, a log, *zoccoli*, clogs, pattens. Mod. Gr. *τζοκον*, log, stump of a tree, *τζοκαρον*, a clog, wooden shoe; G. *klotz*, a block, log, clog; *klotz-schuh*, a clog, wooden shoe.

**Cloister.** G. *kloster*, Fr. *cloître*, a monastery. Lat. *claustrum*, from *claudio*, *clausum*, to shut.

**Clothe.** The game called ninepins, forbidden by 17 Ed. IV. Du. *kłos*, a ball, bowl; *kłos-bane*, a skittle-ground; *klossen*, to play at bowls. See Clod.

**Cloth.—Clothe.** AS. *clath*, cloth, *clathas*, clothes; G. *kleid*, Icel. *klædi*, a garment. Properly that which covers and keeps one warm. W. *clyd*, warm, sheltered; *lle clyd*, a warm place; *dillad clydion*, warm clothes (*dillad*, clothes). Bret. *klet*, sheltered; Ir. *cludaim*, to cover up warm, to

cherish, nourish ; *cludadh*, a cover or coverture ; Gael. *clumhar*, *cluth mhor*, warm, sheltered ; *cluthaich*, *cluth-eudaich*, clothe, make warm. Lat. *claudere*, to shut.

**Cloud.** Correctly explained by Somner as clodded vapours, vapours drawn into clods or separate masses.

Vapours which now themselves consort  
In several parts, and closely do conspire,  
Clumpered in balls of clouds.—More in R.

O.Du. *clot*, a clod, *clote*, a cloud ; “eene vurige clote,” a fiery cloud.—Delfortrie. It. *zolla*, clod, lump of earth ; *zolla dell'aria*, the thick and scattered clouds in the air.—Fl.

So also from Fr. *matte*, *motte*, a clod or clot, *ciel mattoné*, a curdled sky, a sky full of small curdled clouds.—Cot. *Clowdys*, clods.—Coventry Mysteries in Hal.

**Clove.** 1. A kind of spice resembling little nails. Du. *naegel*, *kruyd-naegel* (*kruyd* = spice) ; G. *nägelein*, *nelke* (dim. of *nagel*, a nail) ; It. *chiodo di girofano*, Fr. *clou de girofle*, Sp. *clavo di especias*, from Lat. *clavus*, a nail.

2. A division of a root of garlick. Du. *kluyve*, *kluysken loocks* ; Pl. D. *klöve*, *klaven* ; *een klaven kruiflook*, G. *eine spalte knoblauch*, a clove of garlick, from Du. *klieven*, Pl. D. *klöven*, to cleave or split, Du. *klove*, a fissure. It. *chiodo d'aglio*.

**Clover.** A plant with trifid leaves. AS. *clæfer* ; Du. *klaver* ; Pl. D. *klever*, from *klöven*, to cleave.

**Clout.** AS. *clut*, a patch. The primary sense is a blow, as when we speak of a *clout* on the head. Du. *klotzen*, to strike. Then applied to a lump of material clapped on or hastily applied to mend a breach. In the same way E. *botch*, to mend clumsily, from Du. *botsen*, to strike ; E. *cobble*, in the same sense, from W. *cobio*, E. *cob*, to strike.

**Clown.** The significations of a clod or lump, of thumping clumsy action, and of a rustic unpolished person, are often connected. Du. *kloete*, a ball, a lump, block, stock, also homo obtusus, hebes (Kil.), whence the name of Spencer's shepherd Colin Clout. G. *klotz*, a log, *klotzig*, blockish, log-

gish, coarse, unpolished, rustic.—Küttner. Prov. E. *clodge*, a lump of clay, *clotch*, to tread heavily; *clunch*, a thump or blow, a clod-hopper; *clunchy*, thick and clumsy.—Hal. Gael. *plod*, a clod, E. to *plod*, to walk heavily or clumsily; Gael. *plodhaisg*, a booby or awkward person. Du. *klotte*, *klonte*, a clod; *klonen*, *klunderen*, to knock, to beat; Prov. E. to *clointer*, *clunter*, to tread heavily, walk clumsily. The word *clod* is frequently used in the sense of a clown. Now *clown* bears the same relation to the Du. *klunte* as *clam* to *clamp*, or as the form *klonen*, above quoted, to the synonymous *klunderen*. As the initial *c* is easily lost from many of these words beginning with *cl* (compare *clog*, *log*, *clump*, *lump*, *clunch*, *lunch*), it can hardly be doubted that *clown* is identical with *lown*, and *clout* with *lout*.

This *loutish clown* is such that you never saw so ill-favored a vizor.—

Sidney in R.

**To Cloy.** From *clog*, a thick mass. Fr. *encloyer* (to stop with a clog or plug), to cloy, choke or stop up.—Cot. A piece of ordnance is said to be *cloyed*, when something has got into the touch-hole. The same consonantal change is seen in *clag*, *claggy*, sticky, and *clay*, a sticky, clammy earth.

The sense of stopping up is frequently expressed by the word for a lump or bunch, as Fr. *boucher*, to stop, from O.Fr. *bousche*, a bunch, tuft. The Sw. *klump*, a lump, and *tapp*, a bunch, whisp, are also used in the sense of a stopper.

**Club.** W. *clob*, a boss, a knob; *clobyn*, a large mass, a lump, Russ. *klub'*, a ball, ball of thread. Sw. *klabb*, a log. Du. *kloppen*, G. *klopfen*, to knock. Du. *kluppel*, a club, cudgel. G. (with transposition of the liquid) *kolbe*, butt end, club, mace.

**To Cluck.** Imitative of the note of a hen calling her chickens. Du. *klocken*, Fr. *glousser*, Lat. *gloccire*, Sp. *cloquear*, It. *coccolare*.

**Clump.** Related to *club* as *stump* to *stub*, *bump* to *bob*, *hump* to *hob*. Icel. *klumbr*, a lump, ball, *klumba*, a club; Du. *klompe*, a clod, lump. G. *klumpen*, a lump, mass, heap.

Dan. *klump-fodet*, Icel. *klumbu fotr*, E. *club-footed*; Dan. *klumpe*, to clot.

**Clumsy.** It will very often be found, when we are distracted by two plausible derivations, that they may both be traced to the same ultimate source. If we were not acquainted with the OE. forms we should confidently derive *clumsy* from *clump*, in analogy with Du. *kluntet*, awkward, clumsy, from *klunt*, a clod, log; Sw. *klubbig*, *klumpig*, *klunzig*, lumpish, clumsy, from *klub*, *klump*, *kluns*, a block, knob, lump; or Du. *lompsch*, stupidus, piger, from *lompe*, a lump. But the immediate origin of the E. word is from the figure of hands contracted or stiffened with cold. Pl. D. *klamen*, *klomen*, *verklamen*, to be stiffened with cold; Icel. *klumsa*, suffering from cramp. OE. *comelyd*, *cumbled*, *clommed*, *clomsid*, stiffened with cold.—Pr. Pm. Thou *clomsest* for cold.—P. P. Our hondis ben *aclumsid*.—Wicliff in Way. Havi de froid, stiff, *clumpse*, benumbed.—Cot. Thus *clumsy* is awkward and inefficient, like one benumbed with cold. Fin. *kontas*, stiff with cold, and thence unskilful, slow.

**Cluster.** A group, bunch. From the notion of sticking together. Du. *klos*, a ball; *klisse*, *klette*, a ball, a clot; *klissen*, to stick together; *klister*, *kluster*, paste, viscous material, also a cluster, a clove of garlick.

**Clutch.** Sc. *cleik*, *clek*, to snatch, seize, properly to do anything with a quick, smart motion, producing a noise such as that represented by the syllable *click*. Hence *cleik*, *dek*, *cleuk*, *chuik*, *cluke*, *clook*, an instrument for snatching, a claw, clutch, hand; to *cleuk*, to grip, lay hold of, clutch. Compare Swiss *klupe*, claws, tongs, fingers (familiar), from *klupen*, to pinch.

**Clutter.** Variation of *clatter*, a noise.

**Clyster.** Fr. *clystere*, Gr. *κλυστηρ*, from *κλυζω*, to wash, to rinse, as Fr. *lavement*, from *laver*, to wash.

**Coach.** The Fr. *coucher* became in Du. *koetsen*, to lie, whence *koetse*, *koetseken*, a couch, and *koetse*, *koetsie*, *koets-wagen*, a litter, carriage in which you may recline, a *coach*.

**Coal.** Icel. *kol*, G. *kohle*. Ihre supposes the original meaning of the word to have been fire, as in some dialects of Swed. *kylla* is to kindle; *kylle*, dry sticks for kindling; Icel. *koljarn*, steel for striking fire; *kolbytur*, a fire raiser.

**Coarse.** Formerly written *course*, ordinary; as in the expression *of course*, according to the regular order of events. A woman is said to be very ordinary, meaning that she is plain and coarse.

**Coast.** Lat. *costa*, a rib, side; Fr. *côte*, s. s. also a coast.

**Coat.** Fr. *cotte*, a coat or frock, It. *cotta*, any kind of coat, frock, or upper garment. See Cot. 3.

**Coax.** The OE. *cokes* was a simpleton, gull, probably from the Fr. *cocasse*, one who says or does laughable or ridiculous things.—Trevoux. *Cocasse*, plaisant, ridicule; *cocasse niais*, imbecille.—Hécart. To *cokes* or *coax* one then is to make a *cokes* or fool of him, to wheedle or gull him into doing something.

The primary image is probably, as in Fr. *niais*, *béjaune*, a young bird just out of the egg-shell. *Coquar*, an egg-shell, also a proud gull, malapert coxcomb, rash or forward cokes; *coquassier*, a seller of egg-shells.—Cot. See Gull.

**Cob.** A blow, and thence as usual a lump or thick mass of anything. A *cob*, the thick head of maize; a *cobnut*, a large round nut; *cob-coals*, coals in lumps; *cob-stones*, large stones; a *cobber*, a thumper, bouncer, great falsehood. W. *cobio*, to thump, to bunch; *cob*, a knock or thump, a tuft; *cobyn*, a tuft, bunch, cluster.

**To Cobble.** Frequentative of *cob*, to knock. Hence to mend by clapping on a patch, as *botch*, to mend clumsily, from Du. *botsen*, to strike.

**Cobble.** A round stone, a pebble. From the sound of pebbles rolling on the beach, as *pebble*, in like manner from Dan. *pible*, to purl. Du. *kabbelen*, to beat as water against a bank or on the shore, to splash, dash. It is also called *cogle-stone*, It. *cuogolo* (Skinner), agreeing with Gr. *καχλης*, Turk. *chakil*, a pebble, from a like derivation given under Chuck.

**Cobweb.** A spider's web. E. *atter-kop*, a spider. Flem. *kop*, *koppe*, a spider, *koppen-gespin*, *spinne-webbe*, a cobweb. W. *pryf-coppyn*, a spider (*pryf* = grub, vermin). The form *attercop* seems to give the full meaning of the word, poison-bag or poison-pock. The Fris. *kop* is bubble, pustule, pock, that is, a pellicle inflated with air or liquid. *T' waer kopet*, the water boils.—Outzen. Dan. *kopper* (pl.), small pox (pocks); *kop-ar*, E. *pock-arr*, a pock mark. Finn. *kuppa*, a bubble, boil, pustule.

According to Ihre, the bee was known by the name of *kopp* in O. Sw., probably for the same reason as the spider, viz. from bearing a bag, only of honey instead of poison. The contrast between the bee and the spider as collectors, the one of sweets and the other of poisons, is one of long standing.

**Cochineal.** Sp. *cochinilla*, a wood-louse, dim. of *cochina*, a sow, from some fancied resemblance. The wood-louse is still called sow in parts of England.—Hal. When the Spaniards came to America they transferred the name to the animal producing the scarlet dye, which somewhat resembles a wood-louse in shape.

**Cockatrice.** A fabulous animal, supposed to be hatched by a cock from the eggs of a viper, represented heraldically by a cock with a dragon's tail. Sp. *cocatriz*, *cocadris*, *cocodrillo*, a crocodile. *Cocatryse*, basiliscus, *cocodrillus*. — Pr. Pm. A manifest corruption of the name of the *crocodile*.

**Cock.** 1. The male of the domestic fowl. From the cry represented by the Fr. *coquelicoq*, *coquericot*, Lang. *courcouricou*. Bohem. *kokrati*, to crow, *kokot*, a cock. Serv. *kokot*, the clucking of a hen, *kokosch*, a hen. Lith. *kukti*, to cry, to howl; *kukauti*, to cry as the cuckoo or the owl. Hung. *kakas*, Esth. *kuk*, a cock.

To **Cock**, applied to the eye, hat, tail, &c., signifies to stick abruptly up. Gael. *coc-shron*, a cocked nose. The origin is the sound of a quick sudden motion imitated by the syllable *cock*. It. *coccare*, to clack, snap, click, crack;

*coccarla a qualcuno*, to play a trick, put a jest upon one.—Fl. Hence *cock* of a gun (misunderstood when translated by G. *hahn*), the part which snaps or clicks.

To *cock* is then to start up with a sudden action, to cause suddenly to project, to stick up. And as rapid snapping action is almost necessarily of a reciprocating nature, the word is used to express zigzag movement or shape, and hence either prominent teeth or indentations. The *cock* of a balance is the needle which vibrates to and fro between the cheeks. The *cog* of a wheel is a projecting tooth, while the It. *cocca*, Fr. *coche*, is the notch or indentation of an arrow.

2. A cock of hay. Probably from the notion of cocking or sticking up. Fin. *kokko*, a coniform heap, a hut, beacon. A small heap of reaped corn. Dan. *kok*, a heap, a pile.

3. A boat; *cock-swain*, the foreman of a boat's crew. It. *cocca*, *cucca*, a cock-boat.—Fl. Dan. *kog*, *kogge*, Icel. *kuggi*, s. s. The Fin. has *kokka*, the prow of a vessel, perhaps the part which cocks or sticks up, and hence the name may have passed to the entire vessel, as in the case of Lat. *puppis*, properly the poop or after-part of the ship, or of *bark*, a ship, from Icel. *barki*, throat, then the prow or front of a ship.

**Cockade.** Fr. *coquarde*, a Spanish cap, also any cap worn proudly or pearly on the one side (Cot.), i. e. a cocked-hat, consisting originally of a hat with the broad flap looped up on one side. Then applied to the knot of ribbon with which the loop was ornamented. In Walloon the *r* is lost as in English; *cockâd*, a cockade.—Remacle.

**To Cocker.** See Cockney.

**Cocket.**—**Cocksy.** *Coquart*, foolishly proud, cocket, malapert. From the strutting pride of a cock. *Coqueter*, to chuck as a cock among hens; to swagger or strowt it as a cock on his own dunghill.—Cot.

**Cooke.** 1. A weed among corn. Fr. *coquiole*, Lith. *ku-kalas*, Pol. *kakol*, *kakolnica*, Gael. *cogal*.

2. A shell-fish. Lat. *cochlea*; Gr. *κοχλος*, a snail, snail-shell, shell-fish.

**To Cockle.** The primary meaning is to shake or jerk in different directions, from *cock*, a snap or rapid movement. Du. *kokelen*, to juggle, from the rapid movements of a juggler's tricks. Prov. E. to *coggle*, to be shaky, *cocklety*, unsteady.—Hal. A *cockling* sea is a sea jerked up into short abrupt waves by currents in different directions.

It made such a short *cockling* sea as if it had been in a race where two tides meet; for it ran every way—and the ship was tossed about like an egg-shell, so that I never felt such uncertain jerks in my life.

Dampier in R.

The term is then applied to any texture, as paper or cloth, the surface of which is rendered uneven by shrinking after being wet, compared to the surface of water shaken into prominences and hollows.

**Cockney.—Cocker.** The original meaning of *cockney* is a child too tenderly or delicately nurtured, one kept in the house and not hardened by out-of-doors life; hence applied to citizens, as opposed to the hardier inhabitants of the country, and in modern times confined to the citizens of London.

“*Coknay*, carifotus, delicius, mammotrophus.” “To bring up like a *cocknaye*—*mignoter*.” “*Delicias facere*—to play the *cockney*.” “*Dodeliner*—to bring up wantonly as a *cockney*.” —Pr. Pm., and authorities cited in notes. “*Puer in deliciis matris nutritus, Anglice a cokenay.*”—Hal. *Cockney*, nias, mignot.—Sherwood.

The Du. *kokelen*, *keukelen*, to pamper (the equivalent of E. *cocker*) is explained by Kilian, “nutrire sive fovere culina,” as if from *koken*, to cook, but this is doubtless an accidental resemblance. The Fr. *coqueliner*, to dandle, cocker, fedle, pamper, make a wanton of a child, leads us in the right direction. This word is precisely of the same form and significance with *dodeliner*, to dandle, loll, lull, fedle, cocker, hug fondly, make a wanton of, [but primarily] to rock or jog up and down; *dodelineur*, the rocker of a cradle; *dondeliner de la tête*, to wag the head; *dodelineux* (the same as *coquelineux*), fantastical, giddy-headed. The primitive meaning of *cocker*

hen is simply to rock the cradle, and hence to cherish an infant. See Cockle, Cock.

**Cod.** A husk or shell, cushion. Icel. *koddi*, a cushion, Sw. *kudde*, a sack, bag, pod. Bret. *kōd*, *gōd*, *gōdel*, a pocket. Fr. *schote*, pod, husk. W. *cōd*, *cwđ*, a bag or pouch. It seems the same word with Fr. *cosse*, *gousse*, a husk, cod, or rod, whence *coussin*, It. *coscino*, a cushion, a case stuffed with something to make it bulge out.

Perhaps the original sense is simply something bulging, a knob or bump, an idea commonly derived from a word signifying to knock. Now we have Fr. *cosser*, It. *cozzare*, to butt as a ram. Du. *kodde*, *kodse*, a club.

As in words with an initial *cl* the *l* is very moveable, we may perhaps identify the Fr. *cosse*, a husk, with Bret. *klos*, *klossen*, a box or any envelope in general; *klossen-gisten*, the husk of a chesnut. Thus we are brought round to the Du. *kloss*, a ball or sphere, and the E. *clot*, *clod*, and as the latter appears in Gaelic in the double form of *clod* or *plod*, we find the same change of initial in the E. *cod*, *pod*; Dan. *pude*, a pillow.

**To Coddle.** 1. To pamper or treat delicately. Fr. *cadel*, a castling, starveling, whence *cadeler* (to treat as a weakly child), to cocker, pamper, fedle, make much of.—Cot. Lat. *catulus*, It. *catello*, Prov. *cadel*, Bohem. *kotě*, a whelp; *kotiti*, to whelp, bring forth young (of sheep, dogs, cats, &c.); Pol. *kotny*, big with young, of hares, cats, sheep.

2. To boil lightly, whence *codlin*, a young apple fit for boiling; green peas.—Hal. Pl. D. *koddeln*, to give a hasty wash.

**Cœmetary.** Gr. *κοιμητηρίου*, a place for sleeping in, then applied to the place of final rest, a burial-place, from *κοιμάω*, to set to sleep.

**Codger.** A term of abuse for an elderly person; an old codger, a miser.

From G. *kotzen*, to spit, *kotzer*, a spitting or spawling man or woman, also an old caugher.—Küttner. So from

Lith. *kraukti*, to croak, to groan, breathe with pain, *sukraukelis*, a croaker, an old man.

**Coffer.—Coffin.** Gr. *κοφίνος*, Lat. *cophinus*, a basket. It. *cofano*, *cofaro*, any coffin, coffer, chest, hutch, or trunk. Fr. *coffre*, a chest or coffer, the bulk or chest of the body. Bret. *kof*, *kôv*, the belly; AS. *cof*, a cave, cove, receptacle. Swab. *kober*, a basket. It. *coffa*, a gabion or wicker basket. Fr. *cofin*, a coffin, a great candle case or any such close and great basket of wicker.—Cot. Fin. *kopp*, a hollow case. See Cave.

**Cog.—Coggle.** To *coggle* is to be shaky, to rock; *cogly*, unsteady, rocking; *cockersome*, unsteady in position, threatening to tumble over.—Jam. Prov. E. *coggle*, *keggle*, *kickle*, tickle, easily moved.—Wilbraham. Ir. Gael. *gogach*, nodding, fickle, wavering, reeling. Ir. *gogam*, to make much gesture. E. *gog-mire*, a quagmire; to *jock*, to jolt; *jocky*, uneven, rough—Hal., *joggly*, unsteady, shaky; to *jogger*, *joggle*, to shake, to jog; Fr. *choc*, a shock, a motion brought to a sudden stop. The primary origin is seen in It. *coccare*, to clack, snap, click, crack. The syllable *kok* then, with the variations *gog*, *cog*, *jog*, becomes a root giving rise to words applied to any sudden motion, such as that which makes a snap, then to reciprocating motion, consisting of a series of jerks or jogs, then to the uneven surface traced out by a jogging motion. Hence a *cog*, Sw. *kugge*, an individual prominence in an indented wheel. It. *cocca*, a dent of anything, a notch; where the term is applied to the indentation instead of the prominence. With an initial *s*, E. *shog*, to jolt, Icel. *skaga*, to jut out, *skagi*, a promontory, corresponding to E. *shaggy*, rough, hanging in long locks.

To *cog* in the sense of cheating is from the image of deceiving by rapid sleight of hand. Du. *kokelen*, to juggle; It. *coccarla ad uno*, to put a trick upon one; *coccare*, to laugh at, mock, scoff. Sp. *cocar*, to mock, make mocking or ridiculous gestures, to cajole, wheedle. E. *cog*, *gaber*, flatter—Sherwood; *Iusingare*, *lisciar il pelo*.—Torriano.

**Coif.** A cap for the head. Fr. *coiffe*, It. *cuffia*, Mod. Gr.

*τκουφια.* Apparently from the East. Arab. *kufiyah*, a head kerchief.

**Coil.** To *coil* a cable, to wind it round in the form of a ring, each fold of rope being called a coil. Port. *colher hum cabo*, to coil a cable; *colher*, It. *cogliere*, Sp. *coger*, Lat. *colligere*, to gather. In like manner Sp. *coger la ropa*, to fold linen.

**Coil.** Noise, disturbance. Gael. *coileid*, a stir, movement, or noise; perhaps from *goil*, boiling, vapour, fume, battle, rage, fury; *goileam*, prating, vain tattle. The words signifying noise and disturbance are commonly taken from the agitation of water.

**Coin.** To coin money is to stamp money, from Lat. *cuneus*, Fr. *coin*, *quin*, the steel die with which money is stamped, originally doubtless from the stamping having been effected by means of a wedge (Lat. *cuneus*, Fr. *coin*). *Coin* in O. Fr. was frequently used for the right of coining money. Sp. *cuña*, a wedge; *cuño*, a die for coining, impression on the coin. Muratori endeavours to show that the word is really derived from the Gr. *εἰκων*, an image, whence the Lat. *iconiare*, in the sense of coining money. So from W. *bath*, a likeness, *arian bath*, coined money, *bathu*, to make a likeness, to coin.

**Coit.** To toss the head, to throw. To coit a stone.—Hal.

**Coit.—Quoit.** Originally a flat disc of stone used for the purpose of throwing to a distance. Perhaps from *coit*, to throw, as it is sometimes called a *coiting-stone*.—Hal. Compare Sc. *chuckie-stane*, a pebble, with *chuck*, to throw. But this leaves the question open whether the sense of throwing be derived from the designation of the thing thrown, or vice versa. The Du. has *kae*, *kaeye*, *keye*, *silex*, *saxum* (probably from *kaede*, which may be the same word with *coit*); and *de kaeye schieten*, ludere silice, lapide, disco; certare disco, *saxeō ferreo*, aut *plumbeo*—Kil.; to play at quoits.

**Coke.** The carbonaceous cinder of coals left when the bituminous or gaseous blazing portion has been driven off by

heat. *Coaks*, cinders; a *grindle-coke*, a remnant of an old worn-down grindstone. *Colke*, the core of an apple.

All erthe may well likened be  
 To a rounde appul on a tre.  
 That even amyddē hath a *colke*:  
 And so it may to an egges yolke,  
 For as a dalk (hollow) is amydward  
 The yolke of the egge when hit is hard,  
 So is helle put (pit) as clerkus telles  
 Amidde the erthe and nowher elles.—Hal. v. dalk.

Wall. *chauke*, germe de l'œuf.—Grandg. The term *colk* or *coke* then appears to signify a hollow, then the empty remnant of a thing when the virtue is taken out of it. It may accordingly be explained from the Gael. *caoch*, empty, blind, hollow; *caochag*, a deaf nut, nut without a kernel, the coke of a nut.

**Cold.**—**Cool.** Goth. *kalds*, cold. Icel. *kala*, to blow cold, to suffer from cold; *kalda*, fever. Dan. *kule* (of the wind), to freshen, to begin to blow. G. *kalt*, cold, *kühl*, cool. Lap. *kålöt*, to freeze, *kålom*, cold, frost.

In Lith. *ssaltas*, cold, *sziltas*, warm, the opposite sensations are distinguished by a modification of the vowel, while in Lat. *gelidus*, cold, *calidus*, hot, a similar relation in meaning is marked by a modification of the initial consonant.

The original image seems the disagreeable effect produced on the nerves by a harsh sound, whence the expression is extended to a similar effect on the other organs. Fin. *kolia*, sounding harshly as a rattle, rough, uneven, cold; *kolia ilma*, a cold air; *kolian-lainen*, roughish, cool; *kolistua*, to become cold as the air, or rough as a road; *kolistus*, making a crash, shattering. Esthon. *kollisema*, to rattle, make a harsh noise, *kollin*, a racket, *kolle*, noisy, frightful, ghastly; *kollomats*, a bugbear. The effects of fear and cold closely resemble each other in depressing the spirits and producing trembling. The Manuel des Pecchés says of Belshazzar when he saw the handwriting on the wall:

As he thys hande began to holde (behold)  
Hys herte bygan to tremble and *coldē*.

*kolkka*, sounding loud as a bell, then causing tremor terror, ghastly ; — *ilmā*, a cold, raw day ; — *mies*, a severe man ; — *korpi*, a desolate wood. Compare Icel. *indr*, harsh, severe in disposition ; *kallda-gaman*, bitter *kald-ambr*, distressing labour.

**ation.** An entertainment. Fr. *collation*, a repast after . It. *colazione*, *colettione*, *coletto*, an intermeal, a refec- between regular meals ; breakfast.

**eague.**—College. Lat. *collega*, supposed to be from *lego*, see, one chosen at the same time with one, a comrade. Radical part of the word however would be more satisfactorily explained if we regarded it as the equivalent of the *ig*, society, companionship, whence *sam-lag*, companion-partnership ; *felagi*, a money companion or partner, a ; *brod-lagi*, *fish-lagi*, a partner at meals, in fishing, &c. On the same principle we should explain *collegium*, a college. fellow.

**op.** A lump or slice of meat. From *clop* or *colp*, representing the sound of a lump of something soft thrown on a surface. Du. *klop*, It. *colpo*, a blow. *Colp*, a blow, also of anything.—Bailey. The two significations are very only expressed by the same term. Sp. *golpe*, a blow, flap, as the loose piece of cloth covering a pocket. In Fanner we have *dab*, a blow, and a lump of something a *pat* with the hand, and a *pat* of butter ; G. *klitsch*, a rap, tap, and a lump of something soft ; Sc. to *blad*, to strike, and *blad*, *bland*, a lump or slice ; to *dad*, to throw down, and *dad*, *dawd*, a lunch or large piece, ally of something eatable. See Calf.

**ow.**—Colly. Smut, soot. To *colowe*, make black with , charbonner.—Palsgr. in Way. *Colled*, *becolled*, smut-tackened.—K. Horn. Icel. *kála*, *quola*, to smut or dirty ; frequent handling, dirtying.

**Colonel.** Formerly *coronel*; the *captain coronal* of a regiment, the chief captain, from *corona*, a crown.

**Colt.** A young horse. Sw. *kult*, a young boar, a stout boy.

**Comb.** Icel. *kambr*, G. *kamm*.

**Combe.** A narrow valley. W. *cwm*.

**Comber.** Perplexity, trouble, misfortune.—B. The origin seems preserved in the Icel. *kumra*, to growl, mutter, whence (as growling or muttering is the expression of discontent) Du. *kommer*, *komber*, loss, adversity, difficulty, care, grief; G. *kummer*, trouble, vexation, sorrow. In like manner from Fin. *murista*, to murmur, growl, *murhet*, trouble, sorrow, care. The term is then applied to what gives care or trouble, hinders us in accomplishing what we have in view, stands in our way. Manx *cumr*, *cumru*, to hinder, deter, delay; *cumrai*, hindrance, stoppage. Fr. *encombrer*, to hinder, trouble, give much business unto, to afflict, vex, annoy, disquiet, perplex.—Cot.

The G. *kummer* has in some parts of Germany acquired the sense of rubbish, ruins, dirt, as being a trouble and a hindrance, and it is in this sense that we must understand the Fr. *descombres*, ruins, what is to be moved out of the way, made to cease from hindering us, and not from the Lat. *cumulus*, a heap, as supposed by Diez. It. *sgombrare*, to rid from trouble.—Fl.

**To Come.**—**Comely.** Goth. *cwiman*, AS. *cwiman*, *cuman*; G. *kommen*. Du. *komen*, to come. The Biglotton also explains the Du. *komen*, *cadere*, *convenire*, *decere*, *quadrare*. *Dat comt wel*, bene cadit, convenit, decet, quadrat. In the same way to fall was used in OE.

It nothing falls to thee  
To make fair semblant where thou mayest blame.

Chaucer. R. R.

G. *gefallen*, to fall to a person's mind, to please. In this sense the verb *come* must be understood in the E. *comely* and the Du. *komelick*, *conveniens*, *congruens*, *commodus*, *aptus*.—Kil. See Become.

This application is marked by a slight modification of form in the AS. *cweman, becweman*, to please, delight, satisfy, G. *bequem*, convenient, commodious, easy.

**Comfit.** Fr. *confire, confit* (Lat. *conficere, confectum*, to prepare), to preserve, confect, soak or steep in; *confitures*, comfits, junkets, all kind of sweetmeats.—Cot.

**Comfort.** Fr. *comforter* (Lat. *fortis*, strong), to solace, encourage, strengthen.—Cot.

**Comfrey.** A plant formerly in repute as a strengthener, whence it was called *knit-back* (Cot. in v. *oreille d'âne*), and in Lat. *consolida, confirmata*, or *conserva*.—Dief. Sup. E. *comfrey* seems a corruption of the second of these.

**Comma.** A stop marking a small division of a sentence. Fr. *ко́мма*, a piece or chop, from κοπτω, to cut.

**Commence.** It. *cominciare*, Fr. *commencer*. From *con* and *mittare*, Milanese *inzà*, to begin. O. Sp. *compensar, compesar*. Sardin. *incumbenzai*, from *in-com-initiare*; Sp. *empesar*, from *in-initiare*.—Diez. Menage.

**Commandore.** Fr. *commandeur*, a governor or commander; Port. *commendadôr*, from whence the term seems to have come to us.

**Company.**—**Companion.** It. *compagno, compagnia*; M. Lat. *ompanium*, association, formed from *con* and *panis*, bread, in analogy with the OHG. *gi-mazo* or *gi-leip*, board-fellow, from *mazo*, meat, or *leip*, bread. Goth. *gahlaiba*, fellow-disciple, oh. xi. 16, from *hlaib*, bread.

**Compare.** Lat. *comparare*, to couple things together for judgment, from *compar*, equal, and that from *con* and *par*, like, equal, a pair. But the meaning might equally be derived from the original sense of the verb *parare*, which seems to be to push forwards. Thus the simple *parare* is to push forwards, to get ready; *se-parare*, to push apart, to separate; *om-parare*, to push together, to bring into comparison, or to repare, to accumulate.

**Compass.** Fr. *compas*, a compass, a circle, a round; *comasser*, to compass, encircle, begird, to turn round.—Cot. To

go about, from *con* and *passus*, a step. A pair of *compasses* is an instrument for describing circles. The mariner's *compass* is so called because it goes through the whole circle of possible variations of direction. To *compass* an object is to go about it or to contrive it.

**Complexion.** Lat. *complexio*, a combination, connexion, physical constitution, applied in modern E. to the colour of the skin, as marking a healthy or unhealthy constitution. Fr. *complexion*, the making, temper, constitution of the body, also the disposition, affection, humours of the mind.—Cot.

**To Comply.**—**Compliment.** To *comply* is properly to fulfil, to act in accordance with the wishes of another, from Lat. *complere*, as *supply*, Fr. *suppléer*, from *supplere*. The It. has *compiere*, *complire*, *compire*, to accomplish, complete, also to use compliments, ceremonies, or kind offices and offers.—Fl. The E. *comply* also was formerly used in the latter sense, as by Hamlet speaking of the ceremonious Osric. “He did *comply* with his dug before he sucked it.” The addition of the preposition *with* is also an It. idiom: *compire con uno*, to perform one's duty by one;—*col suo dovere*, to do one's duty; *alla promessa*, to perform one's promise. *Non posso compire con tutti alla volta*, I cannot serve all at a time.—Altieri. Hence *compimenti*, *complimenti*, obliging speeches, compliments.

**Comrade.** Fr. *camarade*, a chamberful, a company that belongs to one chamber, tent, cabin.—Cot. Then applied to one of the company, a chamber-fellow. From It. *camera*, a chamber. Sp. *camerada* in both senses.

**To Con.** To learn, to study, to take notice of. *Ale-conner*, an inspector of ales. To *con* one thanks, Fr. *savoir gré*, to feel thankful and to make the feeling known to the object of it.

AS. *cunnan*, to know, *cunnian*, to inquire, search into, try. *Gecunnian hwylc heora swiftost hors hæfde*, to try which of them had the swiftest horse. *He cunnode tha mid his hands*,

he felt them with his hand. Goth. *kunnan*, to know; *ana-kunnan*, to read; *gakunnan*, to observe, to read; *kannjan*, to make known. Sw. *kunna*, to be able; *kunnig*, known, knowing, skilful, cunning; *kanna*, to know, to feel, to be sensible.

**Conceive.**—**Conceit.** Lat. *concipere*, *conceptum* (*con* and *pere*, to take), to perceive, comprehend, imagine, think; also to become possessed of in the way of bodily impregnation, to hold in one's body, to breed. From the participle *conceptum* is formed It. *conetto*, E. *conceit*, an imagination, fancy, whence in the modern acceptation of the word, *conceit*, an imagination of one's own importance.

**Concert.** Agreement. According to Diez from *concertare*, to contend with, but the explanation of Calvera, which he mentions, is more satisfactory. The Lat. has *serere*, to join together, interweave (whence *seratum*, a wreath of flowers), and tropically to combine, compose, contrive. The compound *conserere* is used much in the same sense, to unite together in action; *conserere sermonem*, to join in speech; *consertio*, a joining together. Hence It. *conserto*, duly wrought and joined together, a harmonious consort, an agreement; *consertare*, to concert or interlace with proportion, to agree and accord together, to sing, to tune or play in consort.—Fl. When the word *conserto* was thus applied to the accord of musical instruments, it agreed so closely both in sense and sound with *concento*, Lat. *concentus* (*cantus*, melody, song), harmony, harmonious music, that the two seem to have been confounded together, and *conserto*, borrowing the *c* of *concento*, became *concerto*, whence the Fr. and E. *concert*. In English again the word was confounded with *consort*, from Lat. *consors*, —*sortis*, partaking, sharing, a colleague, partner, comrade.

Right hard it was for wight which did it hear  
To read what manner musick that mote be;  
For all that pleasing was to living ear  
Was there *consorted* in one harmonee,  
Birds, voices, instruments, winds, waters, all agree.

F. Q. in R.

**Conduit.** Fr. *conduict, conduit*, a gutter, or pipe by which water is artificially *conducted* where it is required.

**Cone.** Lat. *conus*. Gr. *κωνός*, a cone, a spinning top, fir-cone, pine-tree, pitch.

**Coney.** Lat. *cuniculus*, Fr. *connil*, G. *kaninchen*, which last, it will be remarked, as well as *cuniculus*, is a diminutive form. The Bohem. term for a rabbit is *kraljk*, a little king, looking as if the Lat. *cuniculus* were a diminutive of the G. *könig*, a king.

**Congenial.** Lat. *Genius* is taken for fondness for good living, taste, appetite, inclination, whence *genialis*, jovial, agreeable, joyous, and *congenial*, of similar taste and inclination.

**Conjure.** Lat. *jurare*, to swear; Lat. *conjurare*, to combine together by an oath, but in the E. application to bind by an oath, to call upon some one by the most binding sanctions, hence (with the accent on the first syllable) to *conjure*, to use enchantments, to exercise the supernatural powers, and ultimately to use juggling tricks or sleight of hand.

**Conqueror.** Lat. *querere*, to seek, *conquirere*, to seek for, to seek out, obtain by seeking. Fr. *conquerir*, to get, purchase, acquire, and hence to get the victory, to subdue, overcome.

**Consign.** Lat. *signum*, a sign, a seal; *signare*, to mark, mark out, designate; *consignare*, to sign, to seal, to write down, register, hence apparently to *consign*, to appoint to a certain destination, to deliver, make over.

**Constable.** The Master of the Horse, or great officer of the empire who had charge of the horses, was called *comes stabuli*, the count of the stable, *comestabilis, conestabilis*, &c. To this officer, in the kingdoms which sprang up out of the ruins of the empire, fell the command of the army and the cognisance of military matters. “*Regalium præpositus equorum, quem vulgo Comistabilem vocant.*”—Armo in Duc. “*Comitem stabuli sui quem corrupte constabulum appellamus.*”—Greg. Turon. in Duc. “*Coram comite Herefordensi qui secundum*

antiquum jus constabularius esse dignoscitur regii exercitūs." —Math. Westm. in Duc. The term was then applied to the commander of a fortress or any detached body of troops, and in this sense the title still remains in the Constable of the Tower, the Constable of Chester Castle. The Constable then became the officer who commanded in any district on behalf of the king. "In villis vero vel urbibus vel castellis quæ regis subsunt dominio, in quibus constabularii ad tempus stauuntur."—Concil. Turon. A. D. 1163 in Duc.

Thus in England the term finally settled down as the designation of the petty officer who had the charge of the king's peace in a separate parish or hamlet.

**Contrast.** Fr. *contraste*, notwithstanding, strife, contention.—Cot. It. *contrastare*, to stand opposite, to withstand, contest, wrangle, *contrasto*, *contrastanza*, an opposing, contention. From *contra*, against, and *stare*, to stand.

**Contrive.** Fr. *trouver*, to find, invent, light on, meet with, get, devise; *controuver*, to forge, devise, invent out of his own brain.—Cot.

Thre fals men togidere  
This thre ageyn Edward made a compassement—  
Of that fals controueyng gaf thei jugement.

R. Brunne 255.

It. *trovare*, to find, invent, or seek out. According to Diez from *turbare*, to disturb, to turn over in searching through, supporting his theory by the O. Pg. *trovar* = *turbare*; Neap. *trurare* = disturbare; *controvare* = conturbare. But the G. *treffen*, to hit, to reach, to come to, comes very near the notion of lighting on. *Jemanden treffen*, to meet with or find one. Compare Sw. *hitta*, to hit on, find, discover, contrive.

**Control.** Fr. *contrerolle*, the copy of a roll of accounts, &c. *Contrroller*, to keep a copy of a roll of accounts.—Cot. Hence to check the accounts of an officer, to overlook, superintend, regulate.

**Convey.**—**Convoy.** The tendency to a thin or a broad pronunciation of the vowels prevailing in different dialects of Fr.

converted Lat. *via* into *veie* (Chron. Norm. ; L. des Rois), or *voie*, way ; and the same variation is found in *enveier*, *envoyer*, It. *inviare*, to set in the right way, to send unto—Fl., and in *conveier*, *convoyer*, It. *conviare*, to make way with, to conduct. “Del ciel *enveiad*.” “Tut li poples de Juda out li rei *conveyed*.”—L. des Rois. From the thin Norman pronunciation was formed E. *convey*, while *convoy* has been borrowed from a more recent state of the Fr. language.

No doubt a reference to Lat. *convehere* has affected some applications of *convey*, as when a carriage is called a conveyance.

**Coo.** Imitative of the noise of doves, formerly written *croo*; Du. *korren*, *kirren*, Icel. *kurra*, Fr. *roucouler*, to croo like a dove.—Cot. To *croo*, *crook*, or *mourn* as a dove.—Fl. Mod. Gr. κουκουβακιώ.

**Cook.** Lat. *coquus*, a cook ; *coquere*, to cook, to prepare by fire. The primitive sense seems however to be to boil, from an imitation of the noise of boiling water. G. *kochen*, to boil; *das Blut kocht in seinen Adern*, the blood boils in his veins. Fin. *kuohua*, *kuohata*, to foam, bubble, boil, swell ; *kuohina*, the boiling as of a cataract or of the waves. Mod. Gr. κοχλαζω, to boil, boil with a noise, bubble. Eston. *kohhisema*, *rauschen*, *brausen*, to murmur, roar. Galla *koka*, to boil, to cook.—Tutschek.

**Cool.** Icel. *kul*, *kula*, a cold blast ; *kula*, to blow, to be cold ; *kulbord*, the windward side of the ship ; *kuldi*, cold ; *at kala*, to blow cold, to suffer from cold ; *kaldi*, cold. OHG. *chuoli*, G. *kühl*. See Cold.

**Coomb.** A half quarter, or measure of four bushels. Fr. *comble*, heaped measure. Or is it from the Du. *kom*, a trough, a chest, deep dish ?

**Coop.—Cooper.—Cub.** Lat. *cupa*, Sp. *cuba*, Fr. *cuve*, Du. *kuype*, a tub, cask. Sp. *cubero*, a cooper. The Sp. *cuba* is also a hen-coop. It. *cuba*, a couch, bed, coop or pen for poultry. Du. *kuype der stad*, the circuit of the town, the space confined within the walls ; *kuypen*, to bind casks. To *coop* is to

pen or confine in a narrow space. The OE. *cub*, to confine, seems a different form of the same root.

Art thou of Bethlehem's noble college free  
Stark staring mad that thou wouldest tempt the sea  
*Cubbed* in a cabin, on a mattress laid.—Dryden in R.

Pl. D. *bekubbelt* is used in the same sense, confined, pressed for room. Sp. *encubar*, to put a criminal into a tub by way of punishment. W. *cwb*, a hut, pen or cote; *cwb-iar*, a hen-coop; *cwb-ci*, a dog-kennel; *cwb-colomen*, a dove-cote. Dan. *kube*, a hive; *kore*, a hut, hovel; *torve-kube*, *torve-kore*, a turf-shed. AS. *cofa*, Sw. *kofwa*, a chamber. Holstein *kuuve*, a bed of poor people, a cot; Pl. D. *kave*, *kaven*, a small enclosed place, a pen, *kalrer-kaven*, *sciene-karen*, a calf or swine-pen. G. *koben*, a hollow repository, a chamber; *schweins-koben*, a hog-stye; *kobel*, a cote, cot; *tauben-kobel*, a dove-cote; *siech-kobel*, a hovel for lepers. Probably *cabin* must be reckoned in the same class of words.

The radical idea seems that of bending round. Gael. *cùb*, crouch, stoop, shrink, *cùbach*, bent, hollowed; *cùba*, a bed; *cùb*, a bending of the body, a pannier. As the liquid is exceedingly moveable in words beginning with *cr*, *cl*, *tr*, &c., it is probable that the Gael. *cùb* must be connected with *crùb*, to squat, crouch, *crùb*, a claw, *crùbach*, a hook, a crooked woman, *crup*, to contract, shrink, crouch, &c. Thus “cubbed in a cabin” would be radically identical with Shakespear’s “cribed, cabined, and confined.” See Cuddle.

**Coot.** A water-fowl, called also a moor-hen.—B. The two are often confounded, and in the moor-hen the short white tail bobbing up and down, with a motion like that of the tail of a rabbit, is a very conspicuous object. Now as the latter animal is from this cause called *bunny*, from Gael. *bun*, a stump, it is probable that the name of the coot is also taken from the tail.

W. *cwt*, a little piece, a short tail; *cwta*, *cwtog*, bobtailed, *cwt-iar* (iar = hen), a coot or water-hen.

**Cop.** W. *cop*, *coppa*, the top of anything, crown of the

head; *coppog*, crested; *coppyn*, a small tuft or crest. Du. *kop*, the head. Wallon. *copett*, top.

The expression for a knob, bunch, or projection, is very often taken from the designation of a blow (see Boss), and the two senses are often united in the root *kop*. Hung. *kop*, sonus pulsu editus; *kopogni*, to stamp or clatter with the feet; *kop-hal* (hal = fish), gobio, the bull-head, a fish with a large head; Fin. *koppata*, to tap; *kopsia*, to knock, beat, smack; *kopina*, the noise of a blow; W. *cobio*, to thump; *cob*, a thump, also a top or tuft; *cobyn*, a tuft, bunch, cluster; Cat. *cop*, a blow; Sp. *copa*, the boss of a bridle; *copo*, bunch of flax on a distaff; *copete*, tuft, top, summit.

**Cope.** A priest's vestment, a cloak. An arch. The *Cope of heaven*, the arch or concavity of heaven.—B. It. *la cappa del cielo*, Fr. *la chappe du ciel*, the cape or cloak of heaven; Du. *hulle* or *kappe des hemels*—Junius (*hulle*, capitium, vellamen muliebre). Du. *kap*, *kappe*, a cap, hood, summit of a building. The same ambiguity is found in the expression *coping of a wall*, It. *la volta d'un muro* (Torriano), where we are doubtful whether to explain it as the *capping* of the wall, or from the Sp. *copa*, a cup, crown of a hat, roof or vault of an oven. The It. *copi*, tiles, may be so called as being used in the roofing of a building, while the coping of a wall is a layer of tiles projecting over the top and sheltering the wall. To *cope*, jut or lean out, forjecter.—Sherwood. Fin. *koppa*, anything hollowed out, *koppa-reka*, traha confornicata, *koppa-nokko*, a hooked nose.

To **Cope.** To *cope*, serrarsi, attaccarsi l' un con l' altro. *Cop-ed* together, attaccati, afferrati insieme.—Torriano. Addoues homme a homme—fastened, clasped, grappled or *coaped*, scuffled together.—Cot. Probably in this sense the word must be referred to the Icel. *kapp*, contention, *kappi*, an athlete. See Champion.

**Copesman.**—**Copesmate.** To *cope*, to barter or truck.—B. *Copeman*, a customer; *copesmate*, a partner in merchandise, companion. Du. *koop*, chaffer, exchange; *koop-man*, a merchant.

**Copper.** Lat. *cuprum*. G. *kupfer*.

**Copperas.** Fr. *couperose*, It. *copperosa*, from Lat. *cupri rosa*. Fr. *χαλκανθον*, the flower of copper; rose for flower.

**Coppice.—Copse.** O. Fr. *copeiz*, *copeau*, wood newly cut; *oppuis*, right of cutting the waste branches of trees.—Roquef. from *couper*, to cut. What we call *coppice* or *copse* is in Fr. *ois taillis*. Gr. *κοπαδες*, arbores caeduae—Hesychius in Julius, from *κοπτω*, to cut.

**Copy.** Lat. *copia*, abundance, and tropically, means, opportunity of doing anything; *copiam exscribendi facere*, to give he means of writing out a document, of taking a copy, whence *opia* came to be used in the sense of copy.

**Coquette.** Fr. *coqueter*, a cock to call his hens, or to cluck is a cock among hens; to swagger or strowt it as a cock among hens; *coquette*, one who lays herself out for the admiration of the male sex, as the cock does for the female.

**Corbel.—Corbet.** A shouldering piece or jutting out in walls to bear up a post, summer, &c.—B. Fr. *corbeau*, It. *corva*, *corbella*; a corbel, and also a basket.

**Cord.** Lat. *chorda*, Gr. *χορδη*, gut, then the string of a musical instrument, because made of gut. In E. applied to strings made of any other material.

**Cordial.** Hearty, good for the heart. Lat. *cor*, *cordis*, the heart.

**Cordovan.—Cordwainer.** Fr. *cordovan*, originally leather from Cordova. *Cordouanier* (a worker in Cordovan leather), a shoemaker.—Cot.

**Core.** The core of an apple. Fr. *cœur*, heart, also the core of fruit.—Cot. Sp. *corazon*, the heart; *corazon de una pera, manzana*, the core of a pear, apple. Eston. *süddä*, the heart, the core of an apple. Fin. *sydän*, the heart, whatever is in the middle, the wick of a candle, pith of a tree, kernel of a nut, &c.

**Cork.** Sp. *corcho*, from Lat. *cortex*, as Sp. *pancho*, paunch, from *pantex*. It is possible however that the word may be connected with Lat. *cortex*, and yet not be direct from a Lat.

source. The root *cor* is widely spread in the Slavonic and Fin. class of languages in the sense of rind, skin, shell; uniting the Lat. *corium*, skin, with *cortex*, bark. Fin. *kuori*, bark, shell, crust, cream; Lap. *karr*, bark, shell, *karra*, hard, rough; Eston. *koor*, rind, shell, bark, cream; *korik*, crust. Hung. *kereg*, rind, crust, bark; *kereg-dugó* (*dugó* = stopper), a stopper of bark, a cork; *kereg-fa*, a cork tree, *kérges*, barky, hard. Bohem. *kúra*, *kúrka*, bark, crust; Pol. *kora*, bark of a tree; *korek*, *koreczek*, cork, *korek-s-kory* (a stopper of bark), a cork; —*drewniany*, a stopper of wood,—*ssklanny*, of glass.

**Cormorant.** Fr. *cormorant*, It. *corvo marino*; Bret. *morr-vran*, a sea crow; W. *mor*, sea, and *bran*, a crow.

**Corn.** Goth. *kaurn*, corn; *kaurno*, a grain. OHG. *kerno*; MG. *kerne*; Icel. *kiarni*; Du. *keerne*, a grain, kernel. Bohem. *zrno*; Pol. *ziarno*, a grain.

**Cornelian.** Fr. *cornaline*, It. *cornalino*. A flesh-coloured stone easy to be engraved upon.—Cot. From *cornu*, horn, because of the colour of the finger-nail. For the same reason it is in Gr. called *ορνξ*, the nail.—Diez. Others derive it from *carneus*, because flesh-coloured. But the true derivation is probably from the semitransparency of the stone resembling horn. G. *hornstein*, cornelian, chalcedony, agate.

**Corner.** Lat. *cornu*, Fr. *corne*, a horn, whence *cornière*, a corner. Comp. Icel. *horn*, signifying both horn and corner.

**Cornet.** A musical instrument. Fr. *cornet*, from *corne*, horn. Also for the standard of a troop of horse, or the officer who bore it, corresponding to an ensign of foot. It. *cornetta*, that ensign which is carried by lancers on horseback.—Fl. Fr. *cornette*, a cornet of horse, and the ensign of a horse company.—Cot.

**Cornice.** It. *cornice*, Fr. *corniche*, Wal. *coronise*. Gr. *κορωνη*, *κορωνις*, a summit, finish, or completion of anything; *κορωνίδα επιτιθεναι*, to put the finishing stroke to a thing. The Gr. *κορωνις* and Lat. *corona* (and in all probability also *coronis*) were also used in the sense of a cornice, or projection at the top of the wall of a building, *το τελευταῖον τῆς οικοδομῆς*

*πιθεμα*.—Hesych. As the Gr. *κορωνη* also signified a crown, the sense of a summit or completion may arise from the notion of crowning, as we say “a crowning grace,” or as in the expression *Finis coronat opus*.

**Corrody.** Money or provisions due to the king as founder from a religious house, for the maintenance of one that he appoints for that purpose. M. Lat. *conredium, correduum, conradium, corrodium*, &c. “Quicquid ad alimentum ad mensam latur; præbenda monachi vel canonici.”—Duc. It. *corredare*, to fit out, furnish, set forth. See *Array*.

**Corsair.** It. *corsaro, corsale*, a pirate. From Sp. *corsa, corso*, a cruise or course at sea; Lat. *cursus*.—Diez. But the Mod. Gr. has *κουρσον*, currency, *το κουρσον των εχθρων*, prey; *κουρσευω*, to plunder, rob, act the pirate; *κουρσαρης, κουρσευτης*, a robber, pirate.

**Corselet.** A piece of armour covering the body. Fr. *corselet*, a little body.

**Corsned.** Ordeal bread; a piece of bread on which a *curse* is laid that if the party under trial is guilty it may be his death. AS. *corsian*, to curse, and *snæd*, a morsel.

**Cosen.** See *Cozen*.

**Cosset.** A lamb brought up by hand, a pet. It. *casiccio*, a tame lamb bred by hand—Fl., from *casa*, house, as in Suffolk *cot-lamb*. Wal. *cosset*, a sucking pig, is probably unconnected.

**Cost.** Lat. *constare*, Fr. *couster, couter*, to stand one in, to cost.

**Costive.** Fr. *constipé*, constipated, bound in the belly; Lat. *constipare*, from *stipare*, to cram, to stuff; It. *costipativo*, having a tendency to constipate, whence by contraction *costive*.

**Cot.—Cottage.** Fin. *koti*, a dwelling-place, house; *kota*, a poor house, cottage, kitchen; *koti-ma* (*ma* = land), country. Esthon. *koddo*, house.

**Cot. 2.—Cote.** Probably *cote*, a pen or shelter for animals, may be identical with *cot* in the last sense. We have *sheep-cote, dove-cote*; Du. *duive-kot, hoen-kot, honde-kot*, a dove,

hen, dog-cote. In this language *kot* is widely used in the sense of hollow receptacle; *kot*, tugurium, cavum, latibulum, caverna, loculamentum, locus excavatus. “De leden wt de *kote* doen,” to put limbs out of joint.—Kil. W. *cwt*, a cot, hovel, sty. *Cwtt*, a cottage, *cwtt moch*, a hog-sty.—Richards.

Cot. 3. The primary sense of the nearly obsolete *cot* is a matted lock. G. *zote*, a cot, a lock of hair or wool clung together.—Ludwig. *Cot-gare*, refuse wool so clotted together that it cannot well be pulled asunder; *cottum*, cat or dog-wool (properly *cot* or *dag-wool*) of which *cotto* or coarse blankets were formerly made.—Bailey. *Cotted*, *cottered*, *cotty*, matted, entangled.—Hal. Lang. *coutou*, flock (bourre), wool, cotton, *coutis*, matted, *coutisses*, dag-locks, the tail-wool of sheep.—Cousinié.

The term is then applied to a fleece, mat, rug of shaggy materials, to a covering or loose garment made of such materials, to an inartificial sleeping-place, where a rug or mat may be laid down for that purpose.

Wal. *cote*, sheepskin, fleece; Prov. E. *cot*, a fleece of wool matted together in its growth, a door-mat made of a cotted fleece.—Baker. G. *kotze*, a rough, shaggy covering, a shaggy overcoat worn by peasants; *kotzet*, cotted, shaggy.—Adelung. Fin. *kaatu*, a rough coverlet of sheepskins. The Mid. Lat. *cottus*, *cotta*, *cottum* were used in both senses, of a rug or coarse woollen mat used by the monks as bedding, and of the single garment, made of similar material, covering the whole body. “Accipit incola cellæ ad lectum paleam, filtrum, si possit haberí, sin autem (but if not), pro eo pannum grossum simplicem non duplicatum, pulvinar, *cotum*, vel coopertorium de grossis ovium pellibus et panno grosso coopertum.”—Stat. Cartus. in Duc. Rugs of the foregoing description were either to lie on or to serve as coverings. “Nec jaceant super *cotos*.” “Super *cotos* in lecto quiescere.” “Tunc, ait, ille es qui sub *cotto* quotidie completorium insusurras?”—Duc.

A *cot*, a sleeping-place in a ship, is properly a mat, then the place where a mat is laid for sleeping.

The Mid. Lat. *cotta*, *cottus* is explained by Ducange, tunica clericis propria; in G. *kutte*, confined to the cowl or hood, the distinctive part of a friar's dress. It is probable that the derivation of the word *coat*, in which all reference to the nature of the material is lost, must be traced to the same origin. We have above seen the same word (*kotze*) applied to a rough overcoat. And it is probable that the Mid. Lat. *flocus*, *flocus*, *froccus*, the frock of the monk, is in like manner derived from *foccus*, a flock of wool, referring to the shaggy material of which the frock was made. So also from Fin. *takku*, villus animalium defluus, maxime implicatus vel concretus, a cot or dag (whence *takkuinen*, cotted, matted, *takku-willa*, dag-wool), *takki*, an overcoat, perhaps explaining the origin of the Roman *toga*.

In the original signification of a matted lock *cot* is related on the one side to *clot*, and on the other to the Sc. *tot*, *tait*, G. *zote*, Fin. *tutti*, Sw. *totte*, a bunch of flax, wool, or fibrous material. We have seen under Catch examples of the equivalence of forms beginning with *cl* and a simple *c* respectively. And the Fr. *motte*, *matte*, a clot or clod, is identical with E. *mat*, an entangled mass of fibre, the primitive idea being simply a lump. The Lap. *tuogge*, a tangled mat of hair, is also applied to the lumps of paste in soup or gruel.

It should be observed that the Sc. *tottis* is used, like G. *kotze*, for a coarse shaggy material.

Na dentie geir the Doctor seiks  
Of *tottis* russet his riding breiks.—Jam.

**Cotquean.—Quotquean.** An effeminate man, man interfering in women's concerns. Du. *kutte*; Fin. *kutta*, *kuttu*, the distinctive feature of a woman, thence as a term of abuse for a feeble womanly man. In like manner Bav. *fud*, of the same original sense, is used in vulgar language for a woman, and contemptuously for a womanish man. E. *cot*, *cote*, a man that busies himself in the affairs of the kitchen.—Bailey. In *cotquean* the element signifying woman is repeated, as so often

happens when the original form of the word has lost its significance.

**Cotton.** Sp. *algodon*, Arab. *qo'ton*, *alqo'ton*. The meaning would exactly agree with that of E. *cot*, a lock or flock. Lang. *coutou*, wool, flock, cotton.

**Couch.** Fr. *coucher*, O. Fr. *culcher*, to lay down; It. *colcare*, from Lat. *collocare*, *con* and *locare*, to lay.

Collocari jussit hominem in aureo lecto.—Cic. *Sole collocato*, au soleil couché.—Lex Salica. Menage. *Couchyn*, or leyne things together, colloco.—Pr. Pm.

**To Congh.** Imitative of the noise. Du. *kichen*, anhelare, difficuler spirare, leviter atque inaniter tussire. *Kuch*, a cough; *kuchen*, to pant, to cough.—Kil. Fin. *kohkia*, *kohhia*, to hawk, to cough, rauce tussio, screo.

**Coulter.** Lat. *culter*, a ploughshare, a knife. Fr. *coultre*, a coulter. Lat. *cultellus*, a knife. This would look as if to cut were the primary meaning of *colere*, to till.

**To Count.** Fr. *compter*, to reckon, calculate. Lat. *computare*, *con* and *putare*, to think.

**Count.** Fr. *comte*, from *comes*, *comitis*, a companion; the name given to the great officers of state under the Frankish kings.

**Counterpane.—Quilt.** W. *cylch*, a hoop, circle; *cylched*, a bound, circumference, rampart, what goes round about or en-wraps, bed-clothes, curtains. *Gwely a' i gylchedau*, a bed and its furniture. Gael. *coilce*, a bed, bed-clothes; *coilceadha*, bed materials, as feathers, straw, heath. Bret. *golched*, a feather-bed, chaff-bed. Hence the Lat. *culcita*, originally probably a wadded wrapper, but applied in Lat. to a mattress, and avowedly borrowed from the Gauls.

Sicut in *culcitis* præcipuum gloriam Cadurci obtinent, Galliarum hoc et tomenta pariter inventum.—Pliny.

The Du. *kulckt*, Sp. *colcedra*, *colcha*, It. *coltre*, Fr. *coultre*, *coulte*, mark the passage to the E. *quilt*.

When the stitches of the quilt came to be arranged in patterns for ornament it was called *culcita puncta*.

*Estque toral lecto quod supra ponitur alto  
Ornatus causâ, quod dicunt culcita puncta.*—Duc.

Nullus ferat secum in viâ *punctam culcitram* ad jacendum nisi is cui in capitulo concessum fuerit.—Ibid.

This in Fr. became *coulte-pointe*, *coute-pointe*, *courte-pointe*, and with that instinctive striving after meaning, which is so often the source of corruption in language, *contre-pointe*, as if from the opposite pits made by the stitches on either side of the quilt or mattress. Hence finally the E. *counterpane*.

**Countenance.** Fr. *contenance*, the behaviour, carriage, presence or composition of the whole body.—Cot. Lat. *continere*, to hold together.

**Country.** Fr. *contrée*, It. *contrada* (*contra-ata*), the district which lies opposite you, as G. *gegend*, a situation, Mid. G. *genoote*, from *gegen*, opposite.—Diez. Muratori suggests the Lat. *conterraneus* a person of the same country, for which in Mid. Lat. was used *conterratus*. Occisus est Michael sub castello Mutulæ ab ipsis *conterratis*.—Chron. A. D. 1040. Et omnes *conterrati* dispersi sunt; id est (says Muratori) cives ejusdem terræ.

**Courage.** Fr. *courage*; It. *coraggio*, from Lat. *cor*, the heart.

**Court.** Fr. *cour*, It. *corte*, Lat. *cohors*, *chors*, *cors*, —*rtis*, a cattle-yard, enclosed place. Allied with a numerous class of words signifying enclosure. Pol. *grod*, a town, *grodz*, enclosure, *grodzki*, belonging to a court; Bohem. *hrad*, a fortress, castle; *hradba*, enclosure; *hraditi*, to enclose, fortify. Lat. *hortus*; Sw. *gård*, a yard, court, estate, house; E. *yard*. Hung. *kert*, a garden, *kertelni*, *keritni*, to enclose; *keritek*, *kertelet*, a hedge. Russ. *gorod'*, a town, *gorod'nya*, a palissade, *gorod'ba*, an enclosure. Fin. *kartano*, a court, yard, farm.

**Cousin.** Fr. *cousin*; It. *cugino*; Lat. *consobrinus*, whence Grisons *cusdrin*, *cusrin*; Sp. *sobrino*.—Diez.

**Cove.** A nook, a sheltered harbour. *In secretis recessibus* is translated by Holland in *secret coves* or nooks.—Rich. The relations of this word lead us in such a variety of directions, that it is exceedingly difficult to make up our minds as to the

original source of the signification. Lat. *cavus*, hollow, Sp. *cueva*, a cave or grot, cellar, den of wild beasts, &c. Ptg. *cora*, a hole, ditch, pit; — *dos olhos*, eye-hole; — *na barba*, a dimple; *covil*, a den of wild beasts, a lurking-hole, *covo*, a coop for chickens. It. *covare*, to squat, brood, sit upon eggs, *cora*, *covo*, a den, *covale*, *covaccio*, a hatching nest, squatting form, lurking-hole; *covile*, *coviglio*, a kennel, sty, lurking-place, *cavigliare*, to lurk or get into some secret place for shelter. Looking at the latter forms we should be inclined to refer the word to the Lat. *cubare*, to lie, Gael. *cùb*, to crouch, stoop, bend, lie down, whence *cùba*, a bed, *cùba-chuil*, Lat. *cubiculum*, a bed-chamber, *cubile*, a resting-place, a lair of animals, identical with the It. *covile*, *caviglia*.

The idea of *cooping* or confining may be united with that of lying down, if we suppose that the primitive image expressed by the Lat. *cubare*, to lie down, is the act of curling oneself up for warmth in going to sleep. Compare Lap. *krukahet*, to lie down on the ground without a bed, with E. *crook*. Gael. *cùb*, a bending of the body, *cùbach*, bent, hollowed. Lat. *cubitum*, the elbow or bending of the arm.

In the Finnish and Slavonic languages we have Lap. *käpp*, *käpe*, hollow, a cavern, ditch; *käppet*, to hollow out; Russ. *kopat*, to dig, to hollow; Fin. *kopio*, sounding as an empty vessel, empty, hollow; *koppa*, anything hollow or vaulted; *kopano*, a hollow trunk of a tree; *kopero*, *koparet*, a receptacle for small things, trench for keeping turnips; *kopera*, *kowera*, hollowed, concave, curved, crooked.

If the whole of these words are radically connected, the train of thought must begin with the sound characteristic of a hollow object, whence the idea of empty, hollow, concave, crooked, making crooked, curling oneself up, lying down.

**Covenant.** Lat. *conventus*, *conventio* (from *convenire*, to come together, to agree), an assembly, compact, covenant. Fr. *convenir*, to assemble, befit, accord with; *convenant*, fit, comely, agreeing with, and as a subst. an agreement, contract.

he *n* has been lost in E. *covenant*, as in OE. *covent* for *comit*; Covent-garden.

**Cover.** Fr. *couvrir*, It. *coprire*, Lat. *cooperire*; *con* and *operare*, to cover.

**Coverlet.** Fr. *couverte-lit*, a bed-cover.

**Covet.** Fr. *convoiter*, by a false etymology as if compounded with the preposition *con*. The real derivation is the Lat. *ipidus*, whence Prov. *cobeitos*, *cubitos*, *cobes*, covetous; *cupidiit*, *cobeitat*, covetousness; *cobeitar*, *cubitar*, to covet.—Diez.

**Covey.** A brood of partridges. Fr. *courvée*, from *couver*, to catch.

**Covin.** A deceitful agreement between two to the prejudice of a third.—B. Lat. *convenire*, to agree. Lang. *covenien*, *covinen*, convention, agreement, plot; *far covinens*, to incert, to plot. See Covenant.

**Cow.** Sanscr. *gao*. G. *kuh*.

**To Cow.** Sw. *kufwa*, Dan. *kue*, to subdue, bring down, eep under. Connected by Ihre with Sw. *quafræ*, to choke, ifle, extinguish, and metaphorically to damp, mortify, suppress; *quafræ et upror*, to quell a rebellion. Goth. *afhvap-in*, to extinguish, Icel. *kafna*, Sw. *kufna* (Ihre), to be choked; cel. *kōf*, suffocation, mist; *kafī*, *kafn*, G. *καπνός*, thick smoke; w. *quaf*, shortness of breath, difficulty of breathing; Lith. *wapas*, breath.

Precisely the same series of meanings are found connected under the G. *dampf*; *dämpfen*, to smother, quench, suppress; *ampf*, smoke, vapour, asthma, short breath, and as in the latter series the primary image is the stoppage of the breath, it is probable that the senses have been developed in the same order in the former series.

**Cower.** It is hard to decide whether we should consider *ie r* as either purely intrusive or marking a frequentative form of the verb, or whether it is to be regarded as an essential part of the root.

On the one hand we have G. *kauche*, a narrow place, prison; *kaue*, a hollow narrow receptacle (*hühner-kaue*, a hen-

coop), and thence *kauchen*, to sit on the heels, cower down, sit on eggs; also *hauchen*, *hocken*, Pl. D. *hucken*, *hurken*, Sw. *huka*, *sitta huka*, Dan. *sidde paa hug*, to squat down, sit on one's hams. Du. *hucken*, *hurcken*, *inclinare se*, contrahere membra ut calefiant, incurvari, in terram *se submittere*.—Bigl. *Hucken van svaeren last*, to bend under a load; *huck-schouderen*, to shrug the shoulders. Pl. D. *up de hurken sitten*, to squat; *hurke-pot*, a chafing-dish over which women sit and cower.

The loss of the final *k* would give rise to forms like the Icel. *kura*, to roost, to rest like a roosting bird; G. *kauern*, *kauren*, Bav. *hauern*, *huren*, to cower.

On the other hand the Celtic and Finnish relations look as if the *r* was an essential part of the root. W. *cwr*, a corner, nook, limit, border, *cwrian*, to squat, to cower; also *cwrcwd*, a curvature, stooping, squatting. Gael. *curr*, a corner, an end, a pit; Esthon. *kääär*, crookedness, Fin. *kaari*, bow, curvature; *kaarittaa*, to bow, to curve, go round, surround. Lap. *käärjöt*, to lie curled up like a dog. Possibly the fundamental meaning may be to sit drawn up in a heap. Icel. *hruka*, *hruga*, a heap, a ruck; *kroka*, to crook; *krokna*, to be contracted with cold; *krokr*, a bending. G. *hocke*, a heap of sheaves of corn; *höcker*, a knob, bunch, hump.

Coward. Fr. *courard*, It. *codardo*, from *coda*, Lat. *cauda*, Wallon. *cow*, the tail; a tailer, one who holds back. O. Fr. *courarder*, to retire, to draw backwards.

Quant de Narcissus me souvint  
A qui mallement meaadvint,  
Sy commençay à *courarder*.—R. R. 1525.

Whan this letter of which I telle  
Had taught me that it was the well  
Of Narcissus in his beauté  
I gan anon withdrawe me.—Chaucer.

In like manner Lap. *murtet*, to go backwards, and hence to be timid, to fear.

Probably there is also a reference in the word to the image

of a terrified animal, crouching with his tail between his legs. In Heraldry a lion so depicted was termed *lion coward*.

**Cowl.** Lat. *cucullus*, Sp. *cogulla*, O. Fr. *cuoule*—Chr. Norm.; S. *cugle*, *cufle*, *cuhle*, W. *cwfl*, Gael. *cubhal*, a monk's hood, owl. The origin may perhaps be Gael. *cogull*, husks of corn, in which the grain is cased as a monk's head in his hood.

**Cowslip.** Probably for *cowssleek*, as Rouchi *coulipe* for *cogue*. Icel. *laukr*, a garden vegetable. Comp. Houseleek.

**Coy.** Fr. *coi*, It. *cheto*, Sp. *quedo*, quiet, noiseless, easy, entle; Lat. *quietus*.

**Cozen.** It. *coglione*, a cullion, a fool, a scoundrel, properly dupe. See Cully. It. *coglionare*, to deceive, make a dupe f. Rouchi *coulionner*, railler, plaisanter, to banter. *Coule!* interjection imputing a lie; a lie. *Couleter*, to tell lies.

In the Venet. dialect *coglionare* becomes *cogionare*, as *vogia* or *voglia*, *fogia* for *foglia*; *cogionnare*, *ingannare*, *corbellare*. —Patriarchi. Hence E. to cozen, as It. *fregio*, frieze; *cugino*, cousin; *prigione*, prison.

**Crab.** Icel. *krabbi*, G. *krebs*; Bret. *krab*, *krank*; It. *granchio*; Lat. *cancer*.

The meaning of the word is undoubtedly the pinching animal. It is closely connected with the E. *grab*, to seize; Bret. *raban*, OE. *craple*, a claw; It. *grappare*, to seize, to grapple; *rappo*, a bunch; E. *cramp*, It. *granfo*, *granchio*, a contraction, drawing together; Icel. *kreppa*, to contract; *kreptr*, contracted, crooked; It. *groppo*, a knot, knob, bunch; E. *rump*, humped, crooked; Du. *krom*, G. *krumm*, crooked; Icel. *crub*, to crouch, draw oneself together, *crubag*, a hook, crab, a crooked woman, *crub*, a claw, the nave of a wheel.

Now we have a series of words beginning with *cl* of very similar meaning; *clamp*, *clump*, *club*, *clip*, *cleave*, *claw*, &c., many of which cannot be separated from their analogues in the series with an initial *cr*. Thus we use almost indifferently *rasp* and *clasp*, *clamp-iron* and *cramp-iron*, *scramble* and *tumble*, *crump-footed* and *club-footed*, Icel. *klumbu-fotr*. The Icel. *kramr* corresponds to E. *clammy*; Fr. *grimper* to E.

*climb*; Du. *krauwen* to E. *to claw*. Since then in the *l* series we came to the conclusion that the radical idea was that of a lump or thick mass (see Clamp), from whence the notion of sticking together, contracting, compressing were derived, we must assume as the origin of the *r* series forms like the W. *crob*, *crwb*, a round hunch, Gael. *crub*, nave of a wheel, E. *crob*, a clown (properly a clod)—Hal., It. *groppo*, *grappo*, a bunch. Then with the sense of contraction or compression we have Gael. *crub*, to crook, *crubach*, a cripple; It. *grappare*, E. to *grab*, to clutch, to seize between claws; Gael. *crub*, Bret. *graban*, E. *craple*, the claw or fang, the instrument of grabbing or seizing. A nasal pronunciation gives It. *grando*, E. *cramp*, contraction; Du. *krampe*, Fr. *crampon*, a hook, and as in the *l* series we saw *clamp* pass into *clam*, the *p* is in like manner lost after the *r*, giving Du. *kramme*, harpago—Kil., and E. *cram*, to stuff. In like manner we pass from W. *crob*, Icel. *kryppa*, a hump, to E. *croop-back*, *crump-back*, and thence to G. *krumm*, crooked.

The same connexion between the notion of a lump or protuberance and that of seizing is exhibited in E. *knob*, *knop*, or *knap*, a lump, and *nab*, to seize, *nip* (G. *kneipen*), to pinch.

**Crab.** 2. A windlass for raising weights.

The G. *bock*, a buck or he-goat, is used for a frame of wood to support weights or similar purposes. It signifies a battering-ram, coach-box, starlings or posts to break the ice above a bridge, the dogs in a fire grate, trestles to saw wood on, a painter's easel or ass. In a similar manner the Sp. *cabra*, a goat, was used as the designation of a machine for throwing stones; *cabria*, a crane; Fr. *chevre*, a goat, and also a machine for raising weights. In the Romance of the department of the Tarn the place of the *r* is transposed, and the word for a goat is *crabo*; *crabit*, a kid, and both these terms are used to designate the machine for raising weights, which we term in E. a *crab*, as well as trestles, or, like the G. *bock*, a bagpipe.—Dict. Romano-Castraise. For the reason why the name of the goat was applied to a machine for raising weights, see Cable.

**Crack.** Imitative of the sound made by a hard substance in splitting, the collision of hard bodies, &c. In Gaelic expressed by the syllable *cnac*, identical with E. *knock* or *knack*. Gael. *cnac*, crack, break, crash, the crack of a whip, &c., *cnag*, crack, snap, knock, rap, thump.

**Cradle.** See Crate.

**Craft.** G. *kraft*, strength, power; AS. *craft*, strength, faculty, art, skill, knowledge. The origin is seen in the notion of seizing, expressed by the It. *graffiare*. W. *craff*, a hook, brace, holdfast, *creffyn*, a brace, Bret. *krafa*, to seize. The term is then applied to seizing with the mind, as in the Lat. terms *apprehend*, *comprehend*, from *prehendere*, to seize in a material way. W. *craffu*, to seize with the understanding, to perceive; *dyn craff*, a man of quick comprehension; *crefft*, a trade.

**Crag.** 1. The neck, throat.—Jam. Du. *kraeghe*, the throat. Pol. *kark*, the nape, crag, neck. Bohem. *krk*, the neck; Icel. *krage*, Dan. *krave*, the collar of a coat. The origin is an imitation of the noise made by clearing the throat. Bohem. *krkuti*, to belch, *krcati*, to vomit; Pol. *krzakat*, to hem, to hawk. The same root gives rise to the Fr. *cracher*, to spit, and It. *recere*, to vomit; E. *reach*, to strain in vomiting; Icel. *hraki*, spittle; AS. *hraca*, cough, phlegm, the throat, jaws; G. *rachen*, the jaws.

At other times the guttural sound is imitated without the *r*, as in E. *hawk* and *keck*, and hence is formed W. *ceg*, the throat, mouth, E. *choke* and Icel. *kok*, *quok*, the throat.

2. A rock. Gael. *creag*, a rock; W. *careg*, a stone; *caregos*, pebbles.

**Cram.** AS. *cramman*, to stuff, to cram. Icel. *krami*, pressure, *kraminn*, pressed, bruised; *kramr*, soft, clammy. Du. *kramme*, a cramp-iron, *krammen*, to clamp or cramp together. Dan. *kramme*, to crumple, crush. The fundamental notion is to draw together, to compress, to stuff. See Crab.

**Crambe.**—**Crambo.** A repetition of words, or saying the same thing over again. From the Gr. proverb δις κραμβη

*θavarov*, cabbage twice boiled is death; Lat. *crambe repetita*, a tedious repetition. Hence probably *crambo*, a play in rhyming, in which he that repeats a word that was said before forfeits something.—B.

**Cramp.** See Crab.

**Crane.** G. *kranich*; W. *garan*, a crane, and also a shank, from *gar*, a leg; *garanawg*, longshanked. The name however is very widely spread, and is found in some of the languages in the extremity of Siberia.

**Crank.**—**Crankle.**—**Crinkle.** To *crankle* or *crinkle*, to go in and out, to run in folds or wrinkles—B.; Du. *kronkelen*, to curl, twist, bend; E. *crank*, an arm bent at right angles for turning a windlas; Lap. *kränket*, to crook, to bend; *kränkem*, the bending of the knee; Wallon. *cranki*, to twist, to fork; Rouchi *cranque*, the cramp; Bret. *krank*, It. *granchio*, a crab, as the pinching animal; Prov. E. *cringle-crangle*, zig-zag—Hal.; Icel. *kringr*, a ring or circle, *kringlottr*, round; Dan. *kringel*, crooked, *kring* (in composition), round.

The interchange of *mp* and *nk* is so frequent that we can hardly separate *crank* from *cramp*, Du. *kronkelen* from E. *crumple*, E. *crinkle* from *crimble*. Then if we were right in our derivation of *cramp*, the origin of *crank* must also be the image of a block or lump represented by a form *crog*, answering to *clog*, as *cramp* to *clamp*.

On the other hand the notion of a crumpled surface is often expressed by reference to a crackling noise, whether from the sound actually given in the crumpling up of textures of different kinds, especially under the influence of heat, or on the principle explained under Crisp. From this point of view *crankle* must be regarded as a nasalised form of *crackle*.

**Crank.** 2. *Crank* in nautical language is applied to vessels inclined to heel over. This is a special application of the notion of bending down. Sw. *krunga*, Du. *krengen*, to press down a vessel on its side, to heel over; Lap. *kränket*, to bend, inflectere, incurvare.

**Cranky.** Poorly. Rouchi *cranque*, cramp. When a man

begins to feel the infirmities of age it is said “qu'il a ses *cranches*.” *Cranqueux, cranqu'lieux*, maladif.—Hécart. *Crankle*, weak, shattered.—Hal. G. *krank*, sick. So from *cramp*, Sw. *krampig*, sickly.

**Cranny.** *Cranie, craine* or cleft.—Minsheu. Rouchi *crin* (pronounced *crain*), a cleft or notch, *s'crener*, to chap. Fr. *cren, crenne, cran*, a breach or snip in a knife, &c., a notch, nib of a pen, jag about the edge of a leaf.—Cot. Bav. *krinnen*, Bret. *cran*, a notch. G. *krinne*, a rent, cleft, channel. From I. *crinim, crainim, creinim*, to bite, to gnaw, Bret. *krīna*, to gnaw. The metaphor may be illustrated by Cotgrave's explanation of Fr. *cale*, “a bay or creek of the sea entering or eating into the land.”

On the other hand it would be more in analogy with the other words signifying a crack or fissure, if it could be derived from a syllable, *crin*, imitative of a sharp sound, while the Fr. *crinon*, a cricket, looks as if the chirp of that animal had been so represented. I should be inclined to refer the W. *crinn*, dry, to the same root, signifying in the first instance *shrunk*, as in Sussex a clung bat is a dry stick. To *crine*, to shrink, to pine.—Hal. A piece of wood in drying shrinks and cracks. G. *schrund*, a chink.

**Crape.** Fr. *crêpe*, a tissue of fine silk twisted so as to form a series of minute wrinkles. *Crespe*, curled, frizzled, crisp.—Cot. See Crisp.

**Crash.** An imitation of the noise made by a number of things breaking. A variety of *clash*, which is used in nearly the same sense. To *crash* or dash in pieces, *sfracassare, spezzare*.—Torriano. A word of the same class with *craze, crush*, &c.

**Cratch.** Fr. *creiche, cresche*, a cratch, rack, ox-stall, or crib. La sainte *crèche*, the manger in which our Lord was laid. Diez would derive it from the It. *greppia*, Prov. *crepia, crepcha* (as Mid. Lat. *appropriare*, Prov. *apropjar, apropropchar*; Fr. *approcher*), O. Fr. *crebe, greche*, a crib. “En la *crepia* lo pauseron.” “L'enfant enveloppat en draps e pausat en la *cru-*

*pia.*"—Rayn. "And she baar her firste borun sone and wlappide him in clothes and leyde him in a *cracche*."—Wycliff. See Crib. But the It. *craticia* (from Lat. *crates*, *cratitius*), a hurdle, lattice, sheep pen or fold, offers a simpler derivation. Hence the elision of the *t* would immediately give rise to the Fr. *creiche*, in the same way as it produces the Fr. *creil*, a hurdle (Roquefort), from the It. *graticola*, *craticola*, a grating.

**Crate.—Cradle.** A *crate* is an open case made of rods of wood wattled together. Lat. *crates*, wicker or hurdle work; *craticius*, wattled, composed of lattice work. It. *crate*, a harrow, hurdle, grate; *graticcia*, a hurdle, lattice. Dan. *krat*, copse; *krat-skov*, copse-wood. Gael. *creathach*, under-wood, brush-wood; *creathall*, AS. *cradol*, a cradle (from being made of wicker). Gael. *creathall* is also a grate. Ir. *creatagh*, a hurdle of wattled rods. Wallach. *cratariu*, clathri, cancelli, lattice.

Parallel with the foregoing are found a series of forms with similar meaning, with an initial *cl* instead of *cr*. Lat. *clathri*, lattice; Ir. *cliath*, a harrow, wattled hurdle, the darning of a stocking mended crosswise like lattice work. Gael. *cleath*, wattled work, a harrow, hurdle, gate; Fr. *claye*, a hurdle or lattice of twigs, a wattled gate; Gael. *cleathach*, ribbed, *cliathag*, the chine or spine (G. *rückgrat*).

The origin of both series is undoubtedly the word which appears under the forms of Gr. κλάδος, Manx *clat*, Gael. *slat*, W. *Llath*, E. *lath*, properly a shoot, twig, rod. The Dan. *krat-skov* would then be a wood of shoots or rods, as opposed to timber of large growth.

**Cravat.** Formerly written *crabat*, and spoken of by Skinner (who died in 1667) as a fashion lately introduced by travellers and soldiers. The fashion is said by Menage to have been brought in 1636 from the war, and to have been named from Crabats or Cravats, as the Croatians (and after them a kind of light cavalry) were then called. The French had a regiment "de Royal-Cravate." Pl. D. *Krabaten*, *Kravaten*, Croatians.

**Crave.** AS. *crafian*, to ask. Icel. *krefa*, to demand, require; *kraſi*, need, necessity. W. *cref*, a cry, a scream; *crefu*, to cry, to desire, to beg earnestly.—Spurrell.

**Craven.** *Craven*, *cravant*, a coward. Also anciently a term of disgrace, when the party that was overcome in a single combat yielded and cried *cravant*.—B. If the term had originally been *craven*, signifying one who had begged his life, it could hardly have passed into the more definite form *cravant*. The prov. E. *cradant*, Sc. *crawdon*, a coward, seem the same word. To *set cradants* is to propose feats for the purpose of seeing who will first give in.—Wilbr.

The essence of the cry was an admission that the party begging his life was overcome. In the combat between Gawain and Ywain, when they become known to each other, each tries to give the other the honour of victory.

Sir King, he said, withowten fail  
*I am overcumen* in this batayl.  
 Nay sertes, said Gawain, bot am I.  
 Thus nowther wald have the maistri ;  
 Before the king gan aither grant  
 That himself was recreant.—v. 3710.

In another combat, when the defeated champion has begged his life :

Sir Ywain said I grant it the  
 If that thou wil thi selven say  
 That *thou art overcomen* this day.  
 He said, I grant withouten fail  
 I am overcumen in batail,  
 For pur ataynt and recreant.—v. 3280.

As most of our law terms come from the Fr. we should look for the origin of the word to the terms in which the vanquished champion acknowledged himself overcome in that language. The requisite meaning would be exactly given by Prov. *cravantar*, O. Fr. *cravanter*, to oppress, foyle or spoyle with excessive toyle or stripes—Cot., to beat down, overthrow, overwhelm. *Je sus tout cravanté*, accablé de fatigue.—Hécart. The cry of *cravante* ! then, would be an admission of being

thoroughly beaten, though I am unable to show that, like E. *cravant*! it was actually used in judicial combat.

On the other hand the verb *créanter* was used for the admission of being beaten.

Sire, dist il, tenez m'espée,  
La bataille avez affinéé,  
Bien vos *creant* et reconnois, &c.

viz. that the right was on the other side

Et ainsi m'espée vos rent.

Fabliaux et Contes iv. 365.

Hence *creant* for one who admitted or *granted* himself beaten. Fr. *recreanz*, vaincu de son propre aveu.—Gl. Chr. Norm.

Thai said, Syr knight, thou most nede  
Do the lioun out of this place—  
Or yelde the to us als *creant*.

Ywaine and Gawain, 3170.

The *d* (changing to *e*) in *cradant*, *cravant* may be the original *t* or *d*, the loss of which is marked by the hiatus in Fr. *craanter*, *créanter*. See Grant, Recreat.

**Craw.** G. *kragen*, the neck, throat, and in vulgar language the belly, guts. Du. *kraeye*, jugulus, ingluvies, Ang. *craeye*. —Kil. Sw. *kråfwa*, Dan. *kro*, a craw. See Crag.

**To Crawl.** Du. *krabben*, *krauwen*, to scratch with the nails or claws, *krabbelen*, to scratch with the nails, to scrabble, to scrawl, or make inartificial scratches, inepte *pingere*, *scribere seu exarare*.—Kil. As in English we have formed *scrawl* from *scrabble*, so our *crawl* corresponds to the Du. *krabbeln*, of which the fundamental meaning is to exercise the nails or claws. To crawl is to drag oneself on by clutching with the claws. G. *krabbeln*, to crawl about, go on all fours. Bret. *mond war he grabanou*, to go on all fours, literally, to go on his claws, from *kraban*, a claw; *krafa*, *krava*, to seize, to clutch; Dan. *kravle*, to crawl, scramble. Du. *krauwel*, G. *kralle*, a claw; *krallen*, to claw, to scratch. See Crab, Grab.

**Crawfish.** Disguised by a false etymology, as if it were the designation of a certain kind of fish. The corruption however

is comparatively modern. “*Creveys, fysshe—polypus.*”—Pr. Pm. Written also *crevish*.—Trench. From the Fr. *écrecisse*; Du. *krevisse*, *krevitse*—Kil.; OHG. *krebiz*; G. *krebs*, a crab, from the grabbing or clutching action of the animal. Sp. *escarbar*, to scrabble, *escarabajo*; Lang. *escarabat*, a beetle (an animal in which the claw is nearly as conspicuous a feature as in the crab), *escarabisse*, a crawfish.

**Crayon.** Fr. *crayon*, a piece of drawing chalk, from *craier*, to chalk; *craie*, Lat. *creta*, chalk, Gael. *creadh*, clay.

**To Craze.—Crazy.** To *craze*, to crack, to render inefficient.

And some said the pot was *crazed*.—Can. Yeoman’s Tale.

Earthenware at the present day is said to be crazed when the glaze is disfigured with a network of small cracks. Fr. *ac-craser*, to break, burst, craze, bruise, crush; *escrasté*, squasht down, crushed in pieces.—Cot. From a representation of the noise of crashing a hard substance. Dan. *krase*, *knase*, to crackle; *slaae i kras*, to break to pieces. Sw. *kraslig*, crazy, feeble, decrepit, poorly. The E. *crazy*, applied to the mind, is equivalent to cracked, cracky, crack-brained.

**Creak.** Imitative of a more acute sound than that represented by *crack*. Fr. *criquer*, to creak, rattle, crackle; *cri-caille*, chinks, coin.—Cot. It. *criccare*, *cricchiare*, to crick, creak, or squeak, as a door or a cartwheel, also to rattle. *Cricco*, *cricchio*, that creaking noise of ice or glass when it breaks. Du. *krick*, *krack*, *strepitus*, *fragor*.—Kil. Then, as things in splitting make a sharp sound, we have *creak of day* for the narrow crack of light on the horizon, which is the first appearance of dawn. Du. *kriecke*, *kriekeling*, Aurora rutilans, primum diluculum.—Kil.

**Cream.** In Fr. *crème* two words seem confounded, the one signifying cream, which ought to be written without the circumflex, and the other signifying *chrism*, O. Fr. *cresme*, Gr.  $\chi\rho\sigma\mu\alpha$ , the consecrated oil used in baptism. In Italian the two are kept distinct, *crema*, cream, and *cresima*, chrism. The primary meaning of the word is, I believe, foam, froth.

*Crème*—*spuma lactis pinguior*.—Dict. Trev. *Champagne*

*crémant*, sparkling or mantling champagne. Icel. *at krauma*, lente coqui, to simmer; *kraumr*, *krumr*, *kraum*, the lowest stage of boiling, simmering, also the juice or cream of a thing, *cremor*, flos rei. It. *cremore*, the creeming or simpering of milk when it beginnith to seethe; also yeast, barm; used also for a shivering fever.—Fl. It must be remembered that one of the readiest ways of raising cream is by scalding the milk till it just begins to simmer. The forms *cremore* and *crema* in Italian correspond to the Icel. *kraumr*, *kraum*. As is often the case with words beginning with *cr*, the equivalents of the E. *cream* are accompanied by a parallel series beginning with a simple *r*. AS. and Sc. *ream*, Icel. *riomi*, Du. *room*, G. *rahm*, cream.

—Or quaff pure element, ah me!

Without *ream*, sugar, or bohea.—Ramsay in Jam.

*Reaming* liquor, frothing liquor. Then, as froth spreads like a mantle over the surface of a liquid, the *ryme* of the sea, the surface of the sea. The Icel. *hrim* is used to designate as well *rime*, or hoar frost, as soot, each of which forms a soft coating over bodies, like froth on the surface of water. The E. *grime*, like *cream*, preserves the initial guttural; “be-grimed with soot.” The G. *rahm*, cream, is also applied to soot.—Schwenk. It is not impossible that the word *soot* itself may have a like derivation from Icel. *sioda*, to *seethe* or boil. Hence Dan. *sod*, water in which meat has been boiled, and also *soot*; Du. *sode*, ebullition. E. *sod*, the soft covering of a grassy field.

*Crease*. Bret. *kriz*, a wrinkle, pleat, tuck in a garment. The designation of a wrinkle seems often taken from a representation of the sound of snarling, as a dog in snarling wrinkles up the face. Du. *grijzen*, *grijnsen*, ringere, os distorquere, depravare, nares crispare, fremere, frendere, fieri puerorum more—Kil.; *grijnzen*, montrer son chagrin en se ridant le front, en fronçant le sourcil, en grinçant les dents, ou par d’autres grimaces.—Halma. Fr. *grisser*, to crackle, *crisser*, *grincer* les dents, to grind, grate, or gnash the teeth

together for anger.—Cot. It. *gricciare*, to chill or chatter with the teeth; *grinciare, grinzare*, to grin or gnash with the teeth, to wrinkle; *grincia, grinza*, a wrinkle. From It. *grinza* we readily pass to G. *runzel*, a wrinkle, analogous to E. *crumple* and *rumpel*.

We see the same relation between grinning or snarling and wrinkling in Du. *grimmen*, furere, fremere, frendere, hirrire, ringere, ducere vultus, contrahere rugas—Kil.; It. *grimaccie, grimazze*, crabbed looks, wry mouths; *grimare, grimmare*, to wrinkle through age, *grimo, grimmo*, wrinkled, withered. *Grignare*, to grin or snarl as a dog.—Fl. Fr. *grigner*, to grin; *grigne*, wrinkled.—Cot. To snarl is said of the grinning of a dog and the curling of over-twisted thread. The Du. *grommen, grommelen*, Fr. *grommeler*, to grumble, would seem to give a like derivation for E. *crumple*.

From the Lat. *fremere*, to growl, grumble, we may explain the Du. *wrempen, wrimpfen*, os distorquere—Kil., and the E. *frump*, ill humour, to *frumple*, to wrinkle, ruffle.—Hal. Still nearer the Du. form is the E. *wrimple, rimple*, a wrinkle.

The facility with which an initial *g*, *k*, *w*, or *f* is added or lost before the *r* points to a similar origin of the E. *wrinkle*, in forms like the It. *ringhi, ringhiature*, snarlings, yarrings, or grinings with the teeth; *ringhiare, rinchiare, ringere*, to blurt with the mouth as it were snarling, as angry mules when they kick.—Fl.

**Creek.** Used in two senses, which may however have a common origin.

1. A little bay, a nook in a harbour. Du. *kreke*, Fr. *crique*, an inlet, small natural haven. Icel. *kryki*, angulus, recessus, from *krokr*, a hook.

2. A brook, for which it is the common word in America. *Cryke of watyr*, scatera.—Pr. Pm. Du. *kreke*, a crooked ditch, a small stream that runs with an elbow.—Weiland. But *kreke*, as AS. *crecca*, is also a bank, brink, crerido—Kil., whence the sense of brook may be derived, as the original sense of Fr. *rivière* was a bank or margin.

**To Creep.** AS. *creopan*; Du. *kruipen*; G. *kriechen*, to creep; Icel. *kriupa*, to kneel; *kriupa at kniam eins*, ad genua cujus accidere, properly to crouch at his knees, to draw oneself together; *kryppa*, a hump. Gael. *crup*, crouch, bend, contract, shrink; *crub*, sit, squat, crouch, creep; *crùb*, a claw, fang; *crubain*, creep, crouch, eringe, shrug; *cruban*, a crouching attitude, a crabfish, any crooked creature. Fr. *croupir*, to crooch, bow, stoop or go double.—Cot. To *creep* is to move on by alternate contractions of the body. See Crab.

**Crescent.** The figure of the growing moon, of the moon in an early stage of growth. Fr. *croissant*, Lat. *crescens*, growing.

**Cress.** An herb eaten raw: AS. *cærse*, Du. *kersse*, Sw. *krasse*. Fr. *cresson*, the herb termed kars or cresses; *cresson d'eau*, water carres.—Cot. It. *crescione*, *cressone*, Mid. Lat. *crissonium*. Perhaps from the crunching sound of eating the crisp green herb. Fr. *crisser*, to grind the teeth.

**Cresset.** See Crock.

**Crevice.** Fr. *crevasse*, *crevure*, a chink, rift, from *crever*, to burst, chink, rive, or chawne.—Cot. Lat. *crepare*, to creak, crack, break.

**Crew.** See Crowd.

**Crewel.** Two-twisted worsted.—B. Properly a ball of worsted. G. *knäuel*, Pl. D. *klevel*, a ball of thread. The interchange of liquids in this class of words is very common. Compare W. *clob*, *crob*, E. *knob*, a round lump or hunch.

**Crib.** A cratch or manger for cattle. Du. *kribbe*, G. *krippe*, Pl. D. *krubbe*, It. *greppia*, *gruppia*, Prov. *crepia*, *crepcha*, Fr. *creiche*. Probably from the notion of confining, signifying in the first instance a confined space for the purpose either of holding the fodder of animals, or for making a sleeping-place for a child or the like. “Cribbed, cabined, and confined.” Manx *crib*, curb, contract, shrink. Gael. *crup*, crouch, bend, contract, shrink. See Crab.

**Cricket.** 1. An insect making a sharp *creaking* sound. Du. *krieken*, to chirp, *krik*, a cricket.—Halma. Compare also

Bohem. *cwřek*, a cricket, *cwarkati*, to chirp; Fr. *grillon*, *greſſillon*, a cricket; *griller*, to creak, *greziller*, to crackle.—Cot.

2. Fr. *crique*, the stick or peg serving for a mark in the game of bowls.—Roquef. In like manner doubtless in the game of *cricket* the word was originally the designation of the wicket at which the bowler directs his aim. The Du. *kliket*, *klinket*, is synonymous with *wicket*, *wincket*, a little door, moving readily to and fro. See Clinch. And the *l* of *clicket* changes to an *r* in Lang. *criketos*, clickets, or flat bones used as castanets. Fr. *criqueter*, to rattle, from whence the notion of moving backwards and forwards is derived.

**Crimini.** O Crimini! interjection of surprise, seems to have come to us from an Italian source. Mod. Gr. *κρίμα*, a crime, fault, sin, pity, misfortune. Ω τι κρίμα! Ω τι μεγαλον κρίμα! O what a pity! what a sin or fault! Adopted into Italian the expression would be *O che crimine!*

**Crimp, Crimples.** *Cramp*, *crimp*, *crump* are all used in the sense of contraction. To *crimp* frills is to lay them in pleats; *crimped* cod is cod in which the fibre has been allowed to contract by means of parallel cuts through the muscle of the fish. To *crimble* is to wrinkle; *crympylle* or *rympylle*, *ruga*.—Pr. Pm.

W. *crimpio*, to pinch or crimp, *crimp*, a sharp edge; Dan. *krympe*, to shrink, Du. *krimpen*, to contract, shrink, decrease. The great difficulty in treating words of this kind arises from the innumerable directions in which their relations branch out on all sides. The addition of an initial *s* gives E. *scrimp*, to contract, cut short, AS. *scrinman*, to dry up, wither, G. *schrumpfen*, to crumple, shrivel, wrinkle. On the other hand the reduction of the initial *cr* to a simple *r* gives E. *rimple* as well as *rumple*, a wrinkle, crease, pucker; Du. *rimpe*, *rimpel*, *rompel*, a wrinkle.—Kil. G. *rümpfen*, to screw up the mouth and nose, make wry faces. In the latter sense Kil. has *krimpneusen*, *wrimpen*, *wrempen*, os distorquere, corrugare nares. The analogous E. term is *frump*, to frizzle up the nose as in derision—B., whence, *frumple*, a wrinkle.—Pr. Pm.

It seems hard to separate words so closely related as *cramp* and *crimp*, but we must not neglect a clear line of derivation when it offers itself, because we find ourselves unable to make a perfect system of all the related forms. Now the derivation of several words signifying wrinkle was traced under Creak to the image of an animal under the influence of bad temper snarling, grinning, and wrinkling up the face. And the present series lends itself very naturally to such an origin. The Du. *grimmen*, *fremere*, *frendere*, *hirrire*, is doubtless a representation of the *grumbling* sound of a snarling dog, as *grommen*, *grommelen*, *grunnire*, *murmurare*, of similar sounds. After directly representing the sound, *grimmen* is applied to the action of the face by which the growling is accompanied, and then to contraction or wrinkling in general; *grimmen*, *ringere*, *ringi*, *ducere vultus, contrahere rugas*; *grimminge*, *krimpinge in den buyck*, griping in the belly.—Kil. It. *grimo*, *grimmo*, wrinkled or withered, *grimaccie*, crabbed looks, wry mouths.—Fl.

**Crimson.** Fr. *cramoisi*, It. *cremasi*, *cremesino*. Turk. *kir-mizi*; Sp. *carmesi*, from *kermes*, the name of the insect with which it is dyed.

**To Cringe.** To go bowing, behave in a submissive manner. From AS. *crumb*, *crymbig*, crooked, a verb *crymbigean*, *crym-bian* (not in the dictionaries) would be to crook or bend, corresponding to E. *cringe* as It. *cambiare* to E. *change*. G. *krumm*, crooked; *sich krümmen und bücken*, to stoop and cringe.—Küttn. Ir. *cromaim*, to bow down. Fr. *croupir*, to bow, stoop, go double; Dan. *krybe*, to creep, grovel, *krybe for een*, to cringe to one.

**Crinkle.** See Crank.

**Cripple.** Properly a crookback or humpback, one who goes crooked. Icel. *kryppa*, a hump, curvature, coil; *kryppill*, a humpbacked or a lame man. Du. *krepel*, *kreupel*, *kropel*, a cripple. Dan. *krybe*, *krob*, to creep, *krobbel*, *krobling*, a cripple, a stunted object; Gael. *crub*, *crup*, to crouch, shrink, creep (go in a crooked or crouching manner), *crubach*, *crupach*, a cripple, lame person.

**Crisp.** Lat. *crispus*, Fr. *crespe*, OE. *crips*, curled.

Her hair that owndie (wavy) was and *crips*.—Chaucer in R.

The latter form might lead us to connect the word with Gael. *crup*, contract, *crupag*, a wrinkle. On the other hand the AS. *cirpsian*, to crisp or curl, compared with E. *chirp*, reminds us that Fr. *cresper* is both to frizzle or curl, and to crackle or creak, as new shoes or dry sticks laid on the fire.—Cot. And the sense of a curly or wrinkled structure is in other cases expressed by words representing in the first instance a crackling or creaking sound. It. *grillare* (and sometimes Fr. *griller*—Cot.) signifies to creak or chirp as a cricket, while *griller* is explained to sit rumpled or in plaits, to snarl as overtwisted thread; *greziller*, to crackle, also to curl, twirl, frizzle hair; to *frizzile* is used both of the crackling sound of fat in the fire, and in the sense of curling up. The train of thought proceeds from a quivering sound to a vibratory motion, and thence to a surface thrown into a succession of ridges or involutions. Thus the Latin speaks of the vibrating sound of the nightingale, *sonus lusciniae vibrans*, of sound vibrating in our ears, while the passage from the idea of vibration to that of a wrinkled or curly structure may be illustrated by the designation of a *chitterling* and the synonymous *shirt-frill*, from E. *chitter*, and Fr. *friller*, to shiver. *Vibrati crines* are curly locks, and conversely *crispus* is applied to the rapid vibration of a serpent's tongue. Linguae bisulcae jactu *crispo fulgere*.—Pacuv. in Forcell.

The sense of rigid and brittle might well be a special application of the former one, because the unevennesses of a rigid surface obtrude themselves on our notice. But on the other hand it seems to arise from direct imitation of the sound of crushing something crisp. Fr. *cresper*, to crashe as a thyng dothe that is cryspe or britell betweene one's teeth.—Palsgr. Pl. D. *kraspeln*, to rustle.—Danneil. In like manner *crump* is used for the sound of crunching, and also for *crisp* or the quality of things that crunch between the teeth.

Tib's teeth the sugar-plums did *crump*.—

Farls baked wi' butter  
Fu' crump that day.—Burns in Jam.

*Crumpy*, short, brittle.—Hal. It is remarkable that here also is the same connexion with the sense of a *crumpled* or curly and wrinkled structure, as in the case of *crisp*.

**Crock.**—**Cruise.**—**Cruet.**—**Cresset.**—**Crucible.** Du. *kruycke*, G. *krug*, Dan. *krukke*, W. *cregen*, an earthen vessel, pitcher, jar. The Lith. *kružas* (ž = Fr. j), Fr. *cruche*, unite the foregoing with forms having a final s; Icel. *krus*, G. *krus*, Du. *troes*, *kruyse*, a cup, drinking-vessel; Hung. *korsó*, E. *cruise*, *cruise*, a jar.

Perhaps the original meaning may be a narrow-necked jar.

Deep in a *narrow-craiged* pig

Lay many a dainty nut and fig.—Ramsay in Jam.

Bohem. *krk* (dim. *krček*); Pol. *kark*, Sc. *crag*, *craig*, a neck; Bohem. *krčák*, Russ. *korssok* (Palkovitsch), a crock or pitcher with a narrow neck. The Gael. has *sgrog*, the neck, *krog*, a pitcher. Lith. *kragas*, a can.

The diminutives of the foregoing appellations of a jar are formed with different terminations, giving rise to several words in the special significations, first of a vessel for containing oil, and then of a lamp, and secondly of a melting-pot.

From the form *cruise* are derived the Fr. *creuset*, *croiset*, a crucible, cruzet, or cruet, a little earthen pot, wherein goldsmiths melt their silver, &c.—Cot.; *crassetum*, i. q. Picard. *cracet*, schmelz-tiegel (a crucible).—Dief. Sup. The loss of the s gives E. *cruet*, *crewet*, *crevet*, a phial or narrow-mouthed glass to hold oil or vinegar, a melting-pot.—B.

In the sense of a lamp we have Rouchi *crassé*, *craché*, Du. *kruysel*, *krosel*, Fr. *creuseul*, *croissel*, a hanging lamp; E. *cresset*, a large lantern fixed on a pole.—B. Ir. *cruisgin*, a small pot or pitcher, *cruisgin oli*, a pitcher of oil; Gael. *cruisgin*, an oil-lamp, a cruise.—Macleod. Fr. *creusequin*, a drinking-vessel, E. *cruskin* or *cruske*, coop of erthe.—Pr. Pm. The Greek diminutive termination πούλο gives *crucibolum*, a night-lamp, and also a crucible or melting-pot. Creuseul,

croissol, lumière de nuit, *crucibolum*.—Gloss. in Duc. De noctu proferenti saepius extinguebat candelam, *crucibolum*, et oleum effundebat.—Ibid. *Crucibolus*, kruse, kruselin, krug, becher.—Dief. Sup.

The erroneous supposition of a derivation from *crux*, a cross, appears as early as the AS. times. *Scyphum meum deauratum*—quem *crucibolum* meum solitus sum vocare, quia signum crucis per transversum scyphi imprimitur interius cum quatuor angulis simili impressione protuberantibus.—Duc.

**Crocus.** The yellow flower from whence saffron is made. Lat. *crocus*, Gr. *κρόκος*. Gael. *croch*, W. *coch*, red. Hence the surname *Croker*, a cultivator of saffron. “The crokers or saffron men do use an observation a little before the coming up of the flower.”—Hollinshed in R.

**Croft.** An inclosure adjoining a house. AS. *croft*, *prædiolum*.—Somner. Gael. *croit*, a hump, hunch, a croft or small piece of arable land; *croiteir*, a crofter, one holding a croft of land.

**Crone.** 1. An old woman. 2. An old sheep, beginning to lose its teeth.

In the former application it probably signifies a moaning, muttering creature. Gael. *cronan*, a dull note, low murmuring sound, humming of a bee, purring of a cat, &c. Sc. *crone*, *croon*, a hollow, continued moan.

In the second application it is the It. *carogna*, Fr. *charogne*, Du. *karonie*, *kronie*, a carcase, carrion, then applied to an old sheep, *ovis vetula rejicula*—Kil., ein faul Thier—Dief. Sup., in *cadaver*. Perhaps indeed the application to an old woman has the same origin. “An old carrion.”

**Crook.**—**Crouch.** A word of almost infinite connexions. Pol. *kruk*, a hook, crook; Icel. *kraki*, a hook; Du. *kroke*, a fold, wrinkle, curl; Dan. *krog*, a hook, crook, corner; Gael. *orocan*, a hook, crook; *croch*, hang; Ir. *croch*, gallows; *crochaim*, to hang; W. *croca*, *crwca*, crooked; *crogi*, to hang; Fr. *croc*, a grapple or great hook, *crochu*, hooked, bowed downwards or inwards.

The fundamental meaning of the word is to contract, and

the origin seems preserved in the Bohem. *krk*, a neck. See Crag. Then as the neck affords an apt type of contraction, *krčiti*, to contract, to crook, curve, crumple, wrinkle, *krčiti se*, to shrink, shrivel, pucker; *krec*, *sskrek*, cramp, spasm; Russ. *korcha*, cramp, spasm; *korchit*, to draw in (retrecir), *korchitrya*, to shrink, to become stiff, to crook. The E. *crouch* is essentially the same word. It signifies to draw the body together in taking a submissive attitude. Comp. Fr. *crochu*, bowed downwards. Sc. *crouchie*, a humpback; Icel. *krokna*, to be contracted or stiffened, or even killed, with cold.

Gr. *κρικός*, a ring, link, hook, or anything curved, leads to Icel. *kringr*, *hringr*, a whirl, a ring; Sw. *kringla*, a circle, and unites the present series with the forms *crank*, *crinkle*, &c.

In Lith., as in G. *rachen*, the jaws, throat, the guttural is lost, and an initial *r* alone remains; *ruku* or *runku*, *ruki*, to contract, shrink; *rauka*, a fold, a wrinkle. Corresponding forms are exhibited in Lat. *ruga*, a wrinkle; Gael. *roc*, a curl, wrinkle, plait; Icel. *hruckr*, a wrinkle; E. *ruck*, a heap, crumpled mass; *rugged*, wrinkled, uneven.

**Crop.** AS. *crop*, top, bunch, craw of a bird. OE. *croppē* of an erbe or tree, cima, coma, capillamentum.—Pr. Pm. The fundamental meaning is probably exhibited in the Gael. *crap*, *cnap*, a knob, knot, boss, a little hill; W. *crob*, *crub*, a round hunch; *crub*, a swelling out; It. *groppo*, a knot, knob, bunch.—Fl. The word is then applied to different things of a rounded or protuberant form, the top of a hill or of a plant, the crop or projecting stomach of a bird, &c.

Fr. *crope*, *croupe*, the top or knap of a hill; *la croupe du dos*, the ridge of the back, and thence *croupe*, It. *groppa*, the rump or rounded haunches of an animal; E. *croup*, the craw, the belly, also the buttock or haunch—Hal.; Sw. *kröpp*, the top of anything, the solid mass of the animal frame or body; *kröppug*, gibbous, humped; Lat. *corpus*. Or perhaps as the G. *kropf* is applied in a contemptible sense to the human stomach (Küttner), the designation may be extended to the trunk or body, of which the belly is the principal member.

Du. *crop*, the knob of the throat, the throat itself, “dat steeckt my in den crop,” that sticks in my throat; *crop*, a swelling in the throat, goitre, the craw of a bird, stomach; *croppen*, to cram, to thrust food into the throat (Biglotton), whence the E. *crop-full*, cram-full, as in G. *gepfropft voll*, from *pfpfen*, to cram. G. *kropf*, the craw of a bird, goitre, wen; the head of vegetables, as *kohl-kropf*, *salat-kropf*; *kropf-sallat*, Du. *krop van salaet*, cabbage-lettuce; then anything bunchy or ill grown or small of its kind; *sich kropfen*, to grow amiss, grow crooked; *krüpfen sich*, to crook oneself.—Schmeller. Icel. *kroppna*, to stiffen or contract with cold; Fr. *croupir*, to crooch, stoop, go double—Cot.; *to croup*, to stoop, to crouch.—Hal.

The *crop* of a vegetable is the top, and thence the whole part above ground; the crop and root, or crop and more, are frequently contrasted with each other in OE. Hence *to crop* is to bite or gather the foliage or fruit. A *crop* of corn is the whole annual growth, and the sense being thus generalised the term is equally applied to the growth of roots, when that is the important part of the vegetables; a *crop* of turnips or of carrots as well as of grass or fruit.

It is remarkable that parallel with many of the foregoing forms, with an initial *kr*, are a series of similar meaning with a simple *k*. See Cuddle. Thus we have in E. the *crop* or *cop* of a hill; Bav. *koppen*, the crop or bushy part of a tree, *koppen*, to crop or cut off the crop or cop of a tree; G. *kohl-kopf*, *kopf-sallat* as *kropf-sallat* above cited. The same root may be traced in the Fin. *kupo*, a bundle of straw, &c., *kuppa*, a bubble, tumour, swelling (comp. OHG. *chropf*, a bladder—Schilter); *kupu*, the crop of a bird, belly of animals; *kaalin kupu*, a head of cabbage.

**Cross.** Fr. *croix*, It. *croce*, Sp. *krus*, Icel. *kross*, G. *kreuz*, Du. *kruys*. All from the Lat. *crux*, a cross for the punishment of malefactors; and that not directly from *crook*, to curve, but through the intermediation of the notion of hanging; Gael. *crocan*, a hook, *croch*, hang; Ir. *crochaim*, to hang, and *croch*,

as Lat. *crux*, a gallows, an erection for hanging a man on.

From *crux* are many derivatives: *cruciare*, to torture, *crusade*, Mid. Lat. *cruciata*, Du. *kruys-vaert*, an expedition from religious motives, in which the soldiers took the badge of the cross; *crucify*, &c.

**Crotchet.**—**Crochet.** Fr. *crochet*, dim. of *croc*, a little hook, and hence a note in music, from the hook-like symbol by which they were marked. Fr. *crochet*, *crochue*, a quaver in music. Then as a person playing music appears to carry in his brain the type of what he is playing, a *crotchet* is a fixed imagination. “*Il a des crochues dans la tête*, his head is full of crotches.”—Cot.

As a good harper stricken far in years  
Into whose cunning hands the gout does fall.  
All his old *crotchets* in his brain he bears,  
But on his harp plays ill or not at all.—Davies in R.

A *crotchet* or *crochet* is also an ornamental excrescence in Gothic architecture like a twisted tress of hair, from Du. *kroke*, a curl.

And bellyche ycorven  
With *crotchets* on corners.—P. P. crede.

**Crouch.** A cross, as in *crutched friars*, the crossed friars, or friars who wore a cross; *crouch mass*, a festival in honour of the holy cross. To *crouch*, to mark with the sign of the cross.

And said his orisons as is usage,  
And *crouched* hem and bade God shuld hem bless.

**To Crouch.** To stoop, to bow the body together. Icel. *krokkinn*, crooked, bowed down, *krokna*, to be contracted or stiffened with cold; *at sitia i eirne kruku*, to crouch down on one's heels. W. *crwcau*, to bow, to curve; *crwciwd*, a round squat, a person crouched together. Prov. E. *cruckle*, to bend, to stoop.—Hal.

**Croup.** A disease in the throat of young children, in which the throat is contracted and a harsh screaming cough produced. Gael. *crup*, contract, shrink; *crupadh*, contraction,

shrinking, shrivelling ; the croup. But perhaps the idea of contraction, expressed by the syllable *croup*, is derived from the harsh sound of struggling for breath through a contracted windpipe, and not vice versa, so that the name of the disease would be direct from an imitation of the sound produced. And this would agree with the principle on which the notion of contraction or compression, expressed by the syllable *crook*, has above been explained.

Bohem. *chrapati*, *chrupati*, to snort ; *chrapawy*, hoarse, *chropot*, snorting, hoarseness, *chropititi* (röcheln), to struggle for breath, to sob ; Pol. *chrobotać*, to grate, jar, rattle, *chrapanie*, rattling in the throat ; *chrapliwy*, shrill, harsh, hoarse ; *chrap*, nostrils of a horse.

Goth. *hropjan*, Icel. *hropa*, Sc. *roup*, to cry. Sc. *roup* is also used in the sense of hoarseness and of the disease *croup*.—Jam. To *croup*, to croak.—Hal.

**Crow.**—**Crouk.** A direct imitation of the cry of different birds. G. *krühen*, to crow like a cock ; *krächzen*, to croak ; Du. *kraeyen*, to crow or to croak or caw ; Lat. *crocire* ; It. *crociolare* ; Fr. *croasser* ; Gr. κρωκεῖν ; Bohem. *krokati*, to croak. From Du. *kraeyen* is formed *kraeye*, a crow. In like manner from *croak* the Icel. has *krakr*, a raven, *kraki*, a crow. Lith. *kraukti*, to croak, *krauklys*, a crow, NE. a *crouk*.—Hal.

**Crowd.**—**Crowder.** The crowd or fiddle was recognised by the Romans as a British instrument.

Romanusque lyrâ plaudat tibi, Barbarus harpâ,  
Græcus Achiliacâ ; *crotta* Britanna placet.  
Fortunatus in Duc.

Named from the hollow sounding board. W. *crwth*, a hollow protuberance, bulge, belly, fiddle ; *croth*, a bulge, a womb, *crothi*, to bulge. Gael. *croit*, a hump, *cruit*, a harp, fiddle ; Ir. *cruit*, a hunch, also a crowd or fiddle.

**Crowd. 2.**—**Curd.** A *crowd* is a lump or mass of people ; *curds* or *cruds*, as it was formerly written, are milk coagulated or driven into lumps ; to *cruddle*, to coagulate or *curdle* ; to *crowd* or *huddle*. To *croodle* (to draw oneself together into

a lump from cold or otherwise), to cower, crouch, cuddle, also to feel cold.—Hal.

W. *erwd*, a round lump; Bohem. *hruda*, a clod, a lump, *hrudka*, a clot; Pol. *gruda*, *grudka*, a clod, snowball; E. *crote*, a clod of earth.—Hal. Fr. *crottes*, E. *crottles*, the lumpy dung of sheep, goats, &c.; *crottles*, *cruttles*, crums, broken pieces; to *cruttle*, to curdle; *crut*, a dwarf, W. *crwt*, *crwlyn*, a little dumpy fellow.

To *crowd* is to gather to a lump, hence to thrust, to push. Du. *kruyden*, *kruyen*, trudere, protrudere, propellere.—Kil. *Crowdyn* or *showyn* (shove) impello.—Pr. Pm. To *crowd* is still used in Suffolk in the sense of driving in a *crowd-barrow* or wheel-barrow (Du. *kruy-wagen*).—Forby. In Amis and Amilown a *crowd-wain*.

Then Amoraunt *crud* Sir Amiloun  
Through many a centre up and down.—Way.

The word signifying a lump or clod is used in the same way to express the notion of thrusting, in the Bohem. *hruden*, the intercalary month, in G. *schaltmonat*, from *schalten*, to shove.

The double form of the Du. *kruyden*, *kruyen* shows the radical identity of the E. *crowd* and *crew* or *crue*, signifying a clump of people. Lith. *kruva*, a heap, as of stones, straw, or people.

**Crown.** Lat. *corona*. W. *crwn*, round, circular; *crynfaen*, a pebble, a round stone; *crynoi*, to collect together, to draw to a mass, *crynyn*, a globule; Ir. *cruin*, round, *cruinne*, the globe of the earth; *cruinnighim*, to collect; Gael. *crùn*, the boss of a shield, a crown, garland; *cruinn*, round, globular; *cruinne*, the globe, *cruinneachan*, any round heap.

**Crucible.** See Crock.

**Crude.**—**Cruel.** Lat. *crudus*, bloody, raw, unripe, unfeeling; *crudelis*, hard, cruel, severe; *cruentus*, bloody, cruel; *cruor*, blood. Russ. *krov'*, Bohem. *krew*, W. *crau*, Ir. *cru*, Lith. *kraujas*, blood. Bret. *kriz*, raw, cruel.

**Cruise.** To sail up and down. Du. *kruissen*, from *kruis*; Fr. *croiser*, from *croix*; Dan. *krydse*, from *kryds*, a cross.

**Crum.** A small morsel of bread. AS. *crume*. Gael. *criom*, pick, bite, nip, nibble; *criomag*, a small bit, shred, tatter; *criomagaich*, crumble; Berri. *gremiller*, to crumble, *gremillons*, *groumignons*, crums. The *crum* or soft part of bread (in which sense the Pl. D. *krom* is also used—Danneil) is the part which is easily crumbled.

**Crump.**—**Crumple.** *Crump-back*, hump-back; *crump* or *crumple-footed*, club-footed, to *crumple*, to draw up into wrinkles; Sw. *krumpen*, shrunk, contracted, numbed. AS. *crumb*, *crump*, *crymbig*, bowed, bent; G. *krumm*, W. *crom*, *crom*, crooked, *crymu*, to bend, crook, stoop; Sc. *crummy*, a cow with a crumpled horn. The fundamental image, in accordance with the views explained under Crab, should be a lump, round mass, or projection, from whence the ideas of contraction, bending, crookedness, readily follow. Now in the former sense we have W. *crwb*, a hump, E. *croop-back*, a hump-back, and with the nasal, *crump*, the projection of the haunches, rump.—Hal. Lith. *krumplys*, a knuckle; Bohem. *krumple*, a potato.

On the other hand the idea of curliness or roughness of surface is frequently connected with that of rigidity, and both are expressed by a direct representation of the sound made in crushing a rigid and brittle substance. And *crump*, as was shown under Crisp, is taken for such a noise and the quality of things which give rise to it.

**To Crunk or Crunkle.** To cry like a crane or heron. Lith. *krankti*, to make a harsh noise, to snort, croak; *krunkinti*, *krankinti*, to croak.

**Crupper.** Fr. *croupière*, the strap passing over the *croupe* or rump of a horse to hold back the saddle. Fr. *croupe*, the top of a hill, ridge of the back, rump of a horse. *Porter en croupe*, to carry behind one on horseback. Prov. E. *crump*, the rump. See Crop.

**To Crush.** From a representation of the noise of crushing a hard or brittle body. Fr. *croissir*, to crack or crash or crackle as wood that is ready to break.—Cot. It. *crosciare*,

*croscere*, to squash, crash, crush, squeeze, but properly to fall violently as a sudden storm of rain or hail upon the tiles, and therewithal to make a clattering loud noise ; to crack as green wood ; *croscio d'aqua*, a sudden shower.—Flor. Lith. *kruszti*, to crush, to grind ; *krusza*, hail, sleet ; *krusstinne* (groupe), meal, groats ; *nukruszti*, to grind off the husks of corn, especially barley (It. *crusca*, bran ?). Hanover. *krösseln*, to crush, break to bits.

**Crust.** Lat. *crusta*, the hard outward coat of anything. In all probability from the sound of crunching a crust of bread. Bohem. *chraustati*, to crunch (knarrend mit Zähnen zermalmen) ; *chrasta*, the crust of a wound ; *chrastel*, the corncrake ; *chraust*, a beetle, insect with a crusty covering ; *chrustacka*, gristle. See Gristle. Bret., with an inversion of the consonants, *trousken*, crust of a wound, scab. Gael. *rusg*, rind, skin, husk, bark ; Bret. *rusk*, bark ; E. *rusk*, a hard crust, crust baked crisp.

**Crutch.** G. *krücke*, Du. *kruck*, Lith. *kruke*, It. *gruccia*, a crutch ; *crocchie*, *crocciette*, crosslets, little crosses, a bishop's crosier, the cross bars of the hilt of a sword, also crouches or crutchets for lame men to go with. The meaning of the word then is obviously a staff with a cross bar at the top for the support of the arm. Crutch was also used in the sense of cross. See Cross.

**To Cry.** Imitative of a shrill sudden exertion of the voice. It. *gridare*, Fr. *crier*, G. *schreien*. Du. *schrey*, clamor et fletus, ejulatus. As a shrill cry is the natural expression of a high degree of pain, the word passes on to signify the shedding of tears, the most general expression of pain of any kind. In like manner the verb to weep comes from AS. *wop*, the primary meaning of which is simply outcry.

**Crypt.** It. *cripta*, a hollow vault, a church under-ground, a lurking den or secret sink under-ground.—Flor. Doubtless from *κρυπτω*, to hide, being primarily used for performing in safety the religious services of the early Christians. “ *Ac per cryptas et latibula cum paucis Christianis per eum conversis*

mysterium solennitatis diei dominici clanculo celebrabat."—Greg. of Tours in Duc. "In qua Basilica est crypta abditissima."—Ibid.

**Cub.** The young of animals of certain kinds, as of dogs, bears, foxes. Icel. *kobbi*, a seal, *vitulus marinus*. (Dan. *sælhund*.)

**Cubit.** Lat. *cubitus*, *cubitum*, Gr. *κυβίτον*, the elbow or bending of the arm. From a root *cub*, signifying crook or bend, seen in Gael. *cub*, crouch, stoop, shrink; *cubach*, bent, hollowed, in Gr. *κυπτώ*, to stoop, Lat. *cubare*, to lie down, properly, to bow down.

**Cucking-stool.** A chair on which females for certain offences were fastened and ducked in a pond. "The chair was sometimes in the form of a close-stool [which] contributed to increase the degradation."—Halliwell. Manx *cugh*, excrement in children's language. Icel. *kuka*, caccare. Cukkyng or pysynge vesselle—scaphium.—Pr. Pm. "Similiter malam cervisiam faciens, aut in cathedrâ ponebatur stercoris, aut iiiij. sol. dabat prepositis."—Domesday B. in Way. It was also called *goging-stool*. A. Sax. *gong-stole*, a close-stool.

**Cuckold.** Cuckolled, treated in the way that the cuckow (Lat. *cuculus*) serves other birds, viz. by laying an egg in their nest.

**Cuckow.** G. *kuckuck*, Lat. *cuculus*, Sc. *gowk*, Du. *kuyck-kuck*, *kock-kock*.—Kil. From the cry.

**Cucumber.** Fr. *concombre*, *coucombre*.—Cot. Lat. *cucumis*, —*meris*, a cucumber; It. *cocomero*.

**Cud.—Quid.** To chew the cud is to chew the contents of the stomach, which in ruminating animals are thrown up into the mouth again for that purpose. It is called *quid* in Surrey, whence a *quid* of tobacco is a small piece of tobacco kept in the mouth like the cud of a ruminating cow.

AS. *cud*, rumen—Somner; *cud*, the inner part of the throat in beasts.—B. Goth. *quithei*, the womb; Icel. *quidr*, the womb, paunch, maw; *at missa quidinn*, Dan. *miste maven*, in Surrey *to lose the quid*, a disease in cattle equivalent to Bailey's

*cudlost.* In like manner in Lat. *rumino*, to chew cud, from *rumen*, the paunch. “Ego rumorem parvifacio dum sit *rumen qui impleam*,” so long as I am able to fill my belly. Icel. *at quida*, to fill one's belly, *quidadr*, satisfied, full. Fin. *kohlu*, the womb, maw, especially of ruminating animals; Esthon. *köht*, the belly. Sc. *kyte*, the stomach, belly.

The Deil cut aff thair hands quoth he  
That crand your *kytes* sae strute yestreen.  
Wife of Auchtermutty.

**To Cuddle.** Prov. E. *crewdle*, to crouch together, to croodle, to cower, to crouch, to cuddle, also to feel cold ; to *cruddle*, to crowd or huddle.—Hal. To *crewdle* or *croodle*, to crouch together like frightened chickens on the sight of a bird of prey.—Wilbraham. *Croodle*, to lie close and snug as pigs or puppies in their straw.—Forby. From *crowd*, to press. To *cruttle*, *cruddle*, to stoop.—Holloway.

Now to cuddle is used exactly in the sense indicated by Forby or Wilbraham.

Or have you marked a partridge quake,  
Viewing the towring falcon nigh ;  
She *curlles* low beneath the brake,  
Nor would she stay nor dare she fly.—Prior in R.

They hopped from spray to spray,  
They billed, they chirped all day,  
They *curlled* close all night.

The existence moreover of forms like *cruddle* and *cuddle* (one of which begins with a mute and a liquid, and in the other the liquid is omitted), either in the same or in related dialects, is a phenomenon of very frequent occurrence. We may cite E. *scamble* and *scramble*; *stamp* and *stramp*; *coo* and *croo*, like a dove ; to *cuff* and *cluff*, to strike—Hal. ; *cob* and *blob*, clay for building cottages ; Bav. *koppesen* and *kroppezen*, to belch ; Du. *konkelen* and *kronkelen*, to crinkle, *kodse*, *kudse*, and *knodse*, *knudse*, a club ; *kauwen* and *knauwen*, to chew, gnaw ; *koesteren* and *kloesteren*, to cherish, pamper ; Fr. *gazon*, *glazon*, a sod ; Du. *stobbe*, Fris. *strobbe*, a stub ; E. *speckle*,

Sw. *spreckla*; E. *speak*, G. *sprechen*; E. *pin*, Sc. *prin*; Lat. *scopa*, E. *scrub*; Bohem. *kapati*, *krapati*, to drip; Lat. *cancer*, Bret. *krank*; W. *ceg*, Icel. *kok*, the throat; Bohem. *krk*, Sc. *crag*, the neck; G. *kegel*, Pol. *kregle*, ninepins; G. *winkel*, a corner, E. *winkle*; Du. *wiggelen*, motitare, E. *wriggle*; Lat. *coaxare*, E. *croak*; Lith. *kumpas*, E. *crump*, crooked; E. *cob*, W. *clob*, a lump; Russ. *puk*, Gael. *pluk*, a bunch; E. *chink*, Du. *klinche*, a slit, cleft; E. *gingle*, Gael. *gliong*; Fr. *quincailler*, Rouchi *clincreiller*, to tinkle, E. *chink* and *clink*, to tinkle; *chatter* and *clatter*; Sp. *casco*, Lang. *closco*, a scull; Fr. *cosse*, Bret. *clos*, a husk; W. *coch*, Gael. *croch*, red; Fr. *crucheter* and *chucheter*; *brimbeler* and *bimbeloter*.—Cot.

In like manner I believe the loss of an *r* has converted *cruddle* into *cuddle*.

**Cudgel.** Du. *kodse*, *kudse*, a club, knobbed stick; *knodse*, *knudse*, a knotted stick; *knodsen*, *knudsen*, tundere, contundere, batuere.—Kil. The origin is probably a form like It. *cozzare*, to knock.

**Cue.** Fr. *queue*, a tail. The last words of the preceding speech, written with the speech of an actor in order to let him know when he is to come on the stage.

**Cuff.** It. *schiaffo*, a cuff, buffet, whirret or *clap* with the hand on the cheek.—Fl. The *cuff* of a sleeve is the flap or part that flaps or claps back. The Dan. has *klap*, a flap, as the flap of a table; Sw. *klaff*, a flap, anything that hangs broad and loose, as the flap of a glove or a hat, the cuff of a coat. This with an *s* prefixed and the *l* converted into an *i*, after the It. pronunciation, would give *schiaffo*. In like manner the Sp. *golpe* signifies a blow and also the flap of a pocket.

**Cuirass.** Fr. *cuirasse*; It. *corazza*, quasi *coriacea*, made of leather, from Lat. *corium*, a skin.—Diez. So Lat. *lorica*, a cuirass, from *lorum*, a strap. O. Fr. *cuirie*, Port. *coura*, a leather jerkin; *couraça*, a cuirass; *couro*, a hide, skin.

**To Cull.** To pick out. Fr. *cueillir*, to gather. Lat. *colligere*, from *legere*, to gather. *Cullers* are the worst of a flock culled out for disposal.

**Cullender.—Cullis.** A cullender or colander is a strainer, from Lat. *colare*, to strain; Fr. *coulé*, to run (of liquids), to flow. Sp. *colar*, to strain or filter; *colada*, lye, strained ashes for washing; *coladera*, a colander or strainer. So from *savage*, *scarenger*, from *passage*, *passenger*, &c.

**Cullis.** Fr. *coulis*, strained juice of meat, &c.

**Cully.** Properly the entertainer or companion of a courtezan. A leacher whom a courtezan or jilt calls her cully.—B. From Fr. *couille*, testicle, penis. Thence a fool, a soft-headed fellow, one who may be easily led by the nose or put upon.—B. To cully one, to make a tool of, impose upon, or jilt him.—B.

Tricks to cully fools.—Pomfret in R.

See Cozen.

**Culm.** This term is now applied to the kind of coal found not in solid lumps but in a loose powdery condition. The proper meaning is *smut*, and the latter name is given in Pem-brokeshire to a superficial layer of coal in a still more imperfect condition than culm. “*Culme of smeke—fuligo.*”—Pr. Pm.

Thanne Pacience perceyved of pointes of this cote,  
That were *colomy* thourgh coveitise and unkynde desiryng.—P. P.

**Colmie,** black, foul, dirty; *becolmed*, blackened.—King Horn. Probably connected with *collow* or *colly*, smut, soot.

**Culprit.** The name by which a prisoner on his trial is addressed when he has pleaded not guilty. Probably a corruption of *culpat*, for *culpatus*, the term for a person accused in the old Law Latin.

**Cunning.** See Con.

**Cup.** Fr. *coupe*, It. *coppa*, Du. *kop*, Bret. *gôb*, *kôp*, *skôp*. The notion of a round projection and of something hollow are often expressed by the same word, which is often taken from the sound of a blow, and especially a blow on a hollow body. Thus we have seen *boss*, a lump or projection, and *boss*, hollow. The G. *napf*, Lang. *nap*, a bowl or porrenger, is a slight variation of *knopf*, a knob or knop, and both meanings are united in W. *cnapen*, a knob, a bowl, while the origin of the word

seems a representation of the sound of a blow or a thing breaking ; E. *knap*, to snap, to strike.—Hal.

Now the G. *kopf* signifies both cup and cop, or top, knob, head ; *köpfchen*, a tea-cup, *kopf*, a cupping-glass. The development of the meaning is well illustrated in the Fin. *kopista*, to resound from a blow ; *kopina*, the sound of a blow ; *kopio*, empty, sounding as an empty vessel ; *koppa*, anything concave or hollow, as the box of a harp, the cup of a pipe. On the other hand, as in the case of *boll* and *buckle*, we are led to the image of a bubble, as the type of anything round and prominent, swollen, hollow. Fin. *kuppo*,—*a*,—*u*, a bubble, boil, tumour ; *kupia*, swelling, puffed ; *kupu*, the crop of birds, head of a cabbage ; *kupukka*, anything globular ; *kuppi*, a cup, *kuppata*, to bleed by cupping.

**Cupboard.** A cupboard, originally *cup-bur* or *cup-bower*, a *bur* or receptacle for cups, altered, when the latter element was no longer used in the sense of receptacle, into cup-board. Icel. *búr*, cella penuaria ; *uti-búr*, a separate place outside a house for keeping victuals : *fata-búr*, a wardrobe. AS. *cumena-búr*, a guest-chamber. See Bower.

**Cupel.** Fr. *coupelle*, a coppell, the little ashen pot or vessel wherein goldsmiths melt or fine their metals.—Cotgr. From *coupe*, a cup.

**Cupola.** It. *cupola*, a round vaulted chapel behind the chancel ; some use it for any round arch or vault of a church or copped steeple.—Fl. *Cupo*, deep, hollow, high. A modification of the root which gives *cup* and *cop*. Fr. *coupeau*, the top or head of a thing, *coupeau de la tête*, the crown of the head.

**Cur.** Du. *korre*, a house dog, properly a small dog. W. *cor*, a dwarf, then applied to anything small of its kind ; *cor-hoyad* (dwarf-duck), a teal ; *coriar* (dwarf-hen), a partridge ; *corlan* (dwarf-court), a sheep-fold ; *coraton*, a rivulet ; *corgi*, a small dog, cur.

**Curb.—Curve.—Curvet.** Fr. *courber*, to crook, bow, arch ; *courbette*, a small crooked rafter, the curveting of a horse.

Gael. *crup*, contract, crouch, shrink; *crub*, crouch, sit, squat; *crubadh*, bending; Manx *crib*, curb, contract, shrink; Ir. *crubadh*, to bend or make crooked. From the Celtic root is Lat. *curvus*, crooked. W. *crwob*, a round hunch; *crwbach*, a hook, crook; *crybwch*, shrunk, crinkled. The insertion of the nasal gives AS. *crumb*, *crump*, *crymbig*, crooked; G. *krumm*, crooked; Gael. *crom*, bend, bow, stoop.

Curd. Formerly spelt *crud*, the lumpy part of coagulated milk. See Crowd.

Cure. Lat. *cura*, care; originally probably sorrow, lamentation, as we see that the E. *sorrow* is the equivalent of G. *sorge*, diligence, care, sorrow; *sorgen*, to take care of. The origin is preserved in Fin. *kurista*, voce strepo stridente, inde murmuro vel ægré fero, quirito ut infans. It must thus be considered a relation of Lat. *queror*, to complain. Fin. *kurina*, stridor, murmur, *kurja*, wretched, sad, miserable. Icel. *kurr*, murmur, complaint, grating; *kurra*, to coo as a dove, to murmur.

Curfew. Fr. *couverfeu*, *courefeu*, Lat. *ignitegium*, the notice for covering or putting out lights at a certain hour in the evening.

Item quod nullus tabernarius seu braciator teneat tabernam suam apertam post horam *ignitegii*.—Lib. Alb. 1. 251.

Curl. Formerly *curl*. Du. *krol*, *krolle*, curl. Dim. of *kroke*, concinnus, coma muliebris, also a bending, curvature.—Kil. The Norwegian dialect preserves the dim. *krökle*, Pl. D. *kriükkel*, a curl; *kriükeln*, *krüllen*, to curl. So *furl* from Fr. *fardeler*.

Curieu. Fr. *courlis*; O. Fr. *corlieu*.—Cot. Berri. *querlu*. Probably from the shrill cry of the bird. Russ. *kurluikat'*, to cry like a crane.

Curmudgeon. The quotations in Richardson seem to leave little doubt that it is from *corn-mudgin*, a dealer in corn. The dealers in corn were the most unpopular persons in times of scarcity, as they were always supposed to be keeping up the price of corn by their avarice.

The *sediles* curule hung up 12 brazen shields made of the fines that certain *corn-mudgins* paid for hourding up their grain.—Holland's Livy.

**Currant.** *Raisins de Corinthe*; the dried small grapes of the Greek islands. Then applied to our own sour fruit of somewhat similar appearance.

**Curry.**—*Currier.* *Curry* in the sense of dressing skins has very naturally been derived from *corium*, a hide; whence *coriarius* might well signify a dresser of hides. It. *cuoiaro*, a currier. But it is certain that the derivation is very different. The origin is the It. *corredare*, to prepare, set out, to rig a ship, set out a bride; Sp. *conrear*, to prepare wool for working by oiling it; Fr. *conroyer*, to curry or dress leather, to rough-hew timber, to work anything thoroughly. From the same root compounded with *ad* instead of *con* is It. *arredare*, to garnish, equip a ship; Fr. *arrayer*, E. *array*.

The simple form of the verb is seen in Icel. *reida*, to set out, prepare, push forwards; Dan. *rede*, to prepare, arrange; *at rede sit haar*, to comb one's hair. Hence *rede*, ready.

**To Curry.** 2. *To curry a horse*, is only a special application of the sense of dressing or working anything thoroughly. “To rub down, comb and dress him.”—B.

Et frote et convoie et estrille.

Li vilains son roncin atorne

Fab. et Contes. 3. 198.

**To curry favour** is a proverbial expression corrupted from “curry favel.” Fr. *ettriller fauveau*, to curry the chesnut horse. “Tel étrille Fauveau que puis le mord,” the ungrateful jade bites him that does him good.—Cot. It was usual to make a proper name of the colour of a horse, and to speak of the animal as Bayard, Dun, Lyard (Fr. *liart*, grey), Ball (whitefaced), Favel (Fr. *Fauveau*, from *faure*, fallow), and any of these was taken proverbially for horse in general. “Dun is in the mire.” “Who so bold as blind Bayard?”

When the meaning of Favel in the proverb was no longer understood, the sense was made up by the substitution of *favour*.

**Curse.** AS. *corsian*, to execrate by the sign of the cross. In Fr. we find *sacrer* used both in the senses of consecrating or execrating. An appeal to the Deity is made in both cases, but in the one case he is called on to execute vengeance on the devoted object, in the other it is offered to his gracious acceptance. So Icel. *blota*, to consecrate and to curse. The *corsned* or curse-mouthful of the AS. is spoken of by Blackstone in a manner that shows the connexion of the two ideas. “The corsned, or morsel of execration, being a piece of cheese or bread, which was consecrated with a form of exorcism, desiring of the Almighty that it might cause convulsions and paleness, and find no passage if the man was really guilty, but might turn to health and nourishment if he were innocent.”—Commentaries.

**Curtal.—Curtail.** From Fr. *court*, short, with a modification of the termination *ard*, seen in Bayard, dastard, drunkard, is formed *courtault*, *courtaut*, Mid. Lat. *curtaldus*, E. *curtal*, having a docked tail. *To curtail* is a different word, from *courttailler*, to cut short.

**Curtain.** Fr. *courtine*, It. *cortina*, the hangings of a court, as Lat. *aulæum* from *aula*.—Skinner. A more likely origin is the Wallach. *cortu*, a tent, a structure in fact consisting of one large curtain. In like manner It. *tenda*, a tent, *tenda da letto*, a bed curtain; *alzar la tenda*, to undraw the curtains. The G. *zelt*, a tent, corresponds to the E. *tilt*, the curtain or covering of a waggon or the like. Fin. *telta*, velum quodvis obductum, tentorium, cælum pensile in nuptiis, a tent, curtain, &c.

**Curtsy.** Fr. *courtiser*, to court, entertain with all compliments or offices of respect and observance; *courtoisie*, courtesy, civility.—Cot. But I am inclined to believe that the word fundamentally signifies to cross oneself, put oneself into the reverent position of those who make the sign of the cross. It is commonly pronounced *curchy*, and in Pembrokeshire a girl is told to make her *crutch* or *curch*. It. *far croce, star colle braccia in croce*, to cross the arms on the breast (often

joined with bowing or kneeling), as an attitude of reverence.—La Crusca; *riverenza*, a curtsy or bending to another with the knee.—Fl. *Faire reverence à*, to arise, give place, make courtesie, vaile bonnet unto; to solicit with cap and knee.—Cot.

**Curve.** See Curb.

**Curvet.** Fr. *courbette*, the prancings of a managed horse, in which he bends his body together and springs out.

**Cushion.** Fr. *coussin*. It. *coscino, cuscino*. G. *küssen*. Icel. *koddi*, a cushion. See Cod.

**Custom.** It. *costume*, Fr. *coustume, coutume*. Sp. *costumbre*, from *consuetudo, consuetudinis*, through the medium, as Diez supposes, of a softened form *consuetumen*. So from *mansuetudo*, Sp. *masedumbre*, Port. *mansedume*.

**Cut.** W. *cwtt*, a little piece, a cut, a gobbet; *cwttwys*, a cut or lot; *cwt*, a short tail; *cwtlogi*, to curtail, abridge; *catt*, a little piece or gobbet. Turk. *kat'*, a cutting, *kat'et*, to cut; *kit'a*, a piece, a segment. Gael. *sgad*, lop, prune, cut off; *egath*, cut off, injure, destroy; G. *schaden*. Icel. *skadda*, to take away part, to injure, *skadi*, loss, *skada*, to hurt; *skaddr*, mutilated.

**Cutler.** Fr. *coutelier*, a maker of knives, from *couteau*, formerly written *cousteau, couleau*, It. *coltello*, Venet. *cortelo*, a knife, the *r* of which last has perhaps passed into the *s* of *cousteau*. But this is not necessary, as an example of the same change in the opposite direction is seen in the O. Fr. *coultre* for *coustre*, a sexton, from *custos*.

Lat. *cultus, cultellus*. W. *cyllel*, a knife.

**Cutlas.**—**Curtal-axe.** It. *coltello* and the augmentative *coltel-laccio* become in the Venetian dialect *cortelo*, a knife, and *cortelazo*, a pruning-knife or bill. Hence the OE. *courtelas*, and with that striving after meaning, which is so frequent a cause of corruption, *curtal-axe*. Fr. *coutelas*, a *cuttelas* or *courtelas*, or short sword.—Cot.

**Cuttle fish.** Fr. *cornet*, a sea-cut or *cuttle-fish*.—Cot. Du. *see-katte*. W. *mor-gyllell*, the sea-knife, from the knife or

feather-shaped bone contained in its body. In some parts of France it is called *cousteau de mer*. *Cousteau*, the principal feather in a hawk's wing, termed by our falconers *cut* or *cuttie*.—Cot.

**Cymbal.** Gr. κυμβαλον, a cymbal; κυμβος, a cavity, hollow vessel, goblet. From an imitation of the sound of striking a hollow object. Compare Gr. κομπεω, to clank; Fin. *kopina*, the sound of a blow, *kopano*, a hollow tree, sounding hollow when struck. Lat. *campana*, a bell; Alb. *kembone*, a cattle-bell. A *timbal* is a word formed on the same plan with an initial *t* instead of *k*.

#### D.

**Dab.**—**Dabble.**—**Dawb.** *Dab*, a slap on the face, a dirty clout; to *dab*, to slap or strike; to *dabble* (Du. *dabben*, *dabbeln*—Kil.), to splash or stir about in the water and dirt.—B. The sound of a blow with something not resonant, as a lump of soft clay or a wet cloth, is represented by the syllables *dab*, *dib*, *dub*, as to *dab* a sore with a wet towel. The frequentative *dabble* represents the paddling sound of water agitated by the hands or feet. Then as the same word which represents the noise of a blow is commonly applied to the instrument which produces it, *dab* is used to signify a small quantity of something soft, such a lump as may conveniently be thrown, as a *dab* of butter, of mortar, &c.; a *dabbet*, a very small quantity; a *dab-wash*, a small wash got up on a sudden. To *dawb* is to cover a surface with *dabs* or portions of adhesive substance, to smear. In like manner from *klak*, representing the sound of a dab of something wet thrown against a wall, Pl. D. *klak*, *klaks*, a certain portion of mortar or the like, which sticks when thrown against anything, a blot, a dab, a small lump of butter; *klik*, *kliks*, a small lump; *klakken*, to dawb.—Brem. Wört.

A somewhat different application of the verb to *dab* gives the sense of pricking or striking a pointed instrument into a soft body. To *dab* in some parts of England is used, as *dibble*

in others, for making holes in a furrow with a pointed stick for the planting of seed. To *dab*, to *daub*, to peck as birds, to prick.—Jam.

The thorn that *dabs* I'll cut it down,  
Though fair the rose may be.

So to *job*, to strike, hit, or peck, and *job, jobbet*, a small piece or lump. Fr. *dauber, dober*, to beat, swindle, lame.—Cot. In Dan. *dobbe*, Du. *dobber*, a float, the designation is taken from the bobbing up and down of the object; *dobberen*, to rise and fall with the wave.—Halma. The term has the same meaning in the name of the *dabchick* or *dobchick*, a water-fowl, which is constantly bobbing under water.

A *dab-hand* is one who does a thing off-hand, at a single blow. So Langued. *tapa*, to strike, to do a thing skilfully and quickly. “Aco's estat léou tapat” (*léou*, quick), cela a été fait lestement.—Dict. Cast. See Dad. 2.

**Dad.** W. *tad*. Lap. *dadda* (in children's language), father. Almost as universally spread as Baba or Papa.

**Dad. 2.—Dawd.** This is a word precisely analogous to *dab*. It is used in the first instance to represent the sound of a blow. *Dad*, a blow, a thump—Hal. ; *dad, daud*, to thrash, dash, drive forcibly.—Jam. “He *dadded* to the door,” slammed it to. “He fell with a *dad*.” Also, to throw mire so as to bespatter, to dawb. Hence *dad, dawd* (as *dab, dabett*, above), a large piece, a lump, lunch.

*Daddock, daddick*, rotten wood, is, I believe, the dim. of the above. It signifies wood in a state in which you can pick it bit from bit. Hence *dadacky*, decayed, tasteless. *Daddle* (colloquially), the hand, as the instrument of slapping or dadding.

**To Dade.—Dading-strings.** To *dade* is applied to the first vacillating steps of a child. To *dade* a child, to teach him to walk; *dading* strings, leading strings. It is in this sense that the word is used by Drayton in passages which Nares gives up as hopeless, and on which Jamieson puts a wholly false interpretation.

Which nourished and brought up at her most plenteous pap  
 No sooner brought to *dade*, but from her mother trips.—  
 But eas'ly from her source as Isis gently *dades*.—Drayton.

To *dade* a child is then to teach him to walk, to lead him by the hand while he toddles or totters; *dading strings*, leading strings, by which he is held up while learning to walk. The origin seems to be a representation by the syllables *da da*, of the incoherent utterances which accompany the muscular exertions of the infant. So in Galla, *dadadagoda* (to make *dadada*), to beat.—Tutschek. In the nursery language of France *dada* is the name given to a horse, the type of activity in a child's imagination. *Dada*, a hobby-horse. *Dadées* in a more general sense is applied to all the proceedings of an infant. "Souffrir a un enfant toutes ses *dadées*," to cocker or cokes him.—Cotgr. The frequentative to *daddle* or *daidle* is in use in the N. of E. and Sc., signifying to walk unsteadily like a child. To *daidle* like a duck, to waddle.—Jam. To *doddle*, *diddle*, *toddle*, are other variations.

Quhiles *dodling* and *todling*  
 Upon four pretty feet.—Burel's Pilg. in Jam.

And when his forward strength began to bloom  
 To see him *diddle* up and down the room.—Jam.

Seronius has "to *doddie* along or *dodle* about," "to *dodle*—*vacillare*." Fr. *dodeliner*, to rock or jog up and down, to dandle, loll, lull, fedle.

From the imperfect way of walking of a child the expression is extended to signify an inefficient manner of doing anything or being slow about a thing. To *dade*, figuratively, to move slowly; to *daddle*, to do anything imperfectly, to trifle, to toddle or waddle.—Hal.

The nasal modification gives the It. *dande*, dading strings (*amico sin dalle dande*, a friend from infancy); E. *dandle*, to toss or nurse an infant; Fr. *dodeliner*, as *dodeliner*, to rock or jog; *dodeliner de la tête*, to nod or wag the head, to carry the head unsteadily—Cot.; *dandiner*, to sway the body to and fro; It. *dondolare*, to dandle or play the wanton as nurses

do with children, or children with their babes (dolls), to dally, loiter, idle; also to dangle in the air, to rock or dandle. G. *tändeln*, to trifle, toy, or play, loiter, linger; *tand*, a toy, trifle; *kinder-tand*, childish play; Bav. *tanderey*, *tantrey*, foolish tricks; Sc. *dander* or *dandill*, to saunter, go about idly, bewilder oneself. "He *dandert* out of the road," lost his way.—Jam. Then metaphorically, *dander*, to talk incoherently.—Hal. OHG. *tantaron*, delirare; Sp. *tontear*, to talk nonsense. Fr. *dandin*, It. *dondolo*, a ninny, foolish fellow.

**Daffodill.** Corrupted from Lat. *asphodelus*. Fr. *asphodile*, *aphrodille*, the daffodill, affodill, or asphodill flower.—Cot.

**Dag.**—**Dagger.**—**Daggle.** The syllable *dag* or *dig* represents the noise of a blow with something sharp, then the instrument with which the blow is given, or anything of similar form. Bret. *dagi*, to stab; OE. *dag*, to pierce.

Derfe dyntys they dalte with *daggande* sperys.

Morte Arthure in Hal.

Fr. *dague*, It. *daga*, E. *dagger*, a short stabbing weapon. OE. *dag*, a small projecting stump of a tree, a sharp sudden pain.—Hal.

Then in the sense of slashing with an edged tool "pounsoned and *dagged* clothing." "So much *dagging* of sheres with the superfluity in lengthe of the foresaide gounces."—Chaucer in R.

Hence *dag*, a fragment of a slashed edge, a jag or shred. *Dagge* of cloth, fractillus.—Pr. Pm. *Dagon*, a slice. "A *dagon* of your blanket, leve dame."—Ch. *Dag-locks*, clotted locks hanging in dags or jags at a sheep's tail. Fin. *takku*, a shaggy fleece, *takku-willa*, dag-wool, *takkuinen*, matted, shaggy, dagged. OE. *dag-swain*, a bed-covering of shaggy material. "Some *dagswaynes* have long thrumys (fractillos) and jaggs on bothe sydys, some but on one."—Horman in Way.

*Daglets*, icicles, dags or jags of ice. In *daggle*, to trail in the dirt—Hal., *bedaggled*, *daggle-tail*, there is perhaps a mixture between the idea of hanging in *dag*s in the wet and mire,

and that of bedewing, soaking in the wet grass ; Sc. *dag*, dew, drizzling ; Sw. *dagg*, dew, Dan. *dugge*, *bedugge*, to dew, bedew ; Devonshire *dugged*, *dugged-tealed*, *dabble-tealed*, wet and with the tail of the garment dragged along in the dirt.—Exmoor scolding. *Draggle-tailed* is a later introduction when the sense of *dabble* became obscure.

**Dail.**—**Dale.** A trough in which the water runs from the pump over the decks of a ship.—B. The course of development seems as follows. W. *tull*, Bret. *toull*, a hole, cavity ; Pol. *dol*, a pit. Then a hollow where water collects, a sink, gully, drain, gutter, spout.

Swiss *dole*, a pit, hollow, sink, drain ; OHG. *dola*, cloaca, fistula ; Fr. *dalle*, a sewer or pit whereinto the washings and other such ordure of houses are conveyed—Cot. ; in Normandy a spout or channel to void water by.—Roquefort. Sp. *dala*, the pump-dale of a ship. Icel. *dæla*, a depression, bucket for drawing water from a well, pump.

**Dainty.** W. *dant*, a tooth ; *dantaidd* (as E. toothsome), dainty, delicate. Bav. *däntscht*, a delicacy, *däntschtig*, dainty, nice in eating ; NE. *danch*, s. s. OE. *daunch*, *donch*, fastidious, over-nice.—Hal.

**Dairy.**—**Dey.** The *dey* was a servant in husbandry, mostly a female, whose duty was to make cheese and butter, attend to the calves and poultry and other odds and ends of the farm. The *dery*, *deyry*, or *dairy*, was the department assigned to her. “A *deye*, androchius, androchea, genatarius, genetharia ; a *derye*, androchiarium, bestiarium, genetheum.”—Cath. Ang. in Way. “Caseale, a *dey-house* where cheese is made.”—Elyot in Hal. In Gloucestershire a dairy is still so called. In the 37 Ed. III. A. D. 1363, are classed together “bovers, vachers, porchers, *deyes et touz autres gardeirez des bestes*,” the word *deyes* being translated in the English version *deyars* or *dairy-men*, and in 12 Rich. II., *deye* and *deyrie* woman.

The primary duty of the *dey* was doubtless the milking of the cattle, from whence the name is derived ; Pol. *doić*, to milk cows, &c., *dojka*, a dairy-maid, *dojarnica*, a dairy;

Bohem. *doiti*, to milk or give milk ; *dogka*, a wet-nurse, nurse-maid.

As they drew near they heard an elderin *dey*  
Singing full sweet at milking of her ky.

Ross. Helenore in Jam.

Sw. *deja*, a dairy-maid. O. Sw. *dæggja*, *dia*, to give suck ; AS. *diende*, lactantes.—Benson in *Ihre*. Sw. *di-barn*, a nurse-child.

The barbarous *genetheum*, where Way is at a loss, is a corruption of *gynæcum*, *geniseum*, primarily the women's apartment, then the place where the weaving was done. *Androshia* is for *androgyna*, probably from the office of the dey being performed indifferently by man or woman. *Androgynus*, *androgeus*, mans end wijfs kunne gelijc.—Dief. Sup. Mod. Gr. *avδογυνός*, husband and wife.

**Dais.** Fr. *Dais* or *daiz*, a cloth of estate, canopy or heaven that stands over the heads of Prince's thrones ; also the whole state or seat of estate.—Cot. O. Fr. *dais*, *deis*, a table, from *discus*. “A curt esterras, e à mun *deis* tuz jurs mangeras.”—L. des Rois. “Un jor seoit al maistre *deis*.” One day he (the king) sat at the principal table or *high dease*.—Chron. Norm. The name was then transferred to the raised step on which the high table was placed, or the canopy over it.

**Daisy.** Day's eye.

That well by reason men it call may  
The *deisie* or els the *eye of the day*.—Chaucer in R.

**Dale.**—**Dell.** W. *troll*, a hole, pit, dimple,—*mwn*, a mine-shaft ; Bret. *toull*, a hole or cavity ; Pol. *dol*, bottom, pit ; *dolek*, a little pit or hole, socket of the eye, dimple ; *dolina*, valley ; Bohem. *důl*, a pit, shaft in a mine, *dulek*, a depression, pock mark, *dolina*, a valley. Goth. *dal*, a valley, gulph, pit ; G. *thal*, a valley.

Perhaps Icel. *dala*, a dint, exhibits the primary sense of the word. Dan. *dal*, a valley, the dim. *del*, a depression ; E. *dale*, a valley, *dell*, a depression in a hill-side. The E. had also a diminutive corresponding to the Slavonic *dolek* ; “*dalke*,

vallis."—Pr. Pm. *Delk*, a small cavity in the body or in the soil.—Forby. "Le fosset oue col, dalke in the neck."—Bibelsworth in Way.

**Dallop.** *Dallop, wallop, gallop*, probably are all originally imitations of the sound made by the collision of soft or wet things. Icel. *dolpungr*, the surf, beating of the waves on the shore; *dolpr*, animal of unwieldy size. Prov. E. *golp*, a sudden blow; *gollop*, a large morsel; *wallop*, to beat, to be slatternly, a thick piece of fat; *walloping*, great; *dallop*, a slattern, a clumsy and shapeless lump of anything, to paw, toss, and tumble about carelessly.—Hal. W. *talp*, a lump, Icel. *dálpa i feninu*, to flounder in the mire; *dálpa i arum*, to paddle with the oars, to row softly. Compare Icel. *damla*, to dabble in liquids, to row softly.

**Dally.** To toy with, play, trifle. From Lat. *talus*, the ankle-bone of animals, then a die to play with, came apparently the OE. *daly*, a die, plaything; *dally-bones*, sheep's trotters.—Hal. " *Daly* or play, tessura (tessera), alea, decius."—Pr. Pm. "Men play with three dice, and children with four *dalias*, astragalis vel talis. Cut this fleshe into *dallys*, tessellas."—Horman in Way. The term seems thus to have acquired the sense of a toy or plaything, with a special application to a girl's puppet, whence it is used to denote a painted figure.—Jam.

Neer price a wearless wanton elf  
That nought but pricks and prins herself  
Wha's like a *dally* drawn on delf or china-ware.—Morison in J.

Hence *dallacked*, *dalled out*, gaudily dressed.—Hal. The notion of dallying or trifling is attained in the same manner in the It. *dondola*, a kind of boy's play with a tossing ball, also a child's playing baby, also any toy, fancy, or conceit, to pass away the time withal, any dalliance, dandling, or wantonizing; *dondolare*, to dally, loiter, or idle, pass the time.—Fl.

**Dam.**—**Dame.** Lat. *domina*, It. *dama*, Fr. *dame*, a lady. From being used as a respectful address to women it was applied, καὶ εὐχῆν, to signify a mother, as sire to a father.

Enfant qui craint ni pere ni mere  
 Ne peut que bien ne le comperre.  
 For who that dredith sire ne *dame*  
 Shall it abie in bodie or name.—R. R. 5887.

—And fykel tonge hure syre  
 Amendes was hure *dame*.—P. P. in R.  
 Faithlesse, forsworn ne goddesse was thy *dam*  
 Nor Dardanus beginner of thy race.—Surry in R.

Subsequently these terms were confined to the male and female parents of animals, especially of horses.

**Dam.** A word of far-spread connexions with much modification of form and sense. The fundamental signification is the notion of stopping up, preventing the flow of a liquid. Goth. *faur-dammjan*, to shut up, obstruct, hinder; Pol. *tamo-wać*, to stop, staunch, obstruct, dam; *tama*, a dam, dike, cause-way. Icel. *dammr*, Dan. *dam*, a fish-pond. O. Sw. *damfn*, a dam. Bav. *daum*, *daumb*, *taum*, Fr. *tampon*, *tapon*, the wad of a gun; Bav. *daumen*, *verdaumben*, Fr. *taper*, to ram down, to stop the loading from falling out. Here we are brought to a root *tap* instead of *tam*, and it will be seen that the change might as easily take place from *tap* through *tamp* to *tam*, as in the opposite direction from *tam* to *tap*. The evidence preponderates in favour of the originality of the latter form. The idea of stopping up an orifice is naturally expressed by a word signifying a tuft or bunch, as Fr. *boucher*, to stop, *bouchon*, a cork, from O. Fr. *bousche*, a handful or bunch; *étouffer*, to stop the breath, from *touffe*, a tuft, lock of hair, clump of trees. Now the Sw. *tapp*, a bunch, has precisely the signification required. *Hótapp*, *halm-tapp*, a whisp of hay or straw; *tapp-wis*, by handfuls. Then, from a bunch of fibrous matter being used in stopping an orifice, *tapp*, a bung, tap, plug. Hence *teppa*, to stop a hole, to staunch, and in a wider sense to shut, shut up; *teppa et åker*, to inclose a field.

Lap. *tappet*, to shut, to stop; *tappa ukseb*, shut the door; *tappalet*, to have the breath stopped, to be suffocated, *tappal-tak*, the asthma; Sw. *and-teppa*, shortness of breath, asthma (*ande*, breath).

Lang. *tap*, a cork, *tapa*, *tampa*, to stop, shut, shut up, inclose, surround; *se tampa las aourelios*, to stop one's ears; *tampa uno porto*, to shut a door; *tampos*, shutters.—Dict. Castr. *Tampo*, a tank or reservoir.—Dict. Lang. Cat. *tap*, a cork, bung; *tapa*, the sluice of a mill; *tapar*, to stop, cover, conceal; *taparse el cel*, to become covered (of the sky); *tapat* (of the sky or atmosphere), close.

Ptg. *tapar*, to stop a hole, to cover; *tapado*, stopped up, fenced in, thick, close-wrought, *tapada*, a park, *taparse*, to darken, grow dark, *tapulho*, a stopper, *tampam*, a cover, lid of a box; Sp. *tapar*, to stop up, choke, cover, conceal; *tapon*, cork, plug, bung. Fr. *tapon*, *tampon*, E. *tompion*, *tamkin*, *tomkin*, a stopple for a cannon.

It will be seen that the Langued. form *tampo*, a tank, cistern, or reservoir, undoubtedly from the root *tap*, agrees exactly with the O. Sw. *dampn*, a dam or pond; *kropp-dampn*, a cistern at the top of a building.—Ihre.

**To Damp.** It is impossible to separate *to damp*, signifying to check the vital energies, suppress, subdue, from *dam*, to stop the flow of water by a physical obstacle. The fundamental idea in both cases is the notion of stopping an orifice, and the two senses are not always distinguished by different modes of spelling. The Pol. *tamować* signifies to dam, to stop, to stop the breath, to check, to restrain. Lang. *tapofam*, literally, stop-hunger, a *damper* or hunch of meat to *damp* the appetite at the beginning of a meal.—Dict. Cast. It is probably from the notion of stopping the breath that the figurative senses of the verb *to damp* are chiefly derived. Sw. *and-teppa*, shortness of breath; Lap. *tappalet*, to be suffocated, from Sw. *teppa*, Lap. *tappet*, to stop. In like manner Fin. *sulku-tauti*, asthma (*tauti* = sickness), *hengen sulku* (*henki* = breath), shortness of breath, from *sulku*, a dam. OHG. *temphen*, *bedemphen*, G. *dämpfen*, to suffocate, choke, smother; *dämpf-leinchen*, a cord to hang one, halter—Adelung; *dampf*, shortness of breath, *dämpfig*, Du. *dempig*, *dampig*, short-winded.

Then as the breath is the common symbol of life, to stop the breath is the most natural expression for putting an end to life, extinguishing, depressing, quelling. G. *dämpfen*, Du. *dempen*, Sw. *dämpa*, to extinguish a light, and also in a figurative sense to repress, to damp. G. *Aufruhr dämpfen*, to suppress a tumult; die *Dämpfung der Lüste*, the mortification of lusts.—Küttn. Sw. *dämpa sina begårelsen*, to stifle one's passions.

In the south of Germany *dämmen* is used in the same way; das Feuer—, Pein *dämmen*, to damp the fire, to still pain; Bav. *demmen*, *dämen*, to restrain, quell, extinguish, tame. “*Dämen, domare,*” “Alle Irrung nieder zu drücken und zu *dämmen*,” “Glut *demmen* und löschen.”—Schmeller.

Here we are brought to a point at which we must admit the Gr. *δαμω*, Lat. *domare*, Dan. *tæmme*, to tame, to break in, as parallel modifications of the same root. Compare Dan. *tæmme sine ledenskaber*, to curb one's passions (Repp.), with Sw. *dämpa sina begårelser*, above cited; Lat. *domare iracundias*.

The sense of vapour, exhalation, steam, smoke, expressed by the G. *dampf*, Du. *damp*, *demp*, *domp*, may have arisen in two ways. The G. *dampf* signifies short wind, *dampfig*, breathing with difficulty, and, as the designation of a phenomenon is commonly taken from the most exaggerated manifestation of it, the term may have been applied in the first instance to the breath, and thence to exhalation, steam, smoke. Bav. *dampf*, contemptuously, the breath.—Schm. Or the designation may have been taken from regarding smoke, dust, vapour, steam, as suffocating, stifling, choking agents. Sw. *damb*, dust. The G. *dampf* is explained by Adelung “any thick smoke, mist, or vapour, especially when it is of sulphureous nature,” where the reference to the idea of suffocation is obvious. Compare Dan. *quæle*, to suffocate, choke, with G. *qualm*, vapour, smoke. In the *choke-damp* of our mines there is a repetition of the element signifying suffocation added to supply the loss of that meaning in the E. *damp*.

**Damp.** The sense of moisture expressed by the Du. and E.

*damp* has probably arisen from the connexion of closeness and suffocation with dampness or moisture. Cat. *tapat*, of the sky or air, covered, close; Sw. *et tapt rum*, a close room, room with no vent for the air; Du. *bedompt*, stifling, close, confined; *bedompt huis*, maison mal percée, obscure, humide; *bedompt, dompig*, or *dampig weer*, dark and damp weather.—Halma. G. *dumpfig*, musty, damp.

Swiss *dobb*, overcast, close, warm, damp; Bav. *daumen*, *daumbern*, to stop, *dauben*, to damp, to still, and *daum*, vapour, smoke; *daumig*, vaporous, close, damp.

**Damage.** Lat. *damnatio*, from *damnum*, loss, injury. Prov. *dampnatge*, Fr. *dommage*.

Ut ei nemo contrarietatem vel *damnationem* adversus eum facere presumat.—Ep. Car. Martel. in Duc.

**Damask.** Fr. *damasquin*; because figured silks, linen, &c., were imported from Damascus.

**Damsel.** Fr. *demoiselle*; It. *damigella*, dim. of *dama*, a lady, from Lat. *domina*.

**Damson.**—**Damascene.** A kind of plum. Mod. Gr. δαμασκηνον, a plum.

**Dance.** Fr. *danse*, G. *tansen*, Dan. *dandse*. The original meaning was doubtless to stamp, in which sense *danse*, *dandse* is still used in South Denmark.—Outzen. So in Lat. “pedibus plaudere choreas,” “alterno terram pede quatere.” Glosses of 1418, quoted by Schmeller, render *applaudebant* by *tanzen mit den hennden*. Dan. *dundse*, to thump, Sw. *dunsa*, to fall heavily; Du. *donsen*, pugno sive typhæ clava in dorso percutere.—Kil.

A like connexion is seen between AS. *tumbian*, to dance, and Pl. D. *dumpen*, to stamp; Devonsh. *dump*, to knock heavily, to stump; also a kind of dance.—Hal. “Perdiccas—his dame was a *tombystere*,” i. e. a dancer.—Chaucer.

**Dandruff.** Bret. *tañ, tiñ*, Fr. *teigne*, scurf. W. *ton*, skin, crust; *marwdon*, dead skin, dandruff. Perhaps the W. *drwg*, bad, evil, may form the conclusion of the E. word, *don-drug*,

the bad crust or scab. Icel. *thenja*, OHG. *gadanjan*, to stretch, to spread.

**Dandelion.** Fr. *dent de lion*, lion's tooth, from the leaves with tooth-like jags directed backwards compared to a lion's jaw.

**To Dandle.—Dandy.** For the origin of the word *to dandle* see Dade. It signifies in the first instance to toss or rock an infant, thence to toy, play, trifle.

King Henry's ambassadors into France having been *dangled* by the French during these delusive practises, returned without other fruit of their labours.—Speed in R.

It. *dondolo*, a foolish toy or bauble, anything that is tossed to and fro and dandled; *dondola*, a toy, a child's playing baby; *dondolarsi*, to loiter away time.—Fl. G. *tändeln*, to trifle, toy, loiter, *tändel-schürze*, a short apron more for show than for use; *kleider-tand*, ostentation in dress.

In like manner may be explained the Sc. *dandilly* and E. *dandy*, applied to what is made a toy of, used for play and not for working-day life, finely dressed, ornamental, showy.

And he has married a dandilly wife,  
She wadna shape nor yet wad she sew  
But sit wi' her cummers and fill hersel fu'.—Jam.

A *dandy* is probably first a doll, then a finely-dressed person. *Dandy-cock* (quasi toy-cock), a bantam.—Hal.

**Dandeprat**, a dwarf. From *sprat*, something small of its kind?

**Danger.** Mid. Lat. *damnum* was used to signify a fine imposed by legal authority. The term was then elliptically applied to the limits over which the right of a Lord to the fines for territorial offences extended, and then to the inclosed field of a proprietor, by the connexion which one sees so often exemplified in Switzerland at the present day,—“ Entrance forbidden under penalty of 10 fr.” “ Si quis caballum in *damnum suum* invenerit.”—Leges Luitprand in Duc. “ Exceptis averiis in alieno *damno* inventis.”—Mag. Chart. “ Dici poterit quod averia capta fuerant in loco certo in *damno suo*, vel

in prato vel alibi in suo separali.”—Fleta. In this sense the word was often rendered *dommage* in Fr. “Animalia in *damnis dictorum fratrum inventa*”—“bestes trouvées prises en *domage*.”—Monast. Ang. in Duc. “Qu'en *dommaige* et en sa garenne le poulain au charreton trouva.”—Cent nouv. nouv. *Damage* then acquired the sense of trespass, intrusion into the close of another, as in the legal phrase *damage feasant*, whence Fr. *damager*, to distrain or seize cattle found in trespass. “Comme Estienne Lucat sergent de Macies eust prinst et *dommagé* une jument.”—Carpent.

From this verb was apparently formed the abstract *domigerium*, signifying the power of exacting a *damnum* or fine for trespass. “Sub *domigerio* alicujus aut manu esse.”—Bracton. Then as *damage* is written *damge* in the laws of W. the Conqueror, the foregoing *domigerium* and the corresponding Fr. *domager* or *damager* would pass into *danger*, *danger*, the last of which is frequently found in the peculiar sense of *damnum* and *dommage* above explained. “En ladite terre et ou *dangier* dudit sire trouva certaines bestes desdis habitans. Icelles bestes se boutèrent en un *dangier*, ou *paturage defendu*.”—Carp. A. D. 1373.

Narcissus was a bachélere  
That Love had caught in his *dangere*  
(had caught trespassing in his close)  
And in his nette gan him so straine.—R. R.

The term *danger* was equally applied to the right of exacting a fine for breach of territorial rights, or to the fine or the rights themselves, and the officer whose duty it was to look after rights of such a nature was called *sergent dangereux*. “Esquels bois nous avons droits de *danger*, c'est assavoir que toutes et quantefoiz que aucunes bestes seront trouvées esdis bois, elles seront confisquées à nous—Robert le fort notre *sergent dangereux* advisa de loing icelles brebis.”—A. D. 1403 in Carp. To be in the danger of any one, *estre en son danger*, came to signify to be subjected to any one, to be in his power or liable to a penalty to be inflicted by him or at his suit, and

hence the ordinary acceptation of the word at the present day. “In danger of the judgment—in danger of Hell-fire.”

As the penalty might frequently be avoided by obtaining the licence of the person possessed of the right infringed, the word was applied to such licence, or to exactions made as the price of permission. “*Dangeria* (sunt) quando bosci non possunt vendi sine licentia regis, et tunc ibi habet decimum denarium.” “*Judicatum est quod Johannes de Nevilla miles non potest vendere boscos suos de Nevilla sine licentia et dangerio regis.*”—Judgment A. D. 1269. “*Concedo tum ipsis quam aliis personis collegii liberum molere—et id facere absque dangerio vel exactione qualibet tenebitur in futurum molendinarius molendini.*”—Chart. A. D. 1310, in Carp. The word then passed on both in Fr. and E. to signify difficulties about giving permission or complying with a request, or to absolute refusal. “*Et leur commanderent que si la roine fesait dangier que ils la sachassent (chassassent) à force hors de l'église.*” “*Comme le tavernier faisoit dangier ou difficulté de ce faire.*”—Carpentier.

With *danger* utren we all our chaffare,  
Gret prees at market maketh dere ware  
And to gret chepe is holden at litel prise;  
This knoweth every woman that is wise.—W. of Bath.

i. e. we make difficulties about uttering our ware.

I trow I love him bet for he  
Was of his love so *dangerous* to me.—Ib.

And thus the martial Erle of Mar  
Marcht with his men in richt array—  
Without all *danger* or delay  
Came haistily to the Harlaw.—Battle of Harlaw.

**Dangle.** Prov. E. to *dang*, to throw down or strike with violence; Sw. *danga*, to bang, thump, knock at a door; Icel. *dengia*, to knock, to hammer; *dangl*, beating, *dangla*, to beat, and also as Dan. *dingle*, Sw. *dangla*, *dingla*, Pl. D. *dungeln*, to dangle, bob, swing to and fro. Compare Dan. *daske*, to slap, and also to dangle, bob, flap.

**Dank.** Synonymous with *damp*, as syllables ending in *mp* or *mb* frequently interchange with *nk* or *ng*. Thus we have It. *cambiare* and *cangiare*, E. *dimble* and *dingle*. Probably the two forms have come down together from a high antiquity. We have seen that *damp*, moist, is derived from the notion of closeness, stopping up, covering, expressed by the root *tap*, *tamp*, *dam*, while parallel with *tap*, *tamp*, are a series of equivalent forms, in which the *p* is exchanged for a *c*, *k*. Sp. *taco*, a tap, stopple, ram-rod; Cat. *tancar*, to shut, stop, enclose, fence, *tancar la porta*, to shut or fasten the door; Langued. *tampa*, *tampa uno porto*, in the same senses, *fenestro tampado*, a shut window, *tampos*, shutters; Port. *tangue*, Sp. *estanco*, a tank, basin, cistern, or pond; Langued. *tampo*, *estampo*, in the same sense. It is probable then that *dank* has come from the guttural form of the root in the same way as *damp* from the labial. In both cases the notion of darkness is united with that of dampness, as shutting up or covering is equally adapted to keep out air and light. Thus we have Du. *bedampen*, to darken, *bedompt*, dark, obscure, damp; *dompig*, dark. In connexion with *dank* we have Du. *donker*, OHG. O. Sax. *dunkar*, *dunkal*, G. *dunkel*, dark, NE. *danker*, a dark cloud.—Hal. OHG. *bitunkalat*, nimbosa, *petunchlit*, obducta, as Du. *bedompt weer*, close, covered, cloudy weather.

**Dapper** seems in E. first to have been used in the sense of pretty, neat.

For who is she that may endure

The *dapper* terms that lovers use.—Turberville in R.

Applied to a man it signifies small and neat. Du. *dapper*, strenuus, animosus, fortis, acer, masculus, agilis.—Kil. Pl. D. *dapper*, active, smart, *dobber*, *dobbers*, sound, good. *De kase is nig dobbers*, the cheese is not good. Bohem. *dobřy*, good. Wendish. *debora deefka*, a pretty girl.—Ihre in v. *daeka*. *Dapyr* or *praty*, elegant.—Pr. Pm. *Dapper*, proper, mignon, godin.—Palsgr. in Way. Godinet, pretty, *dapper*, neat, indifferently handsome.—Cot. See *Deft*.

**Dapple.** From *dab*, a lump of something soft, a blotch or

spot, Icel. *depill*, nubecula, a spot on ground of different colour, *deplottr*, dappled. So from Fr. *matte*, a clot, *mattele*, clotted, *ciel matonné*, a curdled or mottled sky.

The resemblance of *dapple grey* to Icel. *apalgrar* or *apple grey*, Fr. *gris pommelé*, is accidental.

**To Dare.** 1. Goth. *gadaursun*, *dars*, *daursun*, *daursta*; AS. *dearran*, *dyrran*, *dear*, *durron*; E. *dare*, *durst*; MHG. *türren*, *torste*. The O. Du. preterite *troste* shows the passage to E. *trust*. AS. *dyrstig*, *dristig*, bold, Sw. *drista*, to dare. Icel. *thora*, to dare, *thor*, boldness; Gr. *θαπεῖν*, to dare; *θάρσος*, trust, *θάρσος*, bold. Lith. *drasus*, *drastus*, bold, spirited; *dristi*, to dare; *drasinti*, to encourage, *drasintis*, to dare. So Icel. *diarfr*, bold, *dirfa*, to encourage, *dirfaz* (in the middle voice, as Lith. *drasintis*), to dare.

It is not easy to arrive at a consistent theory of the connexion of the various forms, or of the development of the signification. Sometimes the root seems to be a form similar to the Lat. *durus*, hard, Gael. *dùr*, stubborn, persevering, eager, Sc. *dour*, bold, hardy, obstinate, hard, whence Gael. *dùraig*, to adventure, dare, wish (to make bold), *dùrachd*, desire, earnestness, daring. To *endure*, to harden oneself under suffering, comes very near the sense of *dare*; “I cannot endure to give pain.” In like manner Fin. *tarkenen*, *tarjeta*, præ frigore (vel rarius, timore) valeo vel audeo, non algeo; to endure to do, in spite of cold or of fear; *en tarkene*, I cannot for cold; *tarkenetko mennu*, can you endure (for cold) to go. Lap. *tarjet*, to be able to do. In the same point of view we may compare E. *hard* with Fr. *hardi*, bold; It. *ardire*, to dare.

The W. *dewr*, strong, bold, forms a connecting link between *durus* and Icel. *diarfr*, OE. *derf*, hard, strong, fierce, G. *derb*, hard, strong, rough, severe, from whence the Icel. *dirfaz*, to dare, is certainly derived. It is difficult to avoid the conclusion that the G. *dürfen*, *darf*, to dare, to be so bold as to—Küttn., Du. *derpen*, *dorven*, *durven*, to dare, are formed in like manner. The confusion with forms like the Du. *derven*, *bederpen*, *dorven*, to want, be without, have need, G. *bediir-*

*fen*, to be in need, AS. *deorfan*, to labour, *gedeorf*, tribulation, labour, calamity, would be accounted for if we suppose that the fundamental idea in the latter cases was to be in hard or difficult circumstances. The ideas of labour and want are closely connected. The sense of needing expressed by G. *dürfen* is sometimes found in the OE. *dare*.

So evene hot that lond ys that men *durre* selde  
Here of in howse awynter brynge out of the felde.

R. G. 43.

i. e. that men seldom need to house their cattle in the winter.

The heye men of the lond schulle come bi fore the kyng  
And alle the yonge men of the loud lete bi fore hym brynge—  
And heo schulle be such that no prince *dorre* hem forsake,  
Ac for heore prowesse gladliche in to here servise take.—R. G. 112.

He that wyll there axsy justus—  
In turnement other fygft,  
*Dar* he never forther gon ;  
Ther he may fynde justes anoon  
Wyth syr Launfal the knyght.—Launfal. 1030.  
He wax so mylde and so meke,  
A mylder man *thurt* no man seke.

Manuel des Peccés, 5826.

The passage from the sense of making bold to that of having power, cause, or permission, exemplified in G. *dürfen*, is illustrated by Fin. *tarjeta*, to endure, Lap. *tarjet*, to be able; Sw. *tora* (in the mid. voice), to dare, *tora* (as G. *dürfen*), to be possible. *Det tor hånda*, that may happen.

Strength is gode unto travaile,  
Then no strength may, sleght wille vaile.  
Sleght and conyng dos many a char,  
Begynnes thing that strength ne *dar*.—R. Brunne, exci.

Lith. *turretī*, to get offspring, to have, possess, to be bound to do a thing ; *turru eiti*, I must go. Comp. Malay *brani*, to be able, can, also to dare, to venture.

**To Dare.** 2. To be cowed, stupefied, to lie motionless, to be terrified. *Daryn* or *drowpyn* or privily to be hydde, latito, lateo.—Pr. Pm. Fr. *blotir*, to squat, to lie close to the

ground like a *daring* lark or affrighted fowl.—Cotg. “With wodecokkys lerne for to *dare*.”—Lydgate in Way.

Pl. D. *bedaren*, to be still and quiet; *dat weer bedaart*, the weather settles; *een bedaart mann*, a man who has lost the heat and violence of youth. Du. *bedaard*, stilled, calm, moderate.

An old appalled wight,  
As ben thise wedded men that lie and *dare*  
As in a fourme sitteth a wery hare.—Chaucer.

Then as a lurking terrified creature looks anxiously around, *to dare* is found in the latter sense. “To *dare*, pore or loke about me, je advise alentour. What *darest thou* on this facyon, me thynketh thou woldest catch larkes.”—Palsgr. in Way. Comp. Bav. *dusen*, to be still, either for the sake of listening, or in slumber.

To *dare* birds, to catch them by frightening them with a hawk, mirror, or other means; to *dor*, to frighten, stupify; to *dorre*, to deafen; to *dor*, or *give the dor*, to make a fool of one, *dor*, a fool.—Hal. Du. *door*, stultus, socors.—Kil. G. *thor*, Sw. *dåre*, fool, mad; *dåra*, to infatuate, dazzle, intoxicate.—Nordforss.

The fundamental signification of *dare*, as of the parallel form *daze*, which has many analogous derivatives, is to stun with a loud noise, to stupify. To *daze*, *dazzle*, *daure*, to stun —Forby; Sc. *dauer*, to stun, or be stupefied, benumbed.—Jam. AS. *Thor*, the god of thunder; W. *taran*; Sw. *tordón* (thunder-din); Dan. *torden*, thunder.

A similar interchange of *s* and *r* is seen in OE. *gaure*, to *gase*.

**Dark.** AS. *deorc*. The particles *so* and *do* in Gael. are equivalent to *eu* and *ðus* in Gr., as in *son*, good, and *don*, bad. In similar relation to each other stand *sorcha*, light, and *dorch*, *dorcha*, dark. The element common to the two would appear to be the notion of seeing, which however we are unable to trace in the form of the words. See Dear, Dole.

**Darling.** AS. *deorling*, *dyrling*, a dim. from *deor*, dear.

**To Darn.** Now understood of mending clothes in a particular manner by interlacing stitches, but it must originally have signified to patch in general. O. Fr. *darne*, a slice, a broad and thin piece of.—Cotg. Bret. *darn*, a piece, fragment. The primary meaning may probably be a handful. W. *dwrn*, a fist, *dyrnaid*, a handful; Gael. *dòrn*, a fist, handle, short cut, or piece of anything; *dòrlach*, a handful; *dornan*, a small bundle, handful of anything.

**Darnock.** — **Dannock.** Hedgers' gloves. — Forby. Icel. *dornikur*, *dorningar*, stiff boots for wading in the water. I cite this word from the singularity of a Gael. derivation, as we should so little expect a convenience of this kind to have been adopted from a people in the condition of the Celts.

Gael. *dornag*, a glove, gauntlet; from *dòrn*, fist; Manx *dornaig*, a covering for the hand or fist, used to guard the hand against thorns.—Cregeen.

**Darnel.** A weed in corn, supposed to induce intoxication, and thence called *lodium temulentum* in botanical Lat., and *িরাই* in Fr., from *িরে*, drunk. Rouchi *darnelle*. The meaning of the word is explained by the Lith. *durnas*, foolish, crazy, mad, whence *durnes*, *durnei*, *durnzole*, *hyoscyamus*, Du. *malkruyd* (from *mal*, foolish, mad), herba insaniam et soporem inducens.—Kil. The names of plants were originally very unsettled. Wallon. *darnise*, *daurnise*, tipsy, stunned, giddy.—Grandg. Sw. *dare*; G. *thor*, a fool; Dan. *bednaare*, to infatuate, besot. Comp. Fr. *sot*, a fool, E. *sot*, a drunkard.

**Darraign.** It has been shown under *arrayn* that *rationes* was used in the Lat. of the middle ages for a legal account of one's actions, whence *derationare*, Fr. *desrener*, to *darraign*, was to clear the legal account, to answer an accusation, to settle a controversy. From the arena of the forum the term was transferred to that of arms, as was natural when the ordeal by battle was considered a reasonable method of ascertaining a question of fact.

—Two harneis had he fught  
Both suffisant and mete to *darraine*  
The bataile in the felde betwixt hem tweine.—Chaucer.

Here the meaning is not to array the battle, to set it in order, but to fight it out, to let the battle decide the question between them.

As for my sustir Emelie—  
 Ye wote yourself she may not weddin two  
 At onys—  
 And therefore I you put in this degré  
 That eache of you shall have his destiné  
 As him is shape.—  
 And this day fifty wekis far ne nere  
 Everich of you shall bring a hundrid knyghts  
 Armd for the listis upon alle rights  
 All redy to *darrein* here by bataile.

Knight's Tale, 1855.

That is to say, all ready to debate or settle the question as to her possession by battle. Afterwards undoubtedly the sense was transferred from the debate or actual settlement of a combat to the preparation for it, arraying, setting the troops in order for battle.

And in the towns as they do march along  
 Proclaims him king, and many fly to him;  
*Darraign* your battle, for they are at hand.—H. VI. in R.

**Dart.** Fr. *dard*, a dart. Bret. *tarz*, a crack, clap, violent blow with noise; *tarz kurun*, a clap of thunder; *tarza*, sortir avec effort et fracture, to break, crack, burst, dart, to appear as the dawn. W. *tarddu*, to spring forth or appear as the dawn. To *dart* would thus be to hurl as a thunderbolt, to drive forth as by an explosion.

**To Dash.** An imitation of the sound of a blow, the beating of waves upon the shore, &c.

Hark, hark, the waters fall,  
 And with a murmuring sound  
*Dash! dash!* upon the ground,  
 To gentle slumbers call.—Dryden in Todd.

Bav. *dossen*, to sound as thick hail, rain, rushing brooks. Mit lautem knall und *doss*.—H. Sachs. “Fone manigero wazzero *dozze*,” from the sound of many waters.—Notker in

Schm. Sc. *dusche*, to fall with a noise, a fall, stroke, blow; Dan. *daske*, to slap. Sw. *daska*, to drub; Hanover. *dasken*, to thrash.—Brem. Wört.

To *dash* is figuratively applied to feelings analogous to those produced by a sudden blow, or loud crash, to overwhelm, confound, put out of countenance.

What was the snaky-headed Gorgon shield,  
Wherewith she freezed her foes to congeal'd stone,  
But rigid looks of chaste austerity,  
And noble grace, that *dash'd* brute violence  
With sudden adoration and blank awe?—Comus.

**Dastard.** The termination *ard* is the Du. *aerd*, indeles, natura, ingenium, G. *art*, nature, kind, quality. The meaning of the radical part of the word seems that which is seen in the figurative application of *dash* or *daze*, to stun, confound, frighten.—Hunter. *Dastard*, etourdi—Palsgr. in Way; a simpleton—Hal.; a person of a tame, submissive nature. Bav. *dasig*, *dauzig*, *dastig*, quelled, submissive, tame. AS. *adastrigan*, to discourage, dismay. Compare the G. *niederschlagen*, to knock down, and figuratively to deject, dishearten, discourage, cast down; *niedergeschlagen*, sorrowful, afflicted, dispirited.—Küttner.

Icel. *dust*, a blow. Fris. *dust-slek*, *dusslek*, a stunning blow. Sc. *doyst*, a sudden fall attended with noise.—Jam. A *douse* on the chops belongs to the same imitative root.

**Date.** The particulars of time and place concerning the execution of a written instrument, which were added in a Roman letter under the form, “*Datum—*” given at such a time and place.

**Daughter.** Gt. *tochter*; Gr. *θυγατρη*; Sanscr. *duhitri*; Lith. *dukttere*; Armen. *dustr*; Bohem. *dcera*; Gael. *dear*; Finn. *tüttär*; Lap. *daktar*.

**To Daunt.** Fr. *dompter*, *donter*, to tame, reclaim, break, daunt, subdue. *Dompte-venin*, Celandine, from being considered an antidote. Sc. *dant*, *danton*, to subdue; a *horse-danter*, a horse-breaker. Probably not directly from Lat.

*domare*, but from the Teutonic form *damp*, which is essentially the same word. See Damp.

**Daw.** A bird of the crow kind. Swiss *dähi, däfi*; Bav. *dahel*; It. *taccola*, from *taccare*, to prate, where the syllable *tac* represents a single element of the chattering sound, as *chat* in *chit-chat*, *chatter*, *kat* in Malay *kuta-kata*, discourse, *tat* in *tattle*, *kak* in Fr. *caqueter*. Birds of this kind are commonly named from their chattering cry. See Chaff, Chough, Chat.

**To Dawb.** From *dab*, an imitation of the sound made by throwing down a lump of something moist. Hence *daub*, clay; *dauber*, a builder of walls with clay or mud mixed with straw, a plasterer.—Hal. *Dawber*, or cleyman; *dawbyn*, lino, muro.—Pr. Pm. In this sense the term is used in the Bible where it speaks of “daubing with untempered mortar.” “The wall is gone, and the *daubers* are away.”—Bible 1551, in R. Lang. *tapis*, torchis, clay for building; Sp. *tapia*, mud wall; *tapiador*, a builder of such, dawber. Lang. *tap, tapo*, plastic clay.

**Dawdle.** To do a thing in a purposeless manner, like a child. See Dade.

**Dawn.** Icel. *dagan, dögun*, dawn; *dagur*, day. AS. *dagian*, to dawn, or become day; *dagung*, dawning.

**Day.**—**Daysman.**—**Diet.** Lat. *dies*, G. *tag*, day. In the judicial language of the middle ages the word *day* was specially applied to the day appointed for hearing a cause, or for the meeting of an assembly. Du. *daghen*, to appoint a day for a certain purpose; *daghen veur recht*, to call one before a court of justice; *daghinge, daeghsel, dagh-brief*, libellus, dictio; *dagh-vaerd*, an appointment of a certain day, and thence *dagh-vaerd, lands-dagh*, Mid. Lat. *dieta* (from *dies*), the *diet*, or assembly of the people. *Diet* was also used in E. for an appointed day. “But it were much better that those who have not taken the benefit of our indemnity within the *diet* prefixed should be obliged to render upon mercy.”—Letter of K. William, 1692.

O. Sw. *dag*, the time appointed for a convention, and hence the assembly itself.—Ihre. Sc. *days of law, law-days*, the sessions of a court of justice. “ I send this by Betoun quha gais to ane day of law of the Laird of Balfouris.”—Jam. OE. *daysman*, an arbiter, the judge appointed to decide between parties at a judicial hearing.

To **Daze**.—**Dazzle**.—**Dizzy**.—**Doze**. To *daze* is to stun, stupify with a blow, excess of light, fear, cold, &c. The frequentation *dazzle* is used only of the sense of sight. To *dawsel*, to stupify ; *dazzled*, stupid, heavy—Hal. ; *dawzy, dawzy-headed*, dizzy, as if confused, bewildered, thoughtless.—Forby. To *dosen, dozen*, to stupify, benumb, become torpid.—Jam.

He saw be led fra the fechting  
Schir Philip the Mowbray, the wicht,  
That had been *dosnyt* into the fycht—  
—Quhen in myd causey war thai  
Schir Philip of his *desines*  
Ourcome. Barbour.

*Dizzy*, stunned, giddy. The origin is the sound of a heavy blow represented by the syllable *doss, doyce, douss, doz*. *Dóz*, fragor, *dosa*, mugitus.—Gl. in Schmeller. G. *getöse*, noise. See *Dash, Dastard*.

Du. *daesen*, to lose one's wits in madness or fright ; *daes, dwaes*, foolish, mad ; *duysigh, deusigh*, stunned, fainting, stupefied, dizzy, astonished.—Kil. Icel. *das, dos*, a faint, exhaustion ; *hann liggr i dosi*, he lies in a faint ; *dæsa*, to fatigue. Bav. *dos-bret*, hard of hearing ; *dosen*, to keep still, either in listening, reflecting, or slumbering ; *dusen*, to be still, to slumber, be dizzy.—Schm. Pl. D. *dösig, düsig*, dizzy, tired, stupid ; *dussen, bedussen*, to faint, to be stunned ; *dussen*, to slumber, to doze.—Brem. Wört.

**Deacon.** Lat. *diaconus*. Gr. διάκονος, a servant, from κόνεω, to hasten, to be active or busily occupied.

**Dead.**—**Death**.—**Die**. Goth. *dauths*, Icel. *daud*, Fris. *dad*, Sw. *dod*, Pl. D. *dood*, G. *todt*, dead. Goth. *dauthus*, Icel.

*daudhi*, Fris. *duss*, *dad*, death. Lap. *taud*, illness; Esthon. *taud*, illness, death.

Pl. D. *doe* for *dode*, a dead body; *doen-wake*, a corpse-wake. Wallon. *touvé*, Fr. *tuér*, Sw. *doda*, Pl. D. *döen*, to kill; Icel. *deya*, O. Sw. *daja*, Sw. *dó*, Dan. *doe*, OHG. *douwen*, *douen*, *touwen*, to die. We must thus consider *die* a derivative from *dead*, and not vice versa.

The primitive meaning of the active verb seems to oppress, subdue. Bav. *toten*, to crack a flea, a nut, smother a fire; Sardin. *studai*, Lang. *tuda*, *atuda*, to extinguish; Prov. *tudar*, to extinguish, suffocate, choke; Fr. *tuér la chandelle*, to put out the candle; Pl. D. *doen*, to overwhelm; *he woll me doen mit good daden*, he will overwhelm me with benefits. Sw. *doda sina lustar*, to subdue one's passions;—*varken*, to allay the pain; also to obliterate, annul. Du. *doodet in u de boosheit*—mortifiez en vous la malice.—Halma. It. *tutare*, *attutare*, to appease, assuage, to whist; *stutare*, to quench, put out; *attutare*, to smother.—Fl. Icel. *dodi*, languor.

I find it so impossible to draw a distinct line of separation either in form or meaning between *dead* and *deaf*, that it will be convenient to treat of the primary origin of both in the next article.

**Deaf.** The meaning of the Goth. *daubs*, *daufs*, G. *taub*, E. *deaf*, seems founded in the notion of stopping an orifice. In John xvi. 6, *gadaubida* is found as the translation of *implavit*. “Sorrow hath filled your heart.” From the notion of stopping up we readily pass to those of confining, preventing action, dulling, stupifying. Goth. *gadaubjan*, to harden, make insensible. The E. *stop* is applied to eyes, ears, and mouth, and in like manner the Goth. *daubs*, *daufs*, Icel. *daufir*, Du. *doof*, G. *taub*, are said of different kinds of dulled or vitiated action. Goth. *afdobnan*, to have the mouth stopped, to be dumb; Icel. *daufir*, deaf, dull of hearing, dull of colour, dull in spirit; Sc. *dowf*, dull, flat, gloomy, inactive, lethargic, hollow (in sound), silly; *doof*, *dowfart*, a dull, inactive fellow—Jam.; Icel. *dofi*, torpor, ignavia, *dofna*, to fade, lose strength

or life ; Dan. *doven*, sluggish, flat, stale; vapid ; Sc. *daw*, a sluggard, E. to *daff*, to *daw*, to daunt ; *daff*, a dastard, a fool, *daft*, stupid, foolish, *daffled*, in one's dotage, to *daver*, to stun, stupify, droop, fade—Hal. ; to *dover*, to slumber ; *dowerit*, drowsy.—Jam. Du. *doof*, *doove*, what has lost its proper life and vigour ; *doof van sinnen*, mad ; *doove verwe*, a dull colour, *doove netel*, a dead nettle, without the power of stinging, as E. *deaf* nut, an empty nut ; Du. *doof-hout*, rotten wood.

Here we are brought to the equivalence of *dead* and *deaf* above alluded to, and we are tempted to regard them as modifications of each other, as It. *codardo*, Ptg. *cobarde*, *corarde*, a coward. The Du. has *doode* or *doove netel*; *doode* or *doove kole*, an extinct coal ; *doode* or *doove verwe*, a dull colour ; Icel. *dodinn*, Dan. *doven*, languid ; Icel. *dodaskapr*, Dan. *dovenskab*, languor. Icel. *daufjord*, Norweg. *dödlende*, boggy, barren land. Du. *dooden* (Kil.), Prov. E. *dove*, to thaw.—Hal. We may compare the Sw. *doda*, to subdue, allay, annul, It. *tutare*, to allay, Lang. *tuda*, to extinguish, with Sw. *dofwa*, to deafen, dull, assuage, stupify, Dan. *dove*, to deafen, deaden, blunt ; E. *deave*, to stupify, *dave*, to assuage.—Hal. Bav. *dauben*, to subdue, allay ; Pl. D. *doven*, *doven*, to damp, subdue, suffocate ; Du. *dooven*, *uitdooven*, to put out, extinguish.

The notion of stopping up, thrusting a stopper into an orifice, leads in the most natural manner to that of stopping the breath, choking, strangling, killing.

Du. *douwen*, *duwen*, to thrust, to stuff; *iets in een hoek douwen*, to stick something into a corner—Halma ; Pl. D. *duwen*, *douen*, to press, depress ; Bohem. *daviti*, to strangle, choke, kill ; *daw*, pressure, crowd ; Russ. *dawit'*, *dawowat'*, to press, crowd, suffocate, strangle, oppress ; Serv. *dawiti* (würgen), to slaughter. Thus we come round to the Wall. *touwé*, which is used in like manner for the slaughtering a beast ; Goth. *divans*, mortal ; OHG. *douuen*, *touuen*, to die. In order to trace *dead* and *deaf* to a common origin we must suppose that the former also is derived from the notion of

stopping up, and we should find a satisfactory root in the Fris. *dodd*, *dadde*, a lump, bunch.—Outzen. *Een dod*, a plug of cotton in one's ear.—Overyssel Almanach. Pl. D. *dutte*, a plug, a tap; Icel. *ditta*, Prov. E. *dit*, to stop. See Dam.

**Deal.** 1. A portion. Goth. *dails*, G. *theil*, Lith. *dalis*, Pol. *dola*, Bohem. *dil*, Gael. *dála*, Sanscr. *dala*, a part, lot, portion. Sanscr. *dal*, to split.

To *deal* is to give to each his lot, hence to traffic or have intercourse with others.

2. The wood of the fir-tree, in some parts of England called *deal-tree*. Sw. *tall*, pine-tree; *tall-ved*, fir-wood, deal. Probably from being easily cut and worked. Icel. *tálga*, to hew, *talgu-knifr*, a knife for cutting wood; Dan. *tælge*, *telle*, to cut, whittle; G. *teller*, a trencher, plate on which meat is cut, It. *tagliare*, Fr. *tailler*, to cut; Lith. *dalgis*, Fr. *dalle*, a scythe; Lat. *dolare*, to hew, *dolabra*, an axe; Icel. *telgia*, an axe. G. *diele*, a board.

**Dean.** Fr. *doyen*, Du. *deken*, the head of a collegiate body, from Lat. *decanus*; ten being used in Lat. as an indefinite number, as seven in Hebrew.

**Dear.** Formed in the same way as *dark* by composition with the Gael. negative particle *do* = Gr. *δυς*, opposed to *so* = Gr. *εν*. Gael. *daor*, bound, enslaved, precious, dear in price; *saor*, free, ransomed, cheap; *gu daor*, dearly; *gu saor*, freely, cheaply. Ir. *daor*, guilty, condemned, captive, *saor*, free, *saoradh*, ransoming, acquittal, cheapness. Manx *deyr*, *deyree*, condemn, *deyrey*, condemning, dear; *seyr*, free, clear, at liberty, *seyree*, to free, to justify.

**Death.** See Dead.

**Debate.** Fr. *debattre*, to contend, to fight a thing out. See Beat.

**Debauch.** Fr. *debauche*. *Bauche*, a course of bricks in building, perhaps from Icel. *balkr*, a heap, wooden or stone division in a cattle-house, division of a subject; E. *balk*, a beam, a slip of turf unplowed, separating lands in a corn-field. From *bauche* is formed *baucher*, to chip or square timber (to

form a beam), also to rank, order, or lay evenly. The converse of this is *desbaucher*, to throw out of order, seduce, mislead, debauch.

**Debonnair.**—**Bonnair.** It. *bonario*, debonaire, upright, honest.—Fl. Fr. *debonnaire*, courteous, affable, of a friendly conversation. It was early explained as a metaphor from hawking, from *aire*, an airy or nest of hawks; *de bon aire*, from a good stock. Oiseau debonnaire de luy mesme se fait. The gentle hawk mans herself.—Cot. The connexion between courtesy and high birth was very strongly felt in feudal times.

Notwithstanding the plausibility of the foregoing, I am satisfied that the final element is simply the It. *aria*, *aere*, air, by metaphor the aspect, countenance, or cheer in the face of man or woman.—Fl. The expression is a relic of the old theory which supposed the affections of the health or dispositions of the mind to arise from certain humours, vapours, or airs. *Debonnair* then would literally signify *good-humoured*, as it is translated in the Gloss. to Chron. Norm., *de bonne huneur*.

Pain d'orge li unt aporté  
E eve, n'i unt plus que traire ;  
Simple, benigne, et *de bon aire*  
Le prient mult que ce receive.

Chron. Norm. 2. 10,930.

So *de mal aire*, ill-humoured, of a bad disposition.

Ne nos seies plus *de mal aire*  
Kar benignes e humilians  
Sumes à faire tes talanz.—Chron. Norm. 14,819.

In E. we speak of behaving with a gracious or ungracious air, with an air of indecision, &c. By itself the term *airs* is commonly applied in a bad sense to conduct inspired exclusively by fumes from within, without due regard to the claims of others. An air of music is a strain proceeding from the inspiration of the composer.

**Debt.** Lat. *debeo*, *debitum*, to owe. See Deft.

**To Decant.** To *cant* a vessel is to tilt it up on one side so

as to rest on the other edge, and to *decant* is to pour off the liquid from a vessel by thus tilting it on the edge, so as not to disturb the grounds. See *Cant*.

**To Decay.** Prov. *descazer*, *descaier*, Fr. *dechoir*, to fall away, go to ruin, from Lat. *cadere*, to fall. O. Fr. *Dechirable*, perishable.

**To Deck.** To cover, spread over, ornament. Lat. *tegere*, *tectum*, OHG. *dakjan*, *dekjan*, Icel. *thekja*, AS. *theccan*, to cover, to roof. From the last of these is E. *thatch*, properly, like G. *dach*, signifying simply roof, but with us applied to straw for roofing, showing the universal practice of the country in that respect. The Lat. has *tegula*, a tile, from the same root, showing the use of these as roofing materials in Italy at a very early period.

Lith. *dengti*, to cover; *stala dengti*, to spread the table; *stoga dengti*, to cover a roof.

**Decoy.** Properly *duck-coy*, as pronounced by those who are familiar with the thing itself. “*Decoys*, vulgarly *duck-coys*.”—Sketch of the Fens in Gardener’s Chron. 1849. Du. *koye*, *cavea*, *septum*, *locus in quo greges stabulantur*.—Kil. *Kooi*, *kouw*, *kevi*, a cage; *vogel-kooi*, a bird-cage, decoy, apparatus for entrapping water-fowl. Prov. E. *coy*, a decoy for ducks, a coop for lobsters.—Forby. The name was probably imported with the thing itself from Holland to the fens.

**Deed.** Goth. *dēd*, *gadēd*, AS. *dæd*, G. *that*, a thing done.  
See *Do*.

**Deem.** See *Doom*.

**Deep.** See *Dip*.

**Deer.** Goth. *diurs*, OHG. *tior*, Icel. *dyr*, G. *thier*, a beast, animal. In E. *deer* confined to animals of the cervine tribe. Diefenbach considers it quite unconnected with Gr. *θηρ*, Lat. *fera*.

**Defeat.** Fr. *defaite*, from *defaire*, to undo, destroy, discomfit.

**Defile.** Lat. *filum*, Fr. *fil*, thread; whence *defiler*, to go in a string one after another, and *defile*, a narrow gorge which can only be passed in such a manner.

**To Defile.** AS. *fylan*, Du. *vuylen*, to make foul or filthy.  
See Foul.

**To Defray.** Fr. *defrayer*, to discharge the *frais* or expenses of anything. Formed in a manner analogous to the It. *pagare*, to pay, from Lat. *pacare*, to appease. So from G. *friede*, peace, *friede-brief*, a letter of acquittance, and M. Lat. *fredum*, *freda*, *fridus*, mulcta, compositio quâ fisco exsolutâ reus pacem à principe exsequitur.—Duc. “Affirmavit compositionem sibi debitam quam illi *fredum* vocant a se fuisse reis indultam.” The term was then applied to any exaction, and so to expenses in general, whence Fr. *frais*, the costs of a suit.—Carpentier.

Quod pro solvendis et aquitandis debitis et *fredis* ville sue possent taliare, &c.—Duc.

**Deft.—Deff.** Neat, skilful, trim.—Hal. AS. *dæfe*, *dæfie*, *gedefe*, fit, convenient; *gedafan*, *gedafnian*, to become, behove, befit; *gedæftan*, to do a thing in time, take the opportunity, to be fit, ready.

The notion of what is fit or suitable, as shown under Be-seem, Beteem, is commonly expressed by the verb to fall or happen—what happens or falls in with one's wishes or requirements. So from Goth. *gatiman*, to happen, G. *ziemen*, to befit; from *fallen*, to fall, *gefallen*, to please, and to *fall* itself was formerly used in the sense of becoming, being suitable. In like manner from Goth. *gadaban*, to happen, *gadobs*, *gadofs*, becoming.

From the same root Bohem. *doba*, time (as *time* itself from *gatiman*, to happen); Pol. *podobać*, to please one; Bohem. *dobříy*, good (primarily opportune), *dobřeliky*, agreeable; Lap. *taibet*, debere, opportere; *taibek*, just, due; *taibetet*, to appropriate, to assign to one. The Lat. *debeo* is manifestly the same word, and is fundamentally to be explained as signifying “it falls to me to do so and so.”

**To Defy.** Fr. *defier*, It. *disfidare*, to renounce a state of confidence or peace, and let your enemy know that he is to expect the worst from you. Hence to challenge, to offer combat.

**Degree.** Fr. *degré*, O. Fr. *degrat*, Lat. *gradus*, a step.

**Delay.** Fr. *délai*, from Lat. *differre*, *dilatum*, to defer, put off, protract; *dilatio*, delay; It. *dilazione*, delay; *dilaiare*, O. Fr. *delayer*, to delay.

**To Deliberate.** Lat. *deliberare*, to weigh in the mind, from *librare*, to swing, to weigh.

**Delicate.**—**Delight.** Lat. *deliciae*, pleasure, delight, probably at first appetising food, food that makes you *lick* your chops; whence also *delectare*, to please, the immediate origin of E. *delight* and Lat. *delicatus*, alluring, charming, giving pleasure, luxurious. Compare Bohem. *mlask*, a smack with the mouth, kiss; *mlaskati*, to smack in eating, to eat delicately, without appetite; *mlaskaček*, liguritor, one nice in his eating; *mlaskanina*, leckerbissen, bits that one licks one's chops at, delicacies.

**Delirious.** Lat. *lira*, a ridge, furrow. Hence *delirare* (originally to go out of the furrow), to deviate from a straight line, to be crazy, deranged, to rave.

**To Deliver.** Lat. *liber*, free, whence *liberare*, to free, and E. *deliver*, to free from. Then as *abandon*, from signifying to put under the complete command of another, comes to signify giving up one's own claim, conversely the Fr. *livrer* and E. *deliver*, from the sense of freeing from one's own claims, passes on to that of giving up to the control of another.

The sense of Fr. *livré*, E. *deliver*, active, nimble, is probably from the notion of free, unencumbered action.

**Dell.** See Dale.

**To Delve.** AS. *delfan*, to dig. Du. *delven*, *dolven*, to dig, to bury. Du. *delle*, a valley, hollow, lake—Kil.; Fris. *dollen*, *dolljen*, to dig, to make a pit or hollow.

**To Demand.** Lat. *mandare*, *demandare* (*manu-dare*, to hand-give), to commit, enjoin, confide; Fr. *mander*, to bid, to send, send for, send word of, to charge or appoint.—Cot. Hence *demander*, to send for from, to require from.

**To Demean.** To wield, to manage; *demeanour*, behaviour.

So is it not a great mischaunce  
To let a foole have governaunce  
Of things that he can not *demeaine*.—Chaucer in R.

His herte was nothing in his own *deman*.—Ibid.

Come on with me, *demeane* you like a maide.—Ibid.

Fr. *demener*, *se demener*, to stir much, move to and fro;—*un procès*, to follow a suit;—*marchandise*, to traffic. *Mener*, to conduct, lead, manage, handle;—*les mains*, to lay about one; —*la loi*, to proceed in a suit—Cot. ; It. *menare*, to guide, conduct, direct, or bring by the hand, to bestir.—Fl.

The later Lat. had *minare*, to drive cattle, derived by Dies from *minari*, to threaten; “*asinos et equum sarcinis onerant et minantes baculis exigunt*.”—Apuleius. “*Agasones equos agentes, i. e. minantes*.”—Paulus ex Festo. But the notion of threatening does not seem to me to be a point of view from which the act of driving beasts would be likely to be named. On the other hand the O. Fr. spelling, *mainer*, suggests an obvious derivation from Lat. *manus*, Fr. *main*, the hand, as we speak of handing one down-stairs; and *mener* is often synonymous with *manage*, which is undoubtedly from that source. Observe the frequent references to the hand in the explanations from Cotgrave and Florio above given. The same change of vowel is seen in Fr. *menottes*, handcuffs.

**Demijohn.** A corruption of the Fr. *dame-jeanne*, Lang.; *damo-xano*, a large bottle covered with matting.—Dict. Castr.

**Demon.** Gr. *δαιμων*, the divinity, the tutelary genius of a city or man. The Lat. *dæmon* was used in the latter sense, and by ecclesiastical writers was applied to the fallen angels.

**To Demur.** Lat. *demorari*, to delay, restrain; Fr. *demourer*, to stay; in Law language applied to the stoppage of a suit by the preliminary objection that the plaintiff on his own showing is not entitled to the relief which he claims. Hence to *demur* to a proposition, to make objections.

**Demure.**

When this lady had heard all this language  
She gave answer full softe and *demurely*,

Without chaunging of colour or courage,  
Nothyng in haste but full mesurably.—Chaucer.

After that Gabriel had al thys sayed, the maiden made answer in fewe wordes, but wordes of suche sorte as might be a witnesse of exceeding great *demureness* in hir, coupled with passing great affiaunce and zele towradres God.

Udal in R.

The sense in which the word is used in these early examples is so exactly that of the Fr. *meure* (from *maturus*), ripe, also discreet, considerate, advised, settled, stayed,—Cotg., that we cannot but think that it is the remnant of some such expression as *de mure conduste*, or the like. Compare Fr. *debail*, a tutor or guardian, from *bail* in the same sense.—Cot.

**Den.** The hollow lair of a wild beast; a narrow valley.  
**AS. dene**, a valley. See Dimble.

**Denizen.** Commonly explained as a foreigner enfranchised by the king's charter, one who receives the privilege of a native *ex donatione regis*, from the O. Fr. *donaison*, *donison*, a gift. But the general meaning of the word is simply one domiciled in a place. A denizen of the skies is an inhabitant of the skies. In the Liber Albus of the City of London the Fr. *deinsein*, the original of the E. word, is constantly opposed to *forein*, applied to traders within and without the privileges of the city franchise respectively. “Et fait assavoir qe ceste ordinaunce se estent auxibien as *foreyns* come as *denzeins* de touz maneres de tieulx bargayns faitz dedeinz la dite fraunchise.” p. 370. “Item qe nulle pulletier *deinsein*—ne veignent pur achatier nulle manere de pulletrie de nulle *forein* pulletere.” p. 465. “Qe chescun qavera louwe ascuns terres ou tenementz de *denszein* ou de *forein* deinz la fraunchise de la citee.” p. 448.

The correlatives are rendered in Lat. by the terms *intrinsecus* and *forinsecus*; “*mercatoris forinseci seu intrinseci*,” p. 252; and as *forinsecus* and *forein* are from Lat. *foras*, Fr. *fors*, without, while the meaning of *intrinsecus* is simply one who is within, so *deinsein* is from the old form *deinz*, in which the modern *dans*, in, within, always appears in the Liber Albus. *Deins né, né dans le pays*.—Roquef.

**To Descant.** A metaphor taken from musick, where a simple air is made the subject of a composition, and a number of ornamented variations composed upon it. “Insomuch that twenty doctors expound one text twenty different ways, as children make *descant* upon playne song.”—Tindal in R.

**To Descry.** To make an outcry on discovering something for which one is on the watch, then simply to discover.

**Design.** Lat. *designare*, to mark out; whence to *design*, to frame in the mind, purpose, project.

**Desire.** Lat. *desiderium*, regret, desire.

**Despise.—Despite.** O. Fr. *despire*, *despistant*, from Lat. *despicere*, to despise; as *confire*, from *conficere*.

Mult les *despisen*  
E poi valent, e poi les prisen  
Qui od Rou volent faire paix.

Chron. Norm. ii. 4978.

From Lat. *despectus*, we have Prov. *despieg*, *despieyt*; Fr. *despit*, contempt, despite.

**Detail.** Fr. *detailler*, to piecemeal—Cot.; from *tailler*, to cut. See Deal.

**Deuce.—Dickens.** A euphemism for the devil. The Pl. D. uses *düker*, *duks*, or *duus*, in the same sense; *de duks un de dood!* *De duus!* as in English, *the deuce!* or *the dickens!* Swab. *taus*; *dass dich der Taus!*—Schmid.

The Bret. has *teuz*, a goblin, or spectre, from *teusi*, to melt, to disappear—Legonidec; whence probably the Celtic *dusii*, or demons, mentioned by Jerome and Augustin.—Wachter. *Dusius*, daemón.—Gloss. Isid. But the Teutonic forms may perhaps be quite distinct. The Du. *duyvel*, *durel*, Icel. *dfill*, the devil, might seem to signify the *diver*, him whose dwelling is under-ground; from *difa*, Dan. *dure*, to duck. Hence in seeking an indirect way of naming him he might be called *duyker*, the *ducker*, or dipper. Other similar names have arisen from the same tendency to indirect designation. Pl. D. *necker*, the hangman; whence our *Old Nick*, G. *henker*, in the same sense.

**Device.** Two senses of the word must be distinguished; 1. That of Fr. *devise*, a posie, emblem, conceit, coat, or cognisance borne [to distinguish an individual, or a party]—Cot.; and 2. A contrivance.

The first of these is derived from a fashion prevalent in Italy about the 13th century, of wearing suits with the two halves of the body of different colours, by which the retainers of a particular house were distinguished. These uniforms were called *vesti* or *panni divisati*, *vesti alla divisa*, the colours adopted for the purpose constituting the *partita*, *divisa*, or *device* of the livery.

“Tutti vestiti de una roba, panni *divisati* di scarlatti et di velluti verdi.”—Fragm. Hist. Rom. in Muratori. “Tutti giovani vestiti col Re d’una *partita* di scarlatto verde-bruno, tutti con selle d’una assisa.” John Villani in Duc. v. Assisa. “Pulcherrima *divisa* est color albus et rubeus.” In a description of the dresses worn by the court at Avignon mention is made of “calze, una (i. e. one leg) rosso di panno, e l’altra *alla divisa*, secondo i colori dell’ arme del senatore.” “Maniche una di damasco rosso e l’altra *alla divisa* del Popolo Romano.”—Muratori Diss. 29. “Illi de Auria et Grimaldi pro ipsorum majori colligatione insimul se induerant simile vestimentum, duorum scilicet pannorum coloris diversi, ex quibus quilibet vestimentis unum habens gerebat pro dimidia colorem et pro reliqua colorem alterum.”—Chron. Genuense, A.D. 1311, in Mur. Diss. 33.

*Divisato*, particoloured.—Fl.

And er alone but when he did servise  
All black he ware, and no devise but plain.

Chaucer, Belle Dame sans merci.

*Devise* or *device*, in the sense of arrangement or contrivance, is the It. *divisare*, to think, imagine, devise; also to appear, to seem unto, and also [to communicate one’s thoughts] to discourse.—Fl. Fr. *deviser*, to commune, discourse, also to order, digest, dispose of.—Cotgr. The origin is the Lat. *visum*, It. *viso*, what appears to one, view, opinion;

to *devise*, to arrange one's thoughts ; to *devise* by will, to express the intentions of the testator as to the way in which his property is to go. See Appendix.

Under the present head may be explained the expression *point device*, which has been much misunderstood. The Fr. *deviser* is to imagine, to plan, and *à devise* is used as a superlative of praise.

Un noble château à *devise*.—Fab. et Contes, iii. 155.

Li vergiers fut biau à *devise*.—Ib. iii. 115.

The garden was fair as could be imagined, or as we say with greater exaggeration, fair beyond imagination. “—went down in their barges to Greenwich, and every barge as goodly drest as *they could devise*.”—Chron. H. viii. in Cam. Miscell. iv.

Ele fut portraite à *devis* ;—  
N'est cuens ni rois ni amirés  
*Qui seult deviser tant bele*  
En nule terre come cele.——  
Bien fu fete par grant maîtrise  
Nature la fist à *devise*.—Fab. et Contes, iii. 424.

She was a specimen of the beau ideal ; no count, or king, or admiral, could imagine one so fair.

On the other hand *point* is used in the sense of condition; *en bon point*, in good condition ; *mettre à point*, to put into condition, to dress.

‘*A point devise* then would signify, in the condition of ideal excellence, precisely the sense in which *point device* is always used.

So noble was he of his stature,  
So faire, so jolie and so fetise,  
With limmis wrought at *poinct device*.—R. R. 830.

**Devil.** Lat. *diabolus*; Gr. διαβολος, the accuser, from διαβαλλω, to calumniate, traduce.

**Dew.** Du. *dauw*, G. *thau*, Dan. *dug*, Sw. *dagg*.

The Pl. D. *dauen* signifies both to dew and to thaw, and

the outward aspect of the phenomenon is the same in both cases ; viz. the spontaneous appearance of moisture on a surface on which it has not apparently fallen from without.

Sc. *dew*, moist ; Icel. *daugg*, rain ; *natt dögg*, dew.

**Dewlap.** Dan. *dog-læp* ; Du. *douw-swengel* ; from sweeping the dew (?).

**Dew-berry.** G. *thau-beere*.—Adelung. A kind of blackberry covered with bloom. Probably a corruption of dove-berry, from the dove-coloured bloom for which it is remarkable, as the same name is in Germany given to the bilberry, which is covered with a similar bloom. Bav. *taub-ber*, *taubenber* (die blaue heidelbeere), *vaccinium myrtillus*. *Dub-bere*, mora.—Schmeller.

**Dey.** See *Dairy*.

**Dial.** A device for showing the time of day. Lat. *dialis*, belonging to the day.

**Diamond.** G. *demant*, corrupted from *adamant*.

**Diaper.** It. *diaspro*, a Jasper or Diasper stone.—Flor. Gr. *ιασπίς*, Lat. *Jaspis*. Then as jasper was much used in ornamenting jewellery, M. Lat. *diasprus*, an ornamented texture, panni pretiosioris species.—Duc. “*Pluviale diasprum cum listis auro textis.*” “*Duas cruces de argento, unam de diaspro, et unam de crystallo—duo pluvialia de diaspro et panno Barbarico.*” *Diasperatus*, adorned with inlaid work, embroidery, or the like. “*Sandalia cum caligis de rubeo sameto diasperato, breudata cum imaginibus regum.*”

A stede bay, trapped in stèle,

Covered with cloth of gold *diapred* well.—Knight's Tale.

Fr. *diaspré*, variegated, “*versicolor instar jaspidis.*”—Duc. In OE. poetry a meadow is frequently spoken of as *diapered* with flowers. At a later period the reference to different colours was lost, and the sense was confined to the figures with which a stuff was ornamented. Fr. *diapré*, diapered, diversified with flourishes on sundry figures.—Cotgr. As now understood it is applied to linen cloth, woven with a pattern of diamond-shaped figures.

**Dibber.**—**Dibble.** A setting-stick, usually made of the handle of a spade, cut to a point and shod with iron.—Baker.

I'll not put  
The *dibble* in the earth to set one slip of them.

Winter's Tale.

The syllable *dib*, expressing the act of striking with a pointed instrument, is a modification of Sc. *dab*, to prick, Bohem. *dubati*, to peck, E. *job*, to thrust, or peck, parallel with *dag* or *dig*, to strike with a pointed instrument. Norm. *diguer*, to prick; *diguet*, a pointed stick used in reaping.—Pat. de Brai.

**Dibble-dabble.** Rubbish.—Hal. Comp. Hung. *dib-dàb*, useless; *dib-dàbsag*, useless stuff (*quisquiliæ*), rubbish.—Dankowski.

**Didapper.** Also called *dab-chick*, or *dob-chick*, a water-bird constantly diving under water. Du. *doppen*, *doopen*, to dip; *dobber*, a float, bobbing up and down with the waves.—Halma.

**To Didder.** To *didder*, *dither*, *dodder*, to tremble; *diddering* and *daddering*; *doddering-dickies*, the quivering heads of quaking grass.—Hal. Icel. *dadra*, to wag the tail; Hung. *dideregni*, *dederegni*, *dödörgni*, to tremble; Sc. *diddle*, to shake, to jog.

Hale be your heart, hale be your fiddle,  
Long may your elbuck jink and *diddle*.—Burns in Jam.

To *doddle*, to totter; Bav. *tattern*, to tremble. The origin is a representation of the repeated beats of a vibrating body by the syllables *da*, *da*, *ta*, *ta*, or when the beats are rapid and small, *di*, *di*, *ti*, *ti*. Compare Galla *dada-goda*, to make *dada*, to beat.—Tutschek. Mod. Gr.  $\tau\zeta\tau\zeta\rho\iota\zeta\omega$ , to shiver, simmer; G. *zittern*, to tremble.

**To Diddle.** Properly, as shown in the last article, to move rapidly backwards and forwards, then to use action of such a nature for the purpose of engaging the attention of an observer while a trick is played upon him, to deceive by juggling tricks.

**Die.**—**Dice.** A small cube used in gaming. Arab. *daddon*, *dadda*, game of dice. It. *dado*. Prov. *dat*. Fr. *dé*, *dé*.

**To Die or Dye.** The proper meaning is to soak, wet, or steep.

Then if thine eye *bedge* this sacred urn,  
Each drop a pearl shall turn,  
To adorn his tomb.—Epitaph, 1633.

AS. *deagan*, tingere; Prov. E. to *deg*, to moisten.—Hal. Icel. *digna*, to become wet; Dan. *dug*, dew; *dygge*, to sprinkle with water, *dyg-vaad*, *dyng-vaad*, thoroughly wet. In the latter of these forms we see a close agreement with Lat. *tingere*, which unites the senses of wetting or moistening, plunging in liquid, dyeing with colour. Gr.  $\tau\epsilon\gamma\gamma\omega$ , to moisten, stain, colour.

**Diet.** 1. A deliberative assembly. See Day.

2. Gr. *diaita*, mode, or place of life, means of life, subsistence.

But sith I know my wordis doith thee so sore smert,  
Shall no more hereafter; and eche day our diete (intercourse)  
Shall be mery and solase, and this shall be forgete.

Chaucer. Beryn. 700.

**To Dig.** To drive a pointed instrument into; to spur a horse, stab a man through his armour.—Hal. A modification of *dag*. See Dagger. Norm. *diguer*, to prick; *endi-guer*, to pierce with an awl or needle; *diguet*, a pointed stick, a dibble. Lith. *dygus*, sharp, pointed; *degti*, *daigyti*, to stick; *dygulis*, a prickle; *dyge*, *dygle*, a stickle-back. Turk. *dikmek*, to sew, stitch, plant, set; *diken*, a prickle.

**To Dight.** To dress, adorn, prepare. AS. *dihtan*, to set in order, arrange, compose. G. *dichten*, to meditate, contrive, invent, compose. From Lat. *dictare*, to dictate, to speak what is to be taken down in writing. *Dictare*, *dichen*, *tichten*, *vorsagen oder lesen das man schreibt*.—Dief. Sup. Sw. *dickta*, to invent, to feign, to devise; *dickta up en historia*, to trump up a story. See Ditty.

**Dike.**—**Ditch.** As the earth dug out of the ground in mak-

ing a trench is heaped up on the side, the ditch and the bank are constructed by the same act, and it is not surprising that the two should have been confounded under a common name. Du. *dijck*, agger, et *fovea*, *alveus*, *fossa*.—Kil. In like manner the It. *mota*, the mound on which a castle was built, is identical with E. *moat*, the surrounding ditch out of which the earth was dug. In the N. of England a *dike* is a dry hedge, *dike stour*, a hedge-stake, while *dike-holl* or *dike-hollow* is the ditch.—Hal. In Dan. the term *dige* is applied both to a ditch and bank, but *dige-gröft* is specifically the ditch.

The primary signification is doubtless that of the Fr. *digue*, a bank, jetty, or dam for stopping the flow of water, whence the term is applied, like the Scandinavian *dam* or the Romance *tampo*, *tanco*, to a pond of water held up by a dike or dam. Du. *dijck*, *piscina*, *stagnum*.—Kil. The two applications are in G. distinguished by a modification of spelling, and *deich* is used in the sense of a dike or dam, *teich* in that of a pond. In a similar manner in England the northern pronunciation *dike* has been appropriated to a bank, the southern, *ditch*, to a trench.

The ultimate origin of the term must be looked for, not in the idea of digging with a spade, but in that of stopping up, thrusting in a peg to stop an orifice, in accordance with the fundamental signification of the root *dag* or *dig*, whence Sp. *taco*, a stopper, ramrod, billiard cue, wadding; W. *tagu*, to choke, to stifle.

Hung. *dugni*, to stick in, to stop, *duga*, a plug, stopper, stuffing; Illyrian *tukani*, Pol. *tkać*, to thrust, stick, cram, stuff; *utykać*, to stop chinks; Bohem. *zatka*, a stopper, bung, obstruction. Fin. *tukkia*, to stop a hole, stuff something into a hole; *tuket*, a stopper; *tukkuta*, to be stopped, to stagnate; Eston. *tükma*, to thrust, press in, to stop; *tükkis*, a stopper. Sc. *dook*, a peg driven into a wall.

The natural connexion between the notion of stopping the flow of water and that of fencing an inclosure is obvious enough, but it may tend to show the fundamental relation of

all these forms, if we adduce in illustration the Sw. *tappa*, to stop, to shut, *tappa et åker*, to inclose a field; Lap. *tappi*, a plug, a stopper, *tappo*, an inclosed piece of ground, a yard; Lang. *tampa*, *tanca*, fermer, boucher, enclore, entourer.—Dict. Castr.

**Dilling.**—**Dill.** *Dilling*, a darling or favourite, the youngest child or the youngest of a brood.—Hal. Icel. *dill*, the nurse's lullaby; *dilla*, to lull a child to sleep. *To dill*, to soothe, to still, to calm—Hal., *to dill down*, to subside, become still. “The noise of the Queen's journey to France has *dilled* down.”—Jam. Hence the name of the herb *dill* (Sw. *dill*, Dan. *dild*, anethum), used as a carminative or soothing medicine for children. To *dill* is simply to make or become *dull* or inactive. Prov. Dan. *dull*, still, quiet, as pain when the attack goes off; *dulme*, to subside, assuage, soothe. Lith. *tylus*, quiet, still, *tildyti*, to quiet, *tyla*, silence; Pol. *tulić*, to seek to calm, soothe, or appease one, *utulić*, to quiet a crying child. See Dull.

**Dilly.** A public carriage, contracted from Fr. *diligence*.—Hal.

**Dim.** One of the numerous class of words branching out from the root *tap*, *dab*, *dam* in the sense of stop, obstruct, mentioned under Deaf and Dam. Lang. *tapa lou jhour*, to stop one's light; Ptg. *tapa los olhos*, to cast a mist before one's eyes, *taparse*, to darken, become dark; *tapar os ouvidos*, Lang. *se tampa las aourelios*, to stop one's ears.

Bav. *daumb*, *daum*, *taum*, stopper, wadding; *daumen*, *verdaumben*, to ram down, to stop; *dumper*, *dimper*, dull in sound or in colour; “*timper*, *fusca vox*, *cæcus sonus*,” *timberriu wuolchen*, the dark clouds; *ein tumperer nebel*, a dark mist. *Timberi*, caligo—Notker, identical with Lat. *tenebrae*; *vertumperte augen*, oculi contenebrati.—Schmeller. Swab. *diermer*, *dumper*, gloomy, of the weather, *vertumplen*, *vertumlen*, to make thick (*träbe*). Du. *bedampen*, to darken, to make dim, obscurcir, ternir—Halma; *een dompig huis*, a close, dark house. Icel. *dimmr*, dark, thick; *dimma*, *dumba*, darkness;

*dimmleitr, dumbinn*, dark-coloured ; *dumbungr*, thickness of air, covered weather ; *dimmraddadr*, voce obscurâ et gravi ; *dimma*, to grow dark. Sw. *dimba*, a fog, haze ; Dan. *dum*, dumb, dim, obscure, dull, low (of sound), stupid.

The same relation between the ideas of shutting up and darkening is seen in Manx *doon*, to close or shut up, and also to darken, *doon*, a field or close, *dooney*, shutting, closing, darkening, E. *dun*, of a dark colour. The same development of the root is found in the Finnish languages. Fin. *tumma*, dull, dim, *tummeta*, to be dimmed, to be put out as a fire, *tumentaa*, to damp the fire, to extinguish ; Eston. *tumme*, dull, dim, dark. Lap. *tuom*, dull in action, slow. Bohem. *tma*, darkness, *tmjti se*, to become dark.

**Dimity.** Originally a stuff woven with two threads, from Gr.  $\delta\iota\varsigma$ , twice, and  $\mu\iota\tau\varsigma$ , a thread. “Officinas ubi in fila variis distincta coloribus Serum vellera tenuantur, et sibi invicem multiplici texendi genere coaptantur. Hinc enim videoas amita, *dimita* que et trimita minori peritiâ sumptuque perfici,” i. e. (says Muratori) “vulgares telæ sericæ uno filo seu licio, duobus, aut tribus contextæ.”—Falcandus, Hist. Sicil. in Mur. Diss. 25. In the same way the G. name for velvet, *sammet*, is contracted from *exhamita*, from having been woven of six threads. In like manner G. *drillich*, E. *drill*, a web of a threefold thread ; G. *zwillich*, E. *twill*, a web of a double thread.

**Dimble.—Dimple.—Dingle.** *Dimble* or *dingle* is a narrow glen, deep valley.

Within a gloomy *dimble* she doth dwell.—Sad Shepherd.

Lith. *dubus*, hollow, deep (of vessels) ; *dubus medis*, a hollow tree ; *dumbu*, *dubti*, to be hollow ; *dûbe*, *dobe*, a ditch, hole in the earth, den ; *dubele*, a little pit, dimple in the cheek or chin ; *dauba*, a glen, cleft, valley ; *duburys*, a hole in the ground, a wet springy spot. Fris. *dobbe*, a ditch, hole, pit, hollow ; *dobbetjens*, a dimple.—Epkema. E. *dib*, a valley ; *dub*, a deep place in a river—Hal., a puddle or gutter—Jam. ;

*dump*, a deep hole of water; Bav. *dümpf*, *dümpfel*, a deep hole in a river; OHG. *tumphilo*, gurges—Schmeller; E. *dumble*, a wooded dingle.—Hal.

Closely connected with *deep*, *dip*. The radical image may be the hollow made by a blow with a pointed instrument, represented by the syllable *dib*, whence *dibber*, *dibble*, a setting-stick. Compare Bohem. *dupati*, to stamp, *dupa*, a hollow; Pol. *dupnieć*, to become hollow. On the same principle we have *dent*, the hollow made by a blow (and perhaps *den*, a cave or hollow), from *dint*, a blow. So also from *dig* or *ding* in the sense of stabbing or thrusting or striking with a hammer or the like, *dinge*, the hollow made by the blow, and *dingle*, synonymous with *dimble*, a narrow glen.

**Din.** Imitative of continued sound. Icel. *dynia*, *dundi*, to resound; *duna*, to thunder. Lat. *tinnire*, to sound as a bell, *tonare*, to thunder. See Dun.

**To Dine.** It. *desinare*; O. Fr. *disgner*, *disner*, *digner*; Prov. *disnar*, *dirnar*, *dinar*. “*Disnavi me ibi*”—Gl. Vatic. quoted by Diez. Diez suggests a derivation from a Lat. *decaenare* (analogous to *devorare*, *depascere*), whence in Fr. might have arisen *decener*, *desner*, *diner*, as from *decima*—*desme*, *dime*, from *buccina*—*busna*. The O. Fr. had *reciner*, a lunch, from *recenare*.

**To Ding.** To strike, knock, cast. *To ding through*, to pierce. “He dang him throw the body with ane swerd.”—Bellenden in Jam. *To ding at the door*, to knock.—P. P. Icel. *dengia*, to hammer; *dengia einum nidr*, to ding one down.

From an imitation of the sound, as in *ding-dong* for the sound of repeated blows.

**Dingle.** A narrow valley, a glen. A variety of *dimble*, and, as the latter was derived from *dib*, expressing a blow with a pointed instrument, *dingle* stands in the same relation to *dig*, *ding*. The primary meaning then would be a dint, pit, hollow.

**Dingy.** Related to forms like the G. *dumpfig*, dead in

sound, musty, damp, Du. *dompig*, dark, close, as *cringe* to AS. *crymbig*, crooked, It. *cangiare* to *cambiare*, to change. It may be considered as the analogue of the Du. *donker*, G. *dunkel*, dark. See Damp, Dim.

**Dint.**—**Dent.**—**Dunt.** All imitative of the sound of a blow. *To dunt*, to strike so as to make a hollow sound, to beat, to palpitate.—Jam. Icel. *dyntr, dynt*, shaking up and down; *dynkr*, a hollow sound as when a stone is thrown into water; Sw. *dunka*, to beat heavily. Sc. to *dump*, to beat or strike with the feet. Sw. *dimpa*, to fall.

**Diocese.** Gr. *διοικησις*, the management of a household, administration, function of a steward, a province or jurisdiction, in ecclesiastical matters the jurisdiction of a bishop. Διοικεω, to manage household affairs, from *oikos*, a house.

**To Dip.**—**Deep.** Goth. *daupjan*, AS. *dippan*, Sw. *doppa*, to dip, to soak. Du. *doppen, doopen*, to dip, baptise; Sc. *doup*, Du. *duypen*, to duck the head. G. *taufen*, to baptise; It. *tuffare*, to dive or duck, to plunge under water.

Goth. *diups*, Icel. *diupr*, Du. *duyp, diep*, G. *tief*, deep. Lith. *dubus*, hollow, deep (of a vessel); *dube, dobe*, a ditch, hole in the ground, *dubele*, a little hole, a dimple; *dumbu, dubti*, to be hollow. E. *dub*, a pool in a river, *dump*, a deep hole of water. Du. *dompen, dompelen*, to plunge under water—Hamma; Bav. *dümpf, dümpfel*, a deep hole in a river.

Bohem. *dupa*, a hole or cavern, *dupati*, to stamp, *dubati*, to peck, strike with the beak.

The original root seems to be the syllable *dib, dub, deep*, representing the sound of a blow with a pointed instrument, and thence being applied to the hollow made in the object struck, or on the other hand to the sudden motion downwards with which the blow is given. To *dip* then is to go suddenly downwards, and *deep* designates the quality of things which admit of going suddenly downwards, the depth being greater as they admit of a more extended or more sudden descent.

It is remarkable that as we have a root *dig* in the same sense with *dib*, the same parallelism of the labial and guttural

final is found throughout the series. We have Du. *duypen* and *duycken*, to duck the head, to duck under water, dive; Sc. *doup* in the same sense as the E. *duck*; G. *taufen*, to baptise, *tauchen*, to dip or dive; E. *dimble* and *dingle*, a glen; Du. *dompen*, G. *tunkeln*, to dip.

**Dirge.** A funeral service; from Ps. 5, v. 8. "Dirige Domine Deus meus in conspectu tuo vitam meam," repeated in the anthem used on such occasions.—Jam.

The frere wol to the *direge* if the cors is fat.

Political Songs 332. Cam. Soc.

In old Sc. *dregy*, *dirgy*.

**Dirk.**—**Durk.** A dagger. Sc. *durk*, G. *dolch*, Sw. *dolk*, a dagger. Bohem. *tuleg*, a spear (spiculum), *tulich*, a dagger. Hung. *tolni*, to thrust; Russ. *tolkat'*, *tolknut'*, to give a blow, strike, knock; Bohem. *tlauk*, a pestle. Fris. *dulg*, *dolge*, *dolch*, a wound.—Epkema. The interchange of an *l* and *r* before a final guttural is very common. Comp. Prov. Dan. *smilke* and *kilche*, corresponding to E. *smirk* and *kirk*—Junge; Outzen. O. Fr. *pourpe* for *poulpe*.—Roquef.

**Dirt.** *Dryte* or *doonge*, merda, stercus.—Pr. Pm. To *drite*, cacare, egerero.—Cath. Aug. in Way. Icel. *drít*, excrement. G. Du. *dreck*, excrement, filth, mud, dirt, anything vile and worthless. Rouchi *draque*, dregs. See Draff.

**Dis.** From Gr. *δισ*, twice, in two parts, separately. In composition it implies separation from the thing signified by the word with which it is compounded, and hence negation, opposition.

**Disaster.** Fr. *desastre*, It. *disastro*, an evil chance, something brought about by an evil influence of the stars. Prov. *astrar*, to cause by the influence of the stars; *astruc*, Lat. *astrosus*, fortunate; *benastre*, good fortune; *desastre*, misfortune.—Diez.

**To Discard.** Sp. *descartar*, to throw cards out of one's hand at certain games; hence to put aside, reject.

**Dish.**—**Disk.** Lat. *discus*, a quoit or flat circle of stone,

wood, or metal ; hence a dish ; Gr. *δισκός*, a quoit, a tray. G. *tisch*, a table.

**Disheveled.** Fr. *descheveler*, to put the hair out of order. Fr. *cheveux*, Lat. *capilla*, the hair.

**Dismal.** Swiss, *dusem*, dark, thick, misty, downhearted.—Stalder. Bav. *dus*, *dusam*, *dusig*, *dusmig* ; dull (not shining), still, cloudy.—Schmeller. Prov. Dan. *dusm*, *dussem*, slumber. *Dasmyn* or *missyn* as eyne, caligo.—Pr. Pm. See Dizzy. Swab. *disseln*, *disemen*, *dusemen*, *dismen*, *dusmen*, to speak low, *dosen*, *dosmen*, to slumber.

The primary image is a low sound, then dull in colour, dark, overcast, uncheerful.

**Dismay.** Sp. *desmayo*, a swoon, fainting-fit, decay of strength, dismay ; *desmayar*, to faint, to be faint-hearted, to discourage, frighten. See Amaze.

**To Disparage.** From Lat. *par*, equal, arises Fr. *parage*, equality of birth or in blood, (and hence) kindred, parentage, lineage.—Cotgr. Hence to *disparage*, to match a person with one of inferior birth and condition, and in modern usage to speak slightlyingly of one, to put him lower in estimation.

**Dispatch.** It. *impacciare*, to impeach, encumber, hinder ; *dispacciare*, to dispatch, rid or free.—Fl. Fr. *empescher*, to hinder, impeach, pester ; *despescher*, to rid, send away quickly, discharge.—Cot. Diez would derive the words from Lat. *impingere*, in the sense of fastening something troublesome upon one, through the supposed frequentative forms *impactare*, *impactiare*. More probably from the same original root through the notion of stopping up or barring the way, as *embarrass* from Fr. *barras*, a barrier, blockade. Lat. *repagula*, bars, restraints, fastenings ; Prov. *empaig*, *empacha*, *empaita*, obstacle, hindrance ; *empaichar*, *empaitar*, *empazar*, *empoechar*, to embarrass ; the converse of which, to *dispatch*, is to remove a hindrance.

The variety of the Provençal forms may be compared with the dialectic varieties of the Gr. πηγω, πησσω, πηττω.

**To Display.** O. Fr. *desployer*, It. *dispiegare, spiegare*, from Lat. *plicare*, to fold.

**To Dispute.** Lat. *disputare*, to cast up a sum, compute, to examine and discuss a subject. In modern language the term is applied to hostile discussion of a subject with another person.

**Distaff.** The staff on which the flax was fastened in spinning. Pl. D. *diesse*, Ditmarsh *dies*, the bunch of flax on the distaff; Prov. E. *dise*, to supply the staff with flax.

The term may be a modification of the root appearing in Gael. *dos*, a bush, cluster, tuft, lock of hair, E. *tussock*, a tuft of grass, Bav. *doschen, duschen, dosten*, a bush, tuft, tassel. On the other hand the thread drawn down from the stock of flax on the distaff may be compared to the stream of milk drawn from an animal's udder, and thus the term may be identical with the Sw. *diss*, a teat, *dissa*, to suck. Comp. *spin* with Du. *spene, spinne, sponne*, the udder, teat, mother's milk.

—Kil. We speak of blood spinning from a vein.

**Distain.—Distress.—District.** From Lat. *stringere*, to strain, to draw tight, Mid. Lat. *distringere* (whence Fr. *distraingre* and E. *distrain*) was used in the sense of exercising severity upon, correcting, and especially in that of compelling or constraining a person to do something by the exaction of a pledge or by fine or imprisonment. “Et liceat illi eos distingere ad justicias faciendas.”—Hist. Fr. in Duc. “Et ce qui est dessus devisé fut fait et establi pour *destraindre* les gens à venir faire droit en la cour.”—Assis. Hierosol. In this sense we still speak of distraining for rent, when we seize the goods of a tenant, in order to compel him to pay the rent.

The pledge or the fine exacted was termed *districtio*, distress, and the same name was sometimes given to the right of exercising judicial authority. “*Districtio quoque villa ad ecclesiam pertinebit, ita ut Godescalcus—qui advocatus est ejusdem allodii, medietatem ipsius districtio de Ecclesia teneat.*”—Charta an. 1124. But the right of exercising such authority, as well as the territory over which it was exercised,

were more commonly termed *districtus*, It. *distretto*, O. Fr. *destroict*, E. *district*. “Maneantque sub judicio et *districtus* vestro.”—Bulla Bonifacii ann. 1033. “Qui allodium venderit, *districtum* et jurisdictionem Imperatoris vendere non præsumat.”—Lib. Feod. “Et totum *districtum* ejusdem insulae cum totâ justitiâ dedi eis.”—Charta ann. 983. “Prædictum furnum et *districtum* ejusdem furni,” i. e. the soke of the oven, or right of compelling the tenants to resort to it for the purpose of baking.—Duc.

**To Dit.**—Ditch. To dit is to stop an orifice. “Dit your mouth with your meat.”—Sc. proverb. AS. *dittan*, to stop. Icel. *ditta*, to stop chinks. From *dot*, a lump, as the notion of stopping an orifice is commonly expressed by reference to the bunch of materials thrust into the opening. See Dam. Du. *dodde*, a tap, stopper, plug.—Kil. Prov. Dan. *dot*, a stopper.

Another modification of the word is *ditch*, “*ditched* or *diced*, filled up, deeply insinuated. A table is *diced* when the dirt has insinuated itself into the grain of the wood.”—Baker Northampt. Gl. “Much good *dich* thy good heart, Apemantis”—Timon of Athens; much good stuff or fill thy heart. Bav. *datschen*, *detschen*, *dotschen*, to press down something soft; *datsch*, &c., a mess of something soft, *kue-datsch*, cow-dung.—Schm.

Ditch. See Dike.

**Ditty.** O. Fr. *dict*, *dicté*, *ditté*, recitation of an adventure, story, poem, work of imagination.—Roquef. Lat. *dicere*, *dictum*, to say.

Then said I, thus it falleth me to cesse

Eithir to rime or *dites* for to make.

Chaucer. Belle Dame sans merci.

**Divan.** The raised bench or cushion at the upper end of a Turkish room on which the principal persons sit. Hence a council or court of Justice.

**To Dive.** Du. *duypen*, to duck or bow the head; *dowwen*, to press, thrust in, enfonce—Halma; AS. *dufian*, *gedufian*,

to plunge in water, sink, dive, be drowned; Icel. *difa*, to press down, to tread a hen; *difai*, to dip (comp. Bav. *ducken*, to tread); Icel. *difing*, immersion, *dubla*, *dufla*, to dive. Dan. *dive*, to pitch, as a ship meeting the waves. See Dip.

**To Divine.** Lat. *divinus*, belonging to God; *divi*, Gods. Gr. *διος*, godlike. The Lat. *divinus* was applied to a prophet or soothsayer, one conversant with divine matters, as in modern times the term is applied to a clergyman. Hence *divinare*, to divine, foretell, prophesy, foresee, then to guess.

**Dizzy.** AS. *dysig*, *dyslic*, foolish; Pl. D. *düsig*, *dösig*, giddy, dizzy, *düsig weder*, hazy weather; Dan. *disig*, hazy; Du. *duyseig*, *deusig*, stupid, giddy, stunned; E. *dizze*, to stun. "Etourdir, to astonish, *dizze*, amaze."—Cotgr. Bav. *dusen*, *duseln*, *dusseln*, to be still, to slumber, to be giddy; *dasig*, submissive, tame; *dausig*, *dusig*, dull, foolish. E. to *daze*, to stupefy, benum; *dasyd* or *bedasyd*, vertiginosus.—Pr. Pm. To *dozen*, *dosen*, to stupefy with a blow or otherwise, to lose power and life, benum, become torpid.—Jam. Icel. *dos*, *das*, languor, lassitude. *Hann liggr i dosi*, he lies in a faint. Dan. *dös*, drowsiness, *döse*, to doze, to mope.

**Do.** It is often said that *do* in the inquiry after a person's health is properly the Sc. *dow*, Du. *doogen*, *deugen*, G. *taugen*, to be able or good for, to avail, to thrive; but this is a mistake. To *do* is to act, or often to serve as the medium of active exertion. We ask how a thing does, meaning, how does it perform the office expected of it, and the word is used in a very similar sense in the inquiry, How do you do?—How do you get on? How do you perform the offices of life? It is a simple translation of the O. Fr. *Comment le faites-vous*.

Puis li a dit par grant douçor,  
Sire, comment le faites-vos?  
Dame, bien, dit le Segretains.

Fab. et Contes. 1. 245.

"David demanded of him how Joab did, and how the people did, and how the war prospered." In the *Livre des Rois*:

E David—enquist cumē Joab le fist, e li poples, e coment il le feissent del siege—and how they got on with the siege.

**Dock.** 1. G. *docke*, a bundle, bunch of thread, knot of cords, baluster, plug, stopple. A short thick piece of anything. Fris. *dok*, a small bundle, ball of twine, bunch of straw. It. *tocco*, a scrap, cob, collop, cut or shive, viz. of bread and cheese.—Fl. W. *toc*, that is, short or abrupt; *tocyn*, a short piece; *tocio*, to reduce to a short bit, to curtail, explaining the E. *dock*, to reduce to a stump, to cut short. Icel. *dockr*, a short stumpy tail. The term *dock* is applied to several plants having leaves broad in proportion to their length, as *sour-dock*, sorrel, *burdock*, *blatter-dock* (Du. *docke-blaederen*, *petasites*), AS. *ea-dock*, Swab. *wasser-döcklein*, the water-lily. Another application of the term is to the rump of an animal, butt end of a tree, the thick end.—Hal.

**Dock**, like other words signifying a lump, is probably derived from the notion of knocking. Du. *docken*, dare pugnos, ingerere verbera.—Kil. It. *toccare*, to knock. Compare *dump*, to beat (—Jam.), with *umpy*; *dunch*, to beat, with *dunch*, one who is short and thick,—Jam.; *to punch*, to strike, with *punchy*, short and thick, &c.

**Dock.** 2. The cage in a court of justice in which a criminal is placed at his trial. Flemish *docke*, a bird-cage.—Kil.

**Dock.** 3. An inclosed basin for repairing ships. A pond where the water is kept out by great *flood-gates* till the ship is built or repaired, but are opened to let in the water to float or launch her.—B.

Both in this sense and in that of a cage the meaning is probably to be explained through the notion of stopping up, hemming in, confining. The G. *docke*, signifying primarily a bunch, is applied to the tap by which the water of a fish-pond is kept in or let off,—Adelung. Hence the name seems to have been transferred to a naval dock, the essential provision of which is the power of keeping in or shutting out the water by an analogous contrivance though on a greatly magnified scale. *Clausa, eyn cluse* (a sluice or flood-gate), *tock*; i. q. *docke, obturamentum piscinæ*.—Dief. Sup. See Dam.

From signifying the plug or sluice by which the flow of water is regulated, the word is applied to the dam of which the sluice forms part, and generally to the dam or bank of a ditch or artificial piece of water, to the conduit through which the water flows away, to a spout, gutter, watercourse. In the former sense we have Prov. *doga, douva*, Fr. *douve, douhe*, a bank. “*Douvam sive aggerem dicti fossati.*” “Qui a *douhe*, il a fossé,” whoever possesses the bank, he has the ditch. In the sense of a conduit; “*fossas in circuitu basilicas fieri jussit ne forte dogis occultis lymphæ deducerentur in fontem.*”—Gregory of Tours in Diez.

In It. we have *doccia*, a mill-dam, a spout, gutter; Sp. *aguaducho*, a rush of water, watercourse; It. *docciare*, to spout, to let water run with some force upon one's head for to cleanse and wash it, as they use in Italy.—Fl. Whence the modern E. *douche*, a bath taken by pouring water from a height on the patient.

In the sense of a water-conduit we find *dozza* (*doccia, dozza, as faccioletto, fazzoletto*) in a passage misunderstood by Carpentier. “*Statutum est quod canalis de S. Catharina—ducatur tantum per dozzam, quæ est—sub fundo circæ* (by the culvert which is under the bottom of the ditch), *et quod terrarium et ripa dictæ circæ claudatur in totum usque ad dictam dozzam* ita quod nulla ruptura sit in dicto terralio, *et a latere foras dictæ circæ in capite dozzæ possit fieri una clusa alta* (a deep sluice, or flood-gate, at the head of the culvert) *super dictam dozzam,*” &c.

The sense of stopping up is expressed by the same root in the Finnish languages. Fin. *tukko*, a lump, bunch, tuft; *tukkia*, to stop an orifice; *tuket*, a stopper, the condition of being shut up; *tukkuta*, to be stopped up, to stagnate, as water. Hung. *dugni*, to stuff; *dugasz*, a stopper, bung.

**Docket.** A small piece of paper or parchment, containing the heads of a large writing.—B. A shred, or piece.—Hal. A diminutive of *dock*, in the original sense. W. *tocyn*, a small piece, or slip, a ticket.

**Dod.** Synonymous in several of its senses with Dock. Fris. *dodd, dadde*, a lump, clump, bunch.—Outzen. Sc. *dawd*, a lunch, lump. Du. *dot*, a bunch of twisted thread.—Halma.

To *dod* is to reduce to a lump, to cut off excrescences, to curtail. *Doddyn* trees or herbs, or other like, decomo, capulo. *Doddyd*, without horns. *Doddyd*, as trees, decomatus, mutilus.—Pr. Pm.

*Doddy*, low in stature, like a lump. Fr. *dodu*, fat, plump, full-bodied.—Cot. *Doddy-pate*, or *doddy-poll*, is equivalent to *block-head*, or *numskull, jobber-noll*, lump-headed. Fris. *dodd*, a simpleton. Du. *dots-kop*, a blockhead.—Halma.

**Dod.**—**Dodder.** Sc. *dad*, a slam; to fall, or clap down forcibly, and with noise. He fell with a *dad*.—Jam. Hence *dad*, a lump, large piece, synonymous with *dod*. Sc. *dod*, to jog. To *dad*, to shake, to strike.—Hal. To *dodder, didder, dither*, to shake, to tremble; *doddered*, shaken, shattered. A *doddered* oak, a shattered oak. A *dodderel*, or pollard, is from *dod* in the other sense of the term, to poll, or cut short.

To *doddle*, to totter, as well as *diddle*, to move quickly backwards and forwards, should perhaps be referred to the present root rather than to that explained under *Dade*.

**Dodge.** Closely allied with *Dod*. To *dodge*, to jog, to move quickly to and fro; hence to follow in the track of any one, to follow his ins and outs, also to deceive one by change of motion.

The original sense seems that given by Forby; a small lump of something moist and thick, as of mortar or clay, from the sound of such a lump thrown against a wall, or on the ground; then applied to the jerk with which it is thrown. *Dadge*, a large lump.—Hal. See *Dab, Dad*. Bav. *datsch, dotsch*, a mass of something soft, a fat person; *kue-dätsch*, a cow-dung; *datschen, dotschen*, to press down something soft. Swiss, *datsch, dotsch*, blow with the open hand, something flat and broad like a soft substance thrown on the ground; *datsch-nas*, a flat squab nose. *Dätsch*, the noise of a blow, or the blow

itself, smack, clap; *dätschen*, to smack, to fall, or throw down with a noise, to tattle.

**Doe.** Lat. *dama*, G. *dam*, A.S. *da*, Dan. *daa*, fallow-deer; It. *daino* as E. *doe*, the female of the same kind. Gael. *damh*, an ox, a stag.

**Dog.** Icel. *doggr*, Du. *dogghe*, a large dog. The uprights in front of the iron bars on which the logs in a fireplace rest, are called *dogs*, in Swiss *feuer-hund*, probably from the resemblance to a dog sitting on its haunches; in Pol. and Lith. *wilki*, a wolf. Icel. *sitia vid dogg*, to sit up in bed.

**Doggrel.** Pitiful poetry.

Now swiche a rime the devil I beteche,  
This may wel be clepe rime *dogerel* quod he.

Chaucer, Prol. Melibeus.

**Doiley.** Probably only a modification of the Du. *dwaele*, a towel, although commonly said to be derived from the name of a dealer by whom they were introduced.

The stores are very low, Sir, some *Doiley* petticoats and manteaus we have, and half a dozen pairs of laced shoes.—Dryden. Kind Keeper.

The use of *doileys*, in the sense of a small napkin at dessert, was probably imported with the name from Holland. Du. *dwaele*, *dwele*, *mappa*. G. *zwahel*, a towel; Swiss *dwaheli*, a napkin.

**Doit.** Du. *duit*, from Venet. *daoto*, a piece of eight soldi, *da oto soldi*. They had also a piece called *daquindese*, of 15 soldi.

**Dole.**—**Doleful.** Sc. *dule*, *dool*, grief; *to sing dool*, to lament.—**Jam.** Lat. *dolere*, to grieve; It. *duolo*, *doglia*, pain, grief; Fr. *deuil*, mourning. Ir. *doilbh*, *doilfe*, dark, gloomy, sorrowful, mournful; *doilheas*, *doilgeas*, affliction, sorrow; Gael. *doilleir*, dim, dark; *duilbhearra* (Ir. *duilbhír*), sad, anxious, melancholy. The opposites to these last are *soilleir*, bright, clear, and *suilbhír*, cheerful, joyful, constructed with the particle *so* equivalent to the Gr. *εν*, as the former series with the particle *do* equivalent to the Gr. *δις*. See Dear, Dark. In like manner Gael. *dolas*, woe, grief; *solas*, solace,

comfort. The idea of darkness is always connected with that of grief and melancholy. Prov. E. *dowly*, dingy, colourless, doleful.—Hal.

**Dole.** 2. A portion, or lot. See Deal.

**Dole.** 3. *Doles*, *dools*, slips of pasture left between furrows of ploughed lands.—B. “Cursed be he that translateth the bounds and *doles* of his neighbour.”—Injunction 19 Eliz. in Brand’s Pop. Ant. A *dole-meadow* is a meadow in which the shares of different proprietors are marked by *doles* or landmarks. Now the simplest division of property would be a strip of turf left unploughed. Pl. D. *dole*, a small ditch with the sod turned up beside it for a landmark; *uutdolen*, so to mark the division of properties with a ridge and furrow.—Brem. Wört. The word is probably at bottom identical with W. *troll*, a pit, Bohem. *dil*, a pit, ditch; then (as the ditch and bank are made by flinging on the one side the earth taken up from the other) applied both to ridge and furrow, and subsequently appropriated to either as accidental circumstances might determine. We find the same duplicity of meaning in *dike*; and *mote*, the term by which we designate the ditch of a castle, signifies in It. the mound on which the castle is built.

**Dole**, a boundary mark, either a post or a mound of earth, a lump of anything.—Hal. *Doel*, a butt, or mound of turf for archers to shoot at.—Kil. *Dool*, *dole*, the goal in a game of football, &c.—Jam.

**Doll.** Properly a bunch of rags. Fris. *dok*, a little bundle, as of thread, a whisp of straw, also a doll; G. *docke*, Swab. *döckle*, a doll; *dokkelen*, to play with a doll.

So in Fin. *nukka*, a flock, rag, patch; *nukki*, *nuket*, a doll, pupa lusoria puellarum ex panniculis.

If I were mad I should forget my son,  
Or madly think a babe of clouds were he.—K. John.

**Dollar.** Du. *daler*; Gr. *thaler*.

**Dolt.** Swab. *dalde*, *dalter*, *dolde*, *dalle*, *dohle*, *dallebatsch*, *dallewatsch*, *dalpe*, *dalper*, a foolish, awkward, clumsy person;

*dalpicht, talkicht*, clumsy, clownish ; *dalpen, talken*, to handle awkwardly ; G. *tölpel*, a dolt, blockhead. Bav. *dalken*, to work in sticky, doughy materials ; *verdalken*, to blot, dawb, do a thing unskilfully, spoil by awkwardness ; *dalkend, dalke*, sticky, awkward ; *der dalk*, the awkward person.—Schmeller. Icel. *dálpa*, to paddle with the oars, flounder in the mire. E. *dallop*, to handle anything awkwardly, paw, toss and tumble about ; *dallop*, a slattern. Compare *to dabble*, to work in the wet, and *dabbler*, an inefficient worker, and see Blunder.

**Dome.**—**Domestic.**—**Domicile.** Lat. *domus*, a house. Gr. δομος, δωμα. It is doubtful how the term *dome* came to be applied to a cupola or vaulted roof. A cathedral is in It. *duomo*, in G. *dom*, and a *dome* may be so called because it was the ornament of a cathedral church. A church in general was called *domus Dei*, the house of God, and probably the name was given to a cathedral church par excellence. On the other hand we find that the Gr. δωμα was used for a roof. “ *Doma* in Orientalibus provinciis ipsum dicitur quod apud Latinos tectum, in Palæstina enim et Ægypto—non habent in tectis culmina sed *domata*, quæ Romæ vel Solaria, vel Mæniana vocant, id est, plana tecta quæ transversis trabibus sustentantur.”—St Jerome in Duc. Δωμα, tectum.—Gloss. Gr. Lat. Ibid.

The word *domus* is commonly derived from the Gr. δεμω, to build, but this I believe is putting the cart before the horse. The form with the narrow vowel is commonly the derivative, and πενομαι is derived from πονος, labour, *deem* from *doom*, and not vice versa. We have then the most natural derivation for the word signifying a dwelling, in the notion of a hearth or fire-place.

The Fin. *sawu*, signifying smoke, is applied in the second place to a house, household, family living in a house, and in like manner the W. *mwg*, smoke, is identical with Bret. *moug* or *mog*, a fire, hearth, household, house, while a derivative *moged* is in the latter dialect used for smoke. This mode of expression is almost universal in a rude state of society.

"The census includes those provinces beyond the frontiers dependant on the empire, which are numbered by fire-places or houses."—Population of China, Amer. Orient. Soc.

Now the Pol. *dym* (radically identical with *θυμός* and *fumus*) is rendered smoke, cottage, house, while the form *dom* is also used in the latter sense. Bohem. *dym*, smoke; *dům*, a house, where the two senses are distinguished as in Bret. by the modifications *moug* and *moged*. Lith. *dumas*, smoke.

**Dominion.** The Lat. *dominus*, a lord, must probably be explained from *domus*, the man of the house, master of the house.

**Domino.** A sort of hood worn by the canons of a cathedral church (It. *domo*, *duomo*); also a mourning veil for women.—Bailey.

**Doom.** AS. *dom*, judgment, whence *deman*, to deem, or form a judgment.

**Door.** Gr. *θύρα*, Goth. *daur*, G. *thor*, *thüre*, Sanscr. *dvár*, Lith. *durris*, Slav. *dvyrý*, &c.

**Dor.** A drone bee, a beetle. From the humming sound made by animals of this class in flying. Gael. *dúrdan*, humming noise; *dúrdail*, murmuring, grumbling, cooing like a dove. Ir. *dordam*, to hum like a bee; *dord*, humming or muttering.

**To Dor.** To befool one, put a trick upon him. Icel. *dár*, *irrisio*; *dára*, to deride, befool; *dári*, Dan. *daare*, a fool; *bedaare*, to delude, befool; Du. *door*, G. *thor*, a fool.

**Doree.** Fr. *dorée*, the doree or St Peter's fish—Cot., from the yellow colour of the skin.

**Dormant.**—**Dormer.** Fr. *dormant*, quiescent, sleeping, from *dormir*, to sleep. *Eau dormante*, standing water. A *dormant* claim, a claim in abeyance. A *dormer* was a sleeping apartment, whence a *dormer* window, a window in the roof, usually appropriated to sleeping apartments.

**Dormouse.** The termination *mouse* is probably an instance of false etymology, the real origin being a Fr. *dormouse*, which cannot it is true be cited from the dictionaries, but is

rendered probable by the name by which the animal is known in Languedoc, *radourmeire*. In the same dialect *dourmeire*, a slumberer, sleepy head, equivalent to *dormeuse* (*souris*, a mouse, is feminine) in ordinary French. The *dormouse* is called a *sleepier* in Suffolk.

**Dose.** The quantity of medicine given at once. Gr. *doσις* from δοθωμι, to give.

**Douil.** Fr. *dousil*, *dusil*, a spigot, faucet, peg or tap to draw off liquor from a cask, erroneously derived by Diez from *ducere*, to lead. The fundamental idea is a bunch of something thrust in to stop an orifice. G. *docke*, a bunch, also the tap of a fish-pond.—Adelung. In It. *doccia*, the signification is extended to a mill dam, and as it is the office of a tap to let the water flow, *doga* (Gregory of T.), a water conduit. It. *doccia*, *dozza*, a spout, gutter, water conduit. Prov. *dotz*; O. Fr. *doiz*, *dois*, source of water, conduit.

C'est la fontaine, c'est la *doiz*

Dont sortent tuit li let péchié—

Rome est la *doiz* de la malice.—Raynouard.

Prov. *adozilhar*, Fr. *doisiller*, to pierce. At the same time a parallel line of development seems to have taken place in the Teutonic languages from a root *doss* of the same signification with *dock*. Gael. *dos*, bush, tuft, cluster; Prov. E. *doss*, a hassock; *dosset*, a small quantity; *dossel*, a whisp of hay or straw, to stop up a hole in a barn, a plug. Swiss *düssel*, a wooden tap. E. *dosil*, a tent for a wound, probably comes from the French.

Compare Fr. *bousche*, a bush or bunch; *boucher*, to stop; *bouchon*, a stopper, cork. And see Dot, Dit.

**Dot.** A small lump or pat.—Palsgr. in Hal. Fr. *caillon*, a *dot*, clutter, clot, or congealed lump of phlegm, blood, &c.—Cot. Hence, like other words signifying a bunch or lump, applied to a bunch of something used for stopping a hole. Du. *dodde*, Pl. D. *dutte*, a plug or stopper; Sc. *dottle*, a small particle.—Jam. E. *dottle*, a stopper; *to dutten*, or *dit*, to stop, shut, fasten.—Hal.

Other modifications of the expression are *jot*, *tot*, *tait*. *Tot*, *tote*, something small, a tuft of hair, grass, &c.—Hal. Sc. *tale*, a small portion of anything, as wool, flax, &c. Fin. *tutti*; Sw. *totte*, the bunch of flax on a distaff. G. *zote*, a flock or lock.

**To Dote.** Du. *doten*, *dutten*, delirare, desipere.—Kil. Fr. *dotter*, *radoter*, to dote, rave, play the cokes, err greatly in understanding.—Cot. Sc. *dute*, *dutt*, to doze, slumber, be in a sleepy state. *Auld dut*, an old dotard. *To doit*, to be confused, to dote.—Jam.

It is not easy to come to a decisive judgment whether it should be regarded as a modification of the Pl. D. *dussen*, *bedussen*, to be dizzy or dazed, the equivalent of the E. *doze*, or whether it be from the notion of nodding the head in slumber. Icel. *dotta*, to slumber, nod the head in slumber, *dott*, a sleepy nodding with the head. Devonshire *doattee*, to nod the head whilst one is sitting up when sleep comes on. In this sense is perhaps to be understood the Sc. *to dut and sleep*. If nodding in sleep be the original image the word must be classed with Icel. *datta*, to palpitate, Sc. *dodd*, to jog, *dodder*, *didder*, *totter*, *tottle*, to tremble, to move backwards and forwards, *totty*, reeling, dizzy. But upon the whole I am inclined to believe that the primary signification is to become stupified or insensible, and that the sense of nodding is merely consequential. Du. *dodderig*, sleepy, stupified; *dodoor*, a sleeper.—Halma. Sc. *dottar*, to become stupid, lose one's senses in sleep. E. *doated*, *dotard* (of old trees), beginning to decay; *doted*, foolish, simple.—Hal. If the last supposition be correct the word must be referred to the numerous class treated under Deaf, Dead, Dout; and see Dowdy.

**Dotterel.** A bird proverbial for stupidity, from *dote*.

**Doublet.** Originally a wadded garment for defence. Fr. *double*. *Dobbelet*, *bigera*, *diplois*.—Pr. Pm. *Diplois* is explained “*duplex vestis et est vestis militaris*.”—Cath. in Way; *Zwyfaltig kleyt*, jacke.—Dief. Sup.

**To Doubt.** Fr. *doubter*; Lat. *dubitare*, from *dubius*, doubtful, what may turn out in two ways.

**Dough.** AS. *dah*, Du. *deig*, G. *teig*. Properly damped flour. Icel. *deigia*, to wet; *deigr*, wet, soft; *deig*, dough. See *Dye*.

**Doughty.** AS. *dohtig*, valiant; *dugan*, Du. *deugen*, *doghen*, *doogen*, valere, probum esse, in pretio esse; *deughd*, virtus, valor, probitas; *deughdelick*, sound, good; G. *taugen*, to be good for, to be of value; *tugend*, virtue; *tüchtig*, Lap. *doktok*, sufficient for its purpose, sound, strong.

**To Dout.** To *dout* the candle is to put it out, and *douters* are flat pincers used for that purpose. As we have *dup*, to do up, *don*, to do on, and *doff*, to do off, so we at first explain *dout* without hesitation as do out. But a little further examination connects it with forms which cannot be derived from such an origin. Lang. *tuda*, *attuda*, *attuzar*, to suffocate, choke, extinguish; It. *stutare*, to do out, quench forth—Fl.; *attutare*, to put out, quench, calm, appease.—Altieri. Fr. *tuer la chandelle*, to put out the candle. Bav. *tötten*, to crack a flea or nut, to put out a fire or lighted match by pressure or covering it up. Bohem. *dusyti*, to choke, extinguish; Pol. *dusić*, to choke, stifle, quell. E. slang, to *douse the glim*, to put out the light. Fris. *duss*, death; *duse*, *dud mage*, to extinguish a fire, discharge an account.

**Dove.** Du. *duyve*, Icel. *dufa*, perhaps from its habit of ducking the head, from Du. *duypen*, to duck the head, Icel. *dufla*, to dive, as we find the Lat. *columba* in the same connexion with Gr. κολυμβᾶν, to dive.

Than peine I me to stretchen forth my neck  
And East and West upon the people I beck,  
*As doth a dove sitting upon a beam.*—Pardoner's tale.

**Dowdy.** Shabby in dress.—Hal. The fundamental idea is however torpor, sloth, while that of carelessness of dress or appearance is an incidental application. Sc. *dawdie*, a dirty, slovenly woman; to *dawdle*, to be indolent or slovenly; Pl. D. *dödeln*, to be slow, not to get on with a thing.—Schütze. Icel. *dodi*, languor; *dodaskapr*, Dan. *dovenskab*, sloth, languor. For the ultimate origin see *Deaf*. Icel. *daufr*, dull,

deaf, flat, spiritless, *dofsi*, torpor, sloth, *dofna*, to fade, lose spirit, become dull and flat. Sc. *dow*, to fade, wither, become flat, doze, trifle with; *daw*, a sluggard.—Jam. E. *dowed*, flat, dead, spiritless.—Hal. Icel. *dofnad ól*, Sw. *dufvoen ól*, dowed ale. Sc. *dover*, to slumber; Prov. E. *doven*, *dorening*, a slumber.—Hal. Sc. *dowly*, *dolly*, melancholy. Sw. *dålig*, miserable, poor.

**Dowel.** A projection in a stone to fit into a socket and fasten it into the adjacent one; a wooden peg fastening two boards together. Fr. *douelle*, *douille*, a tap or socket; G. *döbel*, a peg, plug, stopper.—Küttn. Bav. *düpel* s. a. especially the dowel or wooden peg entering into each of two adjacent boards to fasten them together, a damper of clay to stop the chimney of the oven, a clump of flax, of people, &c. —Schmeller.

Du. *douwen*, to press into; *jemand jets in de hand douwen*, or *steken*, to put something secretly into one's hand.—Halma Pl. D. *duwen*, to press, press down.

**Dower.**—**Dowager.**—**Endow.** Lat. *dos*, *dotis*, a marriage gift; *dotare*, Fr. *douer*, E. *endow*, to furnish with a marriage portion. M. Lat. *dotarium*, Prov. *dotaire*, Fr. *douaire*, a dowry or marriage provision; *douairière*, a widow in possession of her portion, a dowager.

**Dowle.** A portion of down, feather. “Young dowl of the beard.”—Howel in Hal. Fr. *douille*, *douillet*, soft, delicate. Lith. *duja*, a mote, pl. *dujos*, dust; *dujoti*, to float in the air; *duje* and the dim. *dujèle*, a dowl or down-feather.

**Down.** 1. Applied to things light enough to float in the air, as thistle-down. G. *daune*, Icel. *dún*, the lightest and softest kind of feather; Du. *donse*, *donst*, down of feathers or of the *typha*, sawdust, meal, flour.—Kil. G. *dunst*, exhalation, vapour, mist, fume. The primary signification is probably mist or vapour, the down being compared for lightness to vapour floating in the air. Thus the Esthon. has *uddo* or *udsu*, mist; *uddo karwad*, down-hair, *uddo-sulled* or *udsu-sule*, down-feathers (*karwad* = hair; *sulled* = feathers). Trees

of this sense are seen in the Icel. *daun*, odour, smell. But most likely the final consonant was originally an *m* instead of an *n*, as preserved in Esthon. *tuum sulle*, down-feathers, and in the Prov. E. *dum*, down, fur. A duck or a goose is said to *dum* her nest when she lines it with some of her own feathers plucked off for that purpose.—Hal.

The same form was extant in O. Fr. (Diez v. *duvet*), and is preserved by the Emperor Frederick II. in Duc. “Innascitur vero avibus plumagium multiplex—Secundo innascuntur aliæ [plumæ] quæ dicuntur lanulæ, a quibusdam *dumæ*, hæ sunt exiles et molles, densiores et longiores primis, &c.” Hence the prov. Fr. *dumet*, which has become *duvet* in ordinary Fr.—Menage. *Dumetté*, downie.—Cot. The origin is seen in the O. Du. *dom*, vapour; Bohem. *dym*, smoke; Du. *domp*, vapour, exhalation, breath, whence Pl. D. *dumpstig*, *dumstig*, *dunstig*, vaporous, bringing us round to the G. *dunst*.

The same consonantal change which is seen in the Fr. *dumet*, *duvet*, *dubet*, is also found in the modifications of the same root having the sense of vapour, exhalation, odour. Thus we unite the Du. *dom*, vapour, with Sp. *tufo*, a vapour, exhalation, stink, Dan. *duft*, fragrance, odour, Icel. *dupt*, Sw. *doft*, dust, *dofta*, to evaporate. With an initial *s*, Sc. *stove*, *steer*, a vapour, smoke, dust; Du. *stof*, *stuyf*, *stuyve*, dust, whatever floats in the air; *stuyf-sand*,—*meel*, arena, farina volatica; *stof*, flocks of wool; *stof-hayr*, down-hair; *stuyf-ken*, the down of flowers = Fr. *duvet*.

2. Du. *duyne*, Fr. *dunes*, sand-hills by the sea-side. Fris. *döhne*, a hillock of sand or snow driven by the wind. AS. *dun*, a hill. Gael. *dùn*, a heap, hill, mount, fortified place.

The adverb *down* is from AS. *of dune*, as the O. Fr. *à mont* and *à val*, to the hill and to the valley, for upwards and downwards respectively. *Of dune*, deorsum.—Lye.

**Doxy.**—**Gixy.** Probably from the rogue's cant. Fr. *gueuse*, a woman beggar, a she rogue, a *doxy* or *mort*. *Goguenelle*, a feigned title for a wench, like our *gixie*, *callet*, *minx*, &c.—Cot. **Doxy**, a sweetheart.—Hunter.

**To Doze.** Bav. *dosen*, to keep still, to listen, to slumber; *dusen*, *dussen*, to slumber; Dan. *døse*, to doze, to mope; *dysse*, to lull; *taus*, silent, hushed. And see the forms cited under Dismal. The fundamental image is probably the deep breathing in sleep represented by the syllable *dus*, *tus*. Lith. *dusas*, a deep breath, *dwasas*, the breath; *dusti*, *dwesti*, to breathe; Bohem. *dusati*, to snort. In like manner a representation of the same sound by the syllable *sough*, *swoough*, gave rise to the OE. *swoough*, sleep, swoon, Sc. *souch*, *swooch*, *souf*, the deep breathing of sleep, silent, quiet; Icel. *srefia* (as Dan. *dysse*), to quiet, *svefn*, sleep; AS. *swian*, *swugan*, to be silent.

**Dozen.** Fr. *douzaine*, from *douse*, twelve.

**Drab.** 1. Du. *drabbe*, Dan. *drav*, Gael. *drabh*, draff, dregs; Du. *drabbig*, feculentus; Gael. *drabach*, nasty, dirty, slovenly; *dràbag*, a dirty female, a drab; *drabraire*, a dirty, slovenly man. From the same image a dirty woman is called in Prov. Dan. *drav-so*, *drav-trug*, a draff-pail.—Molbech. See Draff.

2. The grey colour of undyed cloth. Fr. *drap*, It. *drappo*, cloth. See Drape.

**Drabble**.—**Draggle**.—**Drivel**. Properly to cover with filth, from Du. *drabbe*, Rouchi *draque*, Dan. *drav*, dregs, G. *dreck*, filth. *Drabelyn*, *drakelyn*, paludo; *drapled*, *drablyd*, paludosus, lutulentus.—Pr. Pm. One is said to *drable his claise* who slabbers his clothes when eating.—Jam. Pl. D. *drabbeln*, to slobber, let liquids fall over one in eating; *drabbelbart*, one who dirties himself in such a manner; Sc. *draglit*, bedirtied, bespattered—Gl. Dougl.; Sw. *drågla*, *dregla*, to slobber, drivel, let the spittle fall from the mouth. AS. *drefiende*, rheumaticus.—Lye. See Draff. Sc. *draked* or *drawked*, mingled with water or mire—Gl. Dougl., reduced to a dreggy condition; Gael. *druaip*, lees, dregs, sediment; *druablas*, muddy liquor.

In modern usage all sense of a derivation from a word signifying dregs or dirt has been lost, and *draggle* is under-

stood as if it were a frequentative from *drag*, signifying what has been *dragged* in the mire.

**Draff.** AS., Du. *drabbe*, Dan. *drav*, Icel. *draf*, dregs, husks, hogswash, refuse food for hogs. *Draffe*, or *drosse*, or matter stamped, pilumen.—Pr. Pm. G. *träbern*, brewers' grains; Russ. *drobina*, dregs, lees; Du. *drabbig*, Prov. E. *dravy*, *drovy*, thick, muddy, dirty. *Drubby*, muddy.—Hal. *Drobly*, of *drestys*, feculentus, turbulentus.—Pr. Pm. *Draff*, chaff.

Why shuld I sownen *draf* out of my fist,  
Whan I may sownen whete, if that me list.

Chaucer in *Wsy.*

The change of the final labial for a guttural gives rise to a series of forms that cannot be separated from the foregoing. Icel. *dregg*, E. *dregs*, sediment; G. Du. *dreck*, dung, dirt, mud. Prov. *draco*, dregs of the vintage; Rouchi *draque*, O. Fr. *drauge*, *drache*, *drasche*, *dréche*, *dresche*, draff, brewers' grains, dregs of brewing. The form *drasche* was Latinised as *drascus*, *drasqua*, and from the facility with which the sound of *sc* passes into that of *st*, gave the Latinised *drastus*, as well as *drascus*.—Way. Hence the OE. forms *dраст*, *dрест*, *traist*; G. *trestern*, dregs; AS. *dresten*, fæces.

For the change of the final consonant compare Fr. *buc*, *busche*, *busc*, *bust*, a bust, trunk.

Again the sound of the Fr. *ch* in some dialects of France regularly corresponds to that of *ss* in others, as the Picard or Norman *cacher* to the Fr. *chasser*. In like manner the form *drache* leads to the AS. *dros*, fax, sordes, Du. *droessem*, dregs, *dras*, mud.—Halma. OE. *drass*, *dross*, refuse, cleanings of corn, metal, &c. *Drosse*, or *fylthe* whereof it be, ruscum; *drosse* or *drasse*, of corn, acus, criballum.—Pr. Pm.

The Gael. leads us to the same forms through a different route; *drabh*, draff, grains of malt; *drabhag*, dregs, sediment, refuse; *drabhas*, filth, foul weather, obscenity; *draos*, trash, filth.

Pol. *drośdze* (*ż* = Fr. *j*), Walach. *droschdii*, dregs, lees.

The fundamental signification is refuse matter, the part cast out as worthless or disgusting, a notion commonly expressed by reference to the act of spitting. Now the root *rac*, alone, or strengthened with an initial mute, is widely spread in the sense of spitting and rejection. Lang. *raca*, to vomit; Fr. *cracher*, to spit; Icel. *hraki*, spittle, *hrak*, refuse; Lang. *raco* and *draco*, dregs of the vintage; Fr. *racaille*; Dan. *dravelsfolk*, E. *rabble*, the dregs of the people. The addition of an initial *d* before an *r* is not of unusual occurrence. AS. *hreasan*, and *dreasan*, to fall; G. *rieseln*, E. *drizzle*; E. *rathe*, and Pl. D. *drade*, quick, soon; Sc. *rad-dour*, Prov. E. *dreadre*, fear; OHG. *recke*, OE. *rink*, Icel. *drengr*, a warrior.

To Drag.—Draw. AS. *dragan*, Icel. *draga*, to drag or draw; Du. *draghen*, G. *tragen*, to carry. Du. *trecken*, to draw, as a sword, to trace outlines; *treck-brughe*, a draw-bridge; *treck-net*, a drag-net. Lat. *trahere*, to draw.

To Drabble. See Drabble.

Dragon. Lat. *draco*, Gr. δράκων, a serpent, from its supposed sharpness of sight; δέρκω, εδράκον, to see.

Dragoon. Described by Skinner as "in recentiori militia equites sclopetarii," cavalry carrying fire-arms, and therefore capable of service either on horseback or on foot. As the French carabins, a similar kind of troops (*carabijn*, equester sclopetarius—Bigl.), were named from the carbine which they carried, it is probable that the dragoons, or *dragoone*s (Du. *dragonder*), as they were also called, had a similar origin. Dragon, a species of carbine—Hal., so named, no doubt, after the analogy of *couverne*, Fr. *couverne*, from *couverre*, a snake. Drake, a kind of gun.—Bailey.

Drain.—Drains. *Drain* in the sense of drawing off water is without exact equivalent in any of the cognate languages, and it is not easy to form a decisive opinion of the radical signification and connexions of the term.

On the one hand we have provincially *rin*, *rhine*, *reeen*,

*drean, rindle, drindle*, a gutter or channel to carry off water ; *strine*, a ditch—Wilbraham, Hal. ; OHG. *drahan, trahan*, a drop, a tear ; *trānjan*, to weep ; AS. *drehnigean*, excolare, to strain. Hence to *drain* might with great probability be explained, to trickle away, to drip, being perhaps fundamentally connected with forms like Lith. *drēgnas*, wet, sloppy ; *drēgti*, to become wet to thaw ; Gael. *drugh*, soak, ooze through, drain ; *drūchd*, dew, a tear, sweat ; *drūchdan*, a drop, whey [the drainings of curds] ; *driog*, a drop, a tear, and as a verb, to drop or trickle.

On the other hand we find *drains* in a sense which cannot well be explained from this source. The term *brewers' grains*, or the dregs of brewing, seems a corruption of *drains*, the name by which they are still known in Suffolk.—Forby. Drascus—*nos de la drague dicimus, Angli draines et draft*.—Duc. Perhaps the change of initial may have taken place from confusion with another synonym, *grames*, found in Hexham's Du. and E. Dict. 1660 ; *brewers' grames* ; corresponding to the Sw. *grum, grummel*, dregs ; It. *groma*, dirt, scurf, dregs. *Drain* in the foregoing sense seems related with Russ. *drän, dräntsa*, refuse, dirt, rubbish ; Dan. *drank*, dregs, lees, grounds ; Sw. *dragg, drank*, distillers' wash, or grains ; *tunn dragg,—drank*, the settlement of liquor in a cask ; *win-drank*, lees of wine. Lith. *dranka*, hogs' wash.

Now the notion of draining might be explained from running a vessel to the dregs or grounds, the attention being directed in this case to the final result of the operation, as in the former supposition to the appearance while the operation is going on. Perhaps, as is frequently the case, when we are puzzled by a double derivation, they may both be traced to the same original source. See To Drake.

**Drike.** The male of birds is in one or two instances designated by the syllable *rick, drick, drake*. Dan. *due*, a dove ; *duerik*, a male dove ; *and*, a duck, *andrik*, Sw. *and-drake*, a drake ; G. *ente*, a duck ; *enterick*, a drake. The same variation between an initial *r* and *dr* is found in the original

sense of the word. OHG. *recke*, a warrior, hero; Icel. *rekr*, vir, miles; OE. *renk*, *rink*; Icel. *drengr*, a warrior.

In like manner the Fin. *uros* (identical with the Gr. *ηπως* and Lat. *herus*, G. *herr*, master) signifies a grown man, brave man, and the male of animals; *uros-puoli*, the male sex; *uros-lintu*, a male bird; *uro-teko*, a heroic deed. *Anser* (vir aucarum) eyn *herr* unter den gensen.—Dief. Sup.

To Drake.—Drack.—Drawk. To saturate with water—Hunter; to mix with mire or water.—Gloss. Dougl. *To dreap*, to drench.—Hal. *Draplyd*, *drablyd*, paludosus. *Drablyn*, *drakelyn*, paludo.—Pr. Pm. From the notion of mud, dirt, filth, disagreeable wet, expressed by the double form of root, *drag*, *drab*, *drak*, *drap*. *Drakes* a slop, a mess; Gael. *drabhas*, filth, foul weather; E. *trapes*, a slattern [one who lets her clothes trail in the wet].—Hal. Pl. D. *drek-metje*, a woman who dirties her clothes, a draggle-tail; *drek-soom*, the border of wet at the bottom of a bedraggled gown.—Schütze. Icel. *dreckia*, and (as the root takes a nasal form in Sw. *drank*, dregs, grains, wash) Sw. *dránka*, to plunge in water. Lith. *dregnas*, wet, sloppy, *dreginti*, *drekinti*, to make wet. See Draff.

Drake. 2.—Drawk. *Drake*, *drawk*, *drank*, *drunk*, darnel, a mischievous weed among corn. “Le yveraye (darnel) i crest, et le betel (drauke).”—Bibelsworth in Way. Du. *dravick*, *ægilops*, vitium secalis.—Kil. W. *drewg*, Bret. *draok*, *drEEK*, darnel. Walon. *dráwe*, *drauwe*. The radical meaning is not improbably dregs, refuse, out-cast, making the term identical with Fr. *draque*, Dan. *drank*, dregs, from the root *rak*, spit, cast out, in support of which hypothesis may be cited the Russ. *plevui*, *plevelui*, weeds, from *plevat'*, to spit out. The OHG. *turd*, *zizania*, O. Sax. *durth*, G. *durst*, *dorst*, darnel, point to a similar origin. Weeds are the filth of the cultivated land; a weedy field is said to be very foul.

The sense of rejection appears also in the labial form of the root in the expression *drape sheep*, the refuse sheep of a flock.—Hal.

**Dram**.—**Drachm**. Gr. *δραχμη*, a drachm or dram, a weight of 60 grains. It. *dramma*, a very small quantity of anything. Bret. *drammour*, an apothecary, one who retails medicaments in drams. In Normandy the term *drame* is applied to a pinch of snuff.—Patois de Bray. In Denmark, as in England, it is used for a small glass of spirits, a dose of spirits.—Molb. Dial. Lex.

**Drape**.—**Draper**. Fr. *drap*, cloth. Sp. *trapo*, rag, tatter (which seems the original signification), cloth. *A todo trapo*, with every rag of canvas set. Perhaps from the sound of a flapping piece of cloth represented by the syllable *trap*. Sp. *guardrape*, the housings or *trappings* of a horse, the long hangings with which they were covered on occasions of state; also a tatter, rag hanging down from clothes; *guardrapazo*, slap of the sails against the mast.

**Drape-sheep**. See Drake. 2.

**Draught**. What is dragged or drawn. A draught of water, so much as is drawn down the throat at once. A *draught* of fishes, what is taken at one *drag* of the net. A move at chess or similar game was formerly known by this name, whence the game of *draughts*, of moves with separate pieces.

The burgeise took avisement long on every *draught*—  
Draw on, said the burgeise, Beryn, ye have the wers—  
The next draught thereafter he took a rook for nought.  
Chaucer.

In the same way It. *tiro*, a move at chess, from *tirare*, to draw.

**To Drawl**. Du. *draelen*, Fris. *draulen*, Icel. *drolla*, Dan. *dræve*, *dræge* (Molbech), to delay, loiter, hesitate. Prov. Dan. *drevs*, a slow inactive person; *drövle*, to be slow at one's work. “Han *dræver* sine ord saa langt ud,” he drawls out his words so slow. But the notion of delay is probably a secondary development from the image of imperfect, unmeaning speech, jesting, trifling, expressed by Icel. *drafla*, Sw. *drafvel*, Dan. *dræve*, *drævle*, Pl. D. *draueln*. See *Drive*, and for the passage from the idea of trifling to that of delaying, *Dally*. The same connexion in sense is seen in prov. E.

*drate*, to draw out one's words—Ray; to *drote* in speech, *traulo*—Pr. Pm. (explained to *ratylle* in Cath. Ang.), compared with prov. Dan. *draade*, to be torpid in action; Pl. D. *dröteln*, to loiter, dawdle; *dröteler*, a lazybones.

**Dray.** Sw. *drög*, a sledge, a carriage without wheels, what is *dragged* along, as Lat. *traha* s. s., from *trahere*, to draw. It. *treggia*, a hurdle, sled, harrow, truck.

**Drazel**.—**Drossel**. A dirty slut. Prov. Dan. *drasse*, to be slow, inactive in work; *draasel*, a dull, inactive person; Dan. *drose*, to dawdle. Du. *draselen*, oberrare, vagari. The word may however be identical with the Icel. *drægsl* or *drægsh*, femella prolixis et sordidis vestibus, a slut. But even here the notion of slowness may be the true origin. *Drægia*, delay, *drægiulegr*, *drægslislegr*, slow, tardy.

**Dread.** Several instances have been given under Draft, in which a root takes a double form of development with an initial *dr* and *hr* or *r*. In the same way we must identify *dread* with Sw. *rædas*, to fear, *rædd*, Sc. *rad*, *red*, afraid; prov. E. *dredre*, Sc. *dredour*, *dridder*, with Sc. *raddour*, *reddour*, fear, dread.

The origin is, I believe, in the notion of trembling, expressed by the O. Fr. *dredré*, onomatopoeia for the chattering of the teeth; *dridriller*, to gingle as mule's bells.—Roquef. The parallel form with an initial *hr* is seen in AS. *hridrian*, to sift, shake, *hrith-adl*, a fever or ague, a shaking sickness, *hrithian*, to be ill of a fever [to shiver]; G. *rütteln*, to shake. Bret. *drida* or *trida*, to thrill or shiver with joy.

**Dream.** Icel. *draumr*, G. *traum*. Russ. *dremat'*, to slumber, be slow; Serv. *drem*, *dryjem*, slumber, sleepiness; Pol. *drzymać*, to doze, slumber, nap.

Perhaps the confused state of mind in drowsiness and dreams may lie at the root of the word, as trouble of mind is commonly expressed by the metaphor of thickness or muddiness of liquids.

My mind is troubled like a fountain stirred,  
And I myself see not to the bottom of it.

Thus we have prov. E. *droff*, dregs, refuse; AS. *drof*, Du. *droef*, prov. E. *drevy*, *drubby*, drafty, dirty; Du. *droef*, *droeve*, *droevig*, troubled in mind, sad; *droeven*, turbare, dolere, tristari—Kil.; AS. *drefan*, *gedrefan*, to disturb, trouble, afflict. So from Du. *droes*, dregs, may be explained OHG. *driuzan*, G. *verdriessen*, to trouble, disquiet, and not improbably Lat. *tristis*, from the OE. form *drest*, *traist*, lees, dregs. Du. *drijt*, dirt, *verdriet*, trouble, annoyance.

In like correspondence to the Du. *dreck*, dirt, mud, is AS. *dreccan*, to trouble, whence the OE. *drecche*, *dretche*, to disturb or trouble, especially to disturb by dreams, and thence simply to dream.

This Chanteclere gan gronen in his throte  
As man that in his dreme is *dretchyd* sore.

Chaucer in R.

Dremyn or *dretchyn* yn slepe, sompnio.—Pr. Pm. So also we may compare prov. E. *drevy*, *dravy*, thick, muddy, with Sc. *drevilling*, unsound sleep, slumber—Jam.; E. *draveled*, slumbered fitfully.—Hal.

Quhen langsum *drevillyng*, or the unsound sleep  
Our eue ouersetts in the nychtis rest,  
Than semes us full busy and full prest.—D. V.

Again the final *b* or *v* of the root *drab*, *drub*, *drev*, passes into an *m* in *droumy*, dirty, muddy—Hal., Sc. *dramock*, *drumock*, a thick dreggy mixture of oatmeal and water; Lith. *drumstas*, dregs, *drumsti*, to make thick, to trouble; Pl. D. *dram*, trouble—Brem. Wtb.; Sc. *dram*, *drum*, dull, melancholy; Icel. *dramr*, slow; prov. Dan. *drumse*, to be sluggish; E. *drumley*, muddy, thick, hence confused, also slowly, lazily; E. *drumbled*, disturbed, muddy, to *drumble*, to be sluggish, to be confused in doing anything.—Hal. “Look how you drumble.”—Shak. *He dreams drumbles*, he is half asleep or stupid.—Hal. *Drommet di wor?* you speak as if you were dreaming.—Brem. Wtb.

Compare *drumbley* above quoted with *drobly* or *drubly*, turbulentus, turbidus; *drobly* (of *drestys*) feculentus—Pr. Pm.;

*turbidus*, troublī, drobli or dark.—Way, in notes. On the same principle we identify Douglas' *drevil* or *dravel* with prov. E. *dremel*, a dream.

**Dreary.** AS. *dreorig*, OHG. *trurag*, G. *traurig*, sorrowful; OHG. *getruregot*, conturbata; *trüren*, *druren*, contristari, to be troubled or grieved in mind. This seems to be another instance in addition to those given under *Dream*, where the notion of mental disturbance is expressed by the metaphor of the thickening or troubling of liquids. The root is the AS. *dros*, Du. *droes*, *droessem*, OHG. *trusana*, *trosana*, *truosina*, *drusina*, lees, dregs, with the very frequent conversion of the final *s* into an *r*, as in AS. *dreosan*, *dreoran*, to fall, G. *verlieren*, E. *lose*, AS. *coren*, E. *chosen*.

**To Dredge.**—**Drizzle.** *To dredge*, to scatter flour on meat while roasting; *to dridge*, to sprinkle.—Hal. Dan. *drysse*, to dredge, sprinkle, powder, to fall in small particles as sand. From the patterning sound of such a fall. Prov. Dan. *draase*, *drase*, to fall with a patterning or rustling noise. “*Det regner saa det draaser*,” G. “*Es regnet dass es dräuscht*,” of a heavy shower. Grain is said in Dan. to *draase* through the cracks of an old loft, or from the ears of corn when they are setting up the sheaves. This is the prov. E. *durze*. *Durzed* or *dorzed out*, said of corn that by wind, turning of it, &c., is beaten out of the straw.—**Ray.** *Dras*, what falls out of the corn in threshing.—Molbech. Sc. *drush*, atoms, fragments.—Jam. G. *rieseln*, to purl as a brook, to fall in grains as frozen snow or small rain, to *drizzle*.—Küttn. Swiss *droesln*, *troseln*, to make a rattling or rustling noise in falling, as fruit from a tree, to fall with such a noise, the fuller vowel in *droesln* being used of larger fruit, as apples, the thinner in *dröseln* of nuts. Dan. *drasle*, to fall with a rustling noise, to patter.

In Fr. the same idea is expressed with an initial *gr* instead of *dr*; *gresiller*, to hail, drizzle, sleet, reem to fall.—Cot.

It. *trosciare*, to rain or shower down most furiously; *strasciare*, to fall furiously and clatter withal, as rain or hail fall.

ing upon tiles or against glass windows.—Fl. G. *dräuschen*, to make a dashing noise like pouring rain.—Küttn.

**Dredge.** 2.—**Dradge.** Oats and barley mixed together.—B. *Dragge*, mengled corne (*drage* or *mestlyon*, P) mixtio.—Pr. Pm. Fr. *dragée aux chevaux*, provender of divers sort of pulse mingled together; *dravée*, all kind of pulse, as beans, peas, &c.—Cot. See Drug.

**Dredge.** 3. Du. *dregghe*, harpago, et verriculum; a kind of anchor with three or four flukes, an instrument for *dragging*. *Dregh-net*, verriculum, everriculum, a *dredge* or kind of net for dragging along the bottom.

**Dregs.** See Draff.

**Drench.** Icel. *dreckia*, to plunge in water; Sw. *dränka*, s. s., also to drown; Du. *drencken*, to water beasts, to lead them to drink. Probably the idea of drinking is not the original import of the root, which seems preserved in prov. E. *drakes*, a mess, a slop, Lith. *dregnas*, wet.

**Dress.** To prepare for any purpose. Fr. *dresser*, to straighten, set up, direct, fashion;—*un lit*, to make a bed; se faire *dresser quelque chose à quelqu'un*, to get him to set it straight, or to give order for it.—Cot. It. *drizzare*, to address or turn toward any place. Lat. *dirigere*, *directum*, to direct.

**Dresser.** Fr. *dressoir*, buffet ou l'on range les plats en les dressant, a kitchen dresser.—Vocab. de Berri. *Dressure* or *dressynge boorde*, dressorium, directorium.—Pr. Pm.

To **Dretch** To vex, harass, trouble, especially to trouble with dreams, to dream, also to delay, and to deceive. We have explained under *Dream* the way in which the earlier of the foregoing meanings are developed from the root *drak*, dregs, the connexion of which with the notion of delay is not very obvious. But as the parallel root *drav*, dregs, is also accompanied by verbs (AS. *drefan*, to disturb, trouble, vex, and Dan. *dræve*, to lag, loiter, drawl) uniting the senses of trouble and delay, it is probable that there is a radical connexion between them. Now we often speak of the latter part of an entertainment, when the rooms are getting thin, as the

dregs of a party, and thus to *dreg* or *dretch* out a thing may be to dwell on it to the last, to drain it to the last drop.

Then make I other taryngys  
To *drecche* forthe the long day,  
For me is lothe to part away.—Gower in Hal.

The sense of deception, which is generally overlooked, may be explained from the same source. The fundamental signification is to trouble the sight, to cast a mist before the eyes.

And ever his [the hypocrite's] chere is sobre and softe,  
And where he goth he blesseth ofte,  
Whereof the blynde worlde he *dretcheth*.—Gower in R.

—he bleres the eye of the world.

Ye schall see a wonder *drecche*,  
Whan my sone wole me fecche.

Not a sorrowful sight, probably, as explained by Hal, but a vision.

And the fader of the freres  
Defoulide her soules,  
That was the dyggyng devel  
That *drecchet* men oft.  
The devil by his dotage  
Dissavyth the chirch.—P. P. Creed, 1001.

G. *betriezen*; Du. *triegen, bedriegen*; Sw. *bedraga*, to impose upon, deceive, the explanations of which from the notion of dragging or drawing are most unsatisfactory.

**Dribble.** A true *dribble* is a servant that is truly laborious and diligent.—B. Icel. *thrif*, diligentia domestica, carefulness, husbandry; *thrifil*, a careful man.

To **Dribble**.—**Dribblet.** *Drib, dribblet*, a small portion; *to dribble*, to give out by small portions. We should have no hesitation in referring the expression to Dan. *draabe*, a drop, prov. Dan. *drible*, to drivel, E. *drop, drip*, were it not that in all the Slavonic dialects *drob* signifies a crum, fragment. Pol. *drob*, every diminutive thing; *droby, drobki*, the odds and ends of animal food, goose's giblets, calf's pluck, &c.

He charged each of them shake hands together,  
 And when they met, to say, Good morrow, brother ;  
 Thus each quit other all old debts and *driblets*,  
 And set the hare's head against the goose's *giblets*.

Harrington in R.

Pol. *drobny*, small, petty, slight; *drobno*, in small pieces; Bohem. *drobet*, a little of anything, a crum of bread, drop of water; *drobiti*, to crumble, to mince; *drobitse*, to fall to pieces; Russ. *droblio*, *drobit'*, to crumble; *droblenie*, pulling to pieces; *drob'*, fragments, small shot. We may observe that E. *drib*, *dribble*, are most commonly used of liquids. It is probable there may be a radical connexion between the foregoing forms and Russ. *drobina*, dregs, on which some light may be thrown by the Icel. *draf*, Gael. *drabh*, dregs, draff; Icel. *drafna*, Gael. *drabh*, to rot, fall to pieces, dissolve.

Drill. 1.—Trill.—Thrill. Du. *drillen*, *trillen*, tremere, motitari, vacillare, ultro citroque cursitare, gyrosque agere, gyrare, rotare, volvere, tornare, terebrare.—Kil. The primary signification is to shake, to move to and fro; then, as vibration and revolution are characterised by the same rapid change of direction, to move round and round, and thence to bore a hole. The Du. *drillen* was specially applied to the brandishing of weapons; *met den pick drillen*, to shake a pike—Sewel, or, as it was formerly called, to *trail* a pike; *drilkonst*, the art of handling or managing a gun. Hence *drillen*, as a factitive verb, to *drill* soldiers, or make them go through their exercise.

The origin is seen in Fr. *dredré*, the chattering of the teeth; *dridriller*, *dridiller*, to gingle, as hawks' or mules' bells; Gael. *drithlich*, Fr. *driller*, to twinkle, glitter; the notion of chattering, trembling, quavering, shaking, glittering, being commonly expressed by modifications of the same root. Thus the Fr. has *bresoler*, to crackle in frying or roasting, to shiver, or thrill—Gloss. Génév.; *bresiller*, *briller*, to twinkle or glitter; It. *brillare*, to twinkle, sparkle,

quaver with the voice. So Fr. *tresoler*, *trisoler*, to ring a peal of bells—Roquef. ; It. *trillare*, *trigliare*, Sw. *drilla*, E. *trill*, to shake or quaver with the voice in singing; *to trill upon the pin*, to rattle the latch of a door in order to give notice that some one is without.

To *trill*, like *drill*, is then used in the sense of turning round, rolling.

—the sodaine smartes  
Which daily chaunce as Fortune *trills* the ball.

Gascoigne in R.

The senses of shivering, turning round, piercing, are also found united in *thrill*, *thirl*, which must be classed with *drill* as mere differences of spelling. A *thrill* of emotion is a shiver or shudder of nervous excitement. Icel. *thirla*, circumagere ; E. *thirl-pool*, for whirl-pool—Rich. ; AS. *thirlian*, to pierce ; *thyrel*, O. Du. *drille*, a hole ; Icel. *thiril*, a whirl for milling milk ; G. *zwirl*, a tool for drilling holes ; Du. *dwarlen*, to whirl ; E. *twirl*.

The notion of shaking is one of those most appropriately expressed by the frequentative form of verb. I therefore regard the Fr. *dridriller*, *dridiller*, as the original form, Bret. *drida*, *trida*, to quiver with joy, as a derivative. Hence we pass to Icel. *trita*, to whirl ; *tritill*, Dan. *trilde*, a child's top ; Icel. *trilla*, to whirl ; Dan. *trilde*, *trille*, to roll ; *trilde-bor*, a wheel-barrow.

**Drill.** 2. **Trill.**—**Rill.** *Drill*, *rill*, a small stream of water ; to *drill* or *trill*, to trickle or flow down in drops, or in a small stream.

“ There was no water on this island, but at one place close by the sea ; there it *drills* down slowly from the rocks, where it may be received in vessels.”—Dampier in R.

*Drylle*, or lytelle drafte of drynke, haustillus.—Pr. Pm. I believe that this is a special application of the notion of shaking, rolling, or unsteady motion, explained under the former head. Prov. Dan. *drille*, *driile*, to spill, as water out of a full vessel ; Gael. *drill*, a drop, a twinkle, and as a verb,

to drop, to drizzle ; *drilseach*, glittering, dropping, drizzling ; Bret. *dral*, W. *dryll*, a fragment ; *drylliach*, driblets, snips ; Sw. *drälla*, to scatter, to sow, to let fall here and there, as out of a *riddle* or sieve. To *drill* corn is to let it dribble along a furrow, like a trickling rill of water. Probably the sense of a row was first developed from that of a little stream, then to *drill*, to sow in rows. Compare E. *rill*, a little stream, with W. *rhill*, a row or trench, and ultimately with Icel. *rida*, to tremble, to move slowly ; *rilla*, to vacillate, to roll. We have seen that *trill* signifies to roll, and it is in this sense that the word is to be understood when we speak of tears trilling down the cheeks. Thus the W. *treiglo*, to roll, may afford the explanation of the E. *trickle*, O. Sc. *trigil*.

Be all thir teris *triglland* ouer my face.—D. V.

The derivation of *drill*, signifying the rolling motion of a drop down the side of a vessel, from Fr. *dridiller*, to gingle, may be further illustrated by Fr. *griller*, originally to rattle, also to glide, steal, trickle—Cot. ; It. *brischiare*, to shiver, *sbrischiare*, to creep in and out as a snake or an eel, to glide as upon ice.—Fl.

**Drill.** 3. A kind of linen cloth ; G. *drillich*, M. Lat. *trilix*, *drilex*, drylich von dreyen faden—Dief. Sup. ; Lat. *licium*, a thread of the warp. So *twill*, G. *zwillich*, cloth made with two divisions in the warp.

**Drink.**—**Drench.**—**Drown.** Goth. *drigkan*, Icel. *drecka*, Dan. *drikke*, to drink ; Icel. *dreckia*, to sink under water, to drown ; Dan. *drukken*, drunk ; *drukne*, to drown. Prov. E. to *drake* or *drack*, to wet thoroughly, to soak in water.

**To Drip.** See Drop.

**To Drive.** AS. *drifan*, Goth. *dreiban*, G. *treiben*, to urge forwards, to move under the influence of an overpowering force. Icel. *drif*, a tempest ; *drift-hvitr*, white as the driven snow. *Dreifa*, to scatter.

**Drivel.**—**Droll.** For the sense of slobbering see *Drabble*. As drivelling is the sign of imbecility from age or idiocy, as

well as infancy, the term might naturally be transferred to imbecile talk or action. But in this sense the word has probably a different origin, or if it have the same ultimate origin, it comes by a different course. From Gael. *drabh*, draf, is formed *drabhas*, filth, filthiness of speech, and the same metaphor is used in Russ. *drän'*, rubbish, dirt, idle talk. So from Icel. *draf*, draf, we have *draf*, loose, idle, indecent talk; *drafa*, *drafla*, imbecilliter loqui velut moribundi et semisopiti — Andersen; to speak unintelligibly, as a drunken man—Hald.; perhaps to speak thick, as *dravy*, *drovy*, thick, troubled. Sw. *drafwel*, nonsense, trifles; hablerie, radotage, fatras.—Nordfoss. Dan. *dræve*, to dally, trifle, play the fool—Wolff; *drævle*, to twaddle, drivel, talk foolishly. Pl. D. *draueln*, to speak in a childish, foolish manner, to trifle. *He drauelt wat*, he is joking. Hence Fr. *draule*, *drole*, a wag or merry grig—Cot., whence E. *droll*, facetious, joking.

To Drizzle. See Dredge.

**Drone.** AS. *draen*, the non-working bee, from the *droning* or buzzing sound it utters, as G. *hummel* from *hum*. It. *tronare*, to thunder, to rattle. Icel. *drunr*, a bellowing, loud hollow noise; Dan. *drón*, din, peal, rumbling noise; Pl. D. *dronia*, to sound; Gael. *dranndan*, humming, buzzing, growling; *drannd-eun*, a humming-bird.

The *drone* of a bagpipe is the pipe that keeps constantly making a *droning* noise.

**To Droop.** Icel. *dryp*, *driupa*, to drip; *driupi*, *driupa*, to droop, hang the head, hence to be sad or troubled; *driupr*, suppliant, sad; to *droup* or *drouk*, to dare, or privily be hid.—Pr. Pm.

**Drop.—Droop.—Drip.** Du. *drop*, *drup*, G. *tropfen*, Icel. *dropi*, a drop; Icel. *driupa*, Du. *druppen*, *druypen*, *drupelen*, G. *triefeln*, to drip, or fall in drops. The Gael. *droig*, a drop, and E. *trickle*, seem parallel forms with a final guttural instead of labial in the root.

In Lith. the root *drib* has the sense of hanging. *Dryboti*, to hang to something, hang down; *dribti*, to hang, to drip

(of viscous fluids), to fall as snow, to dribble ; *nudribti*, to hang down, to droop (of a sick person who cannot hold himself up) ; *nudribbusos ausys*, drooping ears ; *padribbusos akys*, dripping eyes.

**Dropsy.** Lat. *hydrops*, from *υδωρ*, water.

**Dross.** In general the dregs or refuse of anything ; *drosse* or *fylthe* whereof it be, ruscum ; coralle or *drasse* of corne, acus—Pr. Pm. ; *dross-wheat*, refuse wheat for the swine.—**Way.** AS. *dros*, Du. *droes*, *droessem*, dregs, filth. Fr. *draque*, *drasche*, *drache*, lees, brewers' grains. See Draff.

**Drought.** AS. *druguth*, Du. *drooghte*, Sc. *drouth*, from AS. *dryg*, Du. *droogh*, dry.

**Drowsy.** Du. *droosen*, to doze, slumber, Dan. *drose*, to dawdle ; Pl. D. *dröteln*, to delay, dawdle ; *drösseken*, *dusken*, to slumber. Perhaps from the droning sound of the breathing in sleep. Pl. D. *drunsen*, to low like a cow, to drone out one's words through the nose ; *drünsen*, *drünseln*, to slumber, to be drowsy.

Swiss *dösselen*, *doselen*, to go about half sleeping, to dawdle, lounge, lead a lazy, inactive life.

**To Drown.** See Drink.

**To Drub.** Icel. *drepa*, to strike, to slay ; Sw. *drabba*, to knock, hit ; Prov. E. *drab*, to beat ; Bohem. *drbati*, to rub, scratch, to give a sound beating.

**Drudge.** Ir. *drugaire*, a slave, or drudge. To *drug*, to drag, to do laborious work.

At the gate he proffered his servise

To *drugge* and draw, what so men wold devise.—Chaucer.

Richt ernestly they wirk,

And for to *drug* and draw wald never irk.—D. V.

**Manx drug**, a dray ; *drug*, a timber waggon ; prov. E. *drugeous*, huge.—Hal.

**Drug.** Fr. *drogue*. Du. *drooghe waere*, *droogh kruyd*, pharmaca, aromata, from their hot, dry nature, drying up the body.—Kil. A more likely origin is the It. *treggea*, Sp. *dragea*, Mod. Gr. *τραγάλα*, *τραγῆμα*, sweetmeats. Fr. *dragee*,

a kind of digestive powder prescribed unto weak stomachs after meat, and hence any jomkets, comfits, or sweetmeats, served in the last course for stomach closers.—Cot. Articles of such a nature seem to have been the principal store of the druggist or apothecary.

Boxis he bare with fine electuares,  
And sugrid siropes for digestion,  
Spicis belonging to the potiquares,  
With many wholesome swete confection.

Test. Creseide, 250.

Full redy hadde he his apothecaries,  
To send him *dragges*, and his lettuaries.—Chaucer.

**Drum.** From an imitation of the sound. G. *trommel*.

The whistling pipe and *drumbling* tabor.—Drayton in R.

*Drumble-bee*, a humble-bee. Icel. *thruma*, thunder; *thrumketil*, æs tinniens. Dan. *drum*, a booming sound.

**Dry.** AS. *drig*, Du. *droog*, G. *trocken*, Icel. *thurr*, Dan. *tor*.

**Dub.** A small pool of rain-water, puddle, gutter.—Jam. Fris. *dobbe*, a puddle, swamp. See Dip.

**To Dub.** The origin of the expression of *dubbing* a knight has been much canvassed, and it has been plausibly explained from the accolade or blow on the neck with the sword which marked the conclusion of the ceremony. Icel. *dubba*, to strike; Fr. *dauber*, *dober*, to beat, swinge, canvass thoroughly.—Cot. But the accolade was never anything but a slight tap, and it is very unlikely that it should have been designated by a term signifying a sound beating. Nor have we far to seek for the real origin. The principal part of the ceremony of *dubbing* a knight consisted in investing him with the habiliments of his order, putting on his arms, buckling on his sword and his spurs. Now in all the Romance languages is found a verb corresponding to the E. *dub*, signifying to arrange, dress, prepare, fit for some special purpose. Prov. *adobar*, to arrange, prepare, dress victuals. Fr. *doubier*, to rig or trim a ship; *addoubier*, to dress, set fitly together, arm at all points.—Cot.

La dame s'est moult tot armée  
Et com chevalier adorée.

Fab. et Contes, iv. 291.

Cat. *adobar*, to repair, dress leather, dress or manure land ; Sp. *adobar*, to dress or make anything up, cook meat, pickle pork, tan hides ; *adobo*, dressing of any kind, as paint for the face, pickle, or sauce, ingredients for dressing leather ; E. to *dub* cloth, to dress it with teasels ; to *dub* a cock, to prepare it for fighting by cutting off its comb and wattles ; *dubbing*, a dressing of flour and water used by weavers, a mixture of tallow for dressing leather.

The origin is preserved in Slavonic. Bohem. *dub*, an oak, oak bark, tan ; *dubiti*, to tan ; Lith. *dubas*, tan ; *dobai*, *dobbai*, tanners' lie. From the image of tanning leather the term seems to have been extended to any kind of dressing.

**Duck.** Du. *duycken*, to bow the head, and especially to sink it under water, to dive. G. *tauchen*, Sw. *dyka*, to dive ; Bav. *ducken*, to press down ; *duck machen*, to let the head sink ; *duckeln*, to go about with the head sunk.

The change of the final guttural for a labial gives a series of parallel forms, Du. *duypen*, to stoop the head, go submissively ; G. *taufen*, to baptise ; E. *dip*, *dive*.

**Duck**, the bird, is so called from the habit of diving, as Lat. *mergus*, from *mergere*. Du. *duycker*, G. *tauch-ente*, Bav. *duck-antl*, the *dob-chick*.

**Dudgeon.** 1. The root of box-wood.

2. Ill-will.

**Due.—Duty.** Lat. *debere*, It. *dovere*, O. Fr. *deuvre*, of which last the participle at one time was probably *deuté*, corresponding to It. *dovuto*, duty, right, equity—Fl., afterwards contracted to *deu*, and mod. *du*, due.

**Dug.** A teat. Sw. *dregga*, to give suck. See *Dairy*.

**Duke.** Fr. *duc*, Lat. *dux*, a leader ; *ducere*, to lead.

**Dull.** The radical idea is a stoppage of the faculties or powers proper to the subject. A dull edge is one that does not cut, a dull understanding does not readily apprehend, a

dull colour does not strike the eye, a dull pain is one that continues without imperiously absorbing the attention. When the powers of the understanding are partially stopped, the condition is that of folly or madness. Goth. *dvals*, foolish ; prov. E. to *dwaule*, or *dwalie*, to talk incoherently, as one in delirium. Du. *dol*, *dul*, G. *toll*, mad. The sense then passes from mental to material wandering. Pl. D. *dvalen*, *dweelen*, *twalen*, Fris. *dwala*, to err in judgment, act foolishly, wander ; Du. *dwaelen*, *dolen*, to wander, miss the way ; AS. *dvelian*, to deceive ; *dwolian*, to err. The idea of folly is often used to express what fails to answer its apparent purpose, as Fr. *avoine folle*, wild or barren oats ; AS. *fon-fyre*, Fr. *feu-follet*, Du. *dvoaal-licht*, the ignis fatuus ; *dulle-kervel*, hemlock, fools-parsley, poisonous parsley ; *dulle-besien*, Dan. *dræle-bær*, deadly nightshade, or *dwale*, which last admits of a different explanation. When the faculties subjected to stoppage are the perceptive senses, the affection becomes a faint, torpor, trance. Icel. *dvali* ; Sw. *duala*, giddiness, fainting, stupefaction, sleep ; Dan. *dvale-drik*, a soporific, and perhaps *dvale-bær*, or E. *dwale*, may be berries producing stupefaction and death. Kilian gives *dull-kruyd* as a synonym for *dwale*, while Pl. D. *dull-kruud* is *hyoecyamus*, mad-wort.

OHG. *dualm*, torpor, sleep, lethargy ; prov. E. *dwalm*, *dwaum*, a fainting fit.

Hur fadur nere hande can *talme*,  
Soche a sweme hys harte can *swalme*,  
For hete he waxe nere mate.

Florence of Rome, 770.

Dan. *dulme* (explaining the origin of Lat. *dormire*), to subside, assuage, slumber, doze. *Ilden dulmer*, the fire burns dull ; *solen dulmer* (sol dormit—Plaut.), the sun is obscured ; *det dulmer*, it is dull weather.—Molb. dial. lex. Du. *bedwelmen*, to become dizzy, to faint ; *bedwelmtheijd*, defectus animi, mentis caligo, vertigines et tenebræ oculorum. Thus we are brought naturally to the idea of blindness, or dulling

of the eyes, as vice versa Gr. *τυφλός*, blind, is applied to the other faculties.

*τυφλός τατ' ὡτα, τοντε νουν τατ' ομματα*, dull of hearing, of the understanding, and of sight. Gael. *dall*, blind, obscure, dark, to mislead, deceive; Bret. *dall*, blind, blunt.

The origin, in analogy with other words signifying imperfection of the senses, should be the idea of plugging or stopping an orifice, and may perhaps be preserved in Lith. *dullas*, Du. *dol, dolle*, E. *thowl*, the wooden pins stuck into the gunwale of a boat to keep the oars in their places.

**Dumb.** This is one of the words alluded to in the last article as derived from the notion of a physical stoppage, and the meaning is very much the same as that of *dull*. For the origin, see Deaf. Goth. *gadaubjan*, to stupify; *afdaubnan*, to be stopped, stupified; *afdobnan*, to be dumb; *dumbs*, Icel. *dumbi*, dumb; *dumba*, darkness, dark colour; *dumbungr*, thickness of the air, covered weather; *dumma*, to be still; *lata dumma*, to let be; *dimmr*, dark, thick, obscure; Dan. *dum*, dumb, dim, obscure, dull, low (of sound), stupid, foolish; G. *dumpf* (of sound), hollow, dead; *dumm*, stupid; *stumm*, dumb; Du. *dom*, blunt, dull, stupid, deaf; *dom en blend*, deaf and blind; *domsinnigh*, mad.—Kil.

Fin. *tumma*, dark; *tummehtaa*, to darken, put out, extinguish; Du. *dompen*, *uit dooven*, to put out; *dompig, bedompt*, dark, obscure; E. *stummy*, close, confined; to *stum* up a house with trees, to shut out the light and air; Eston. *tuim*, stupid, tasteless, dull, insensible, worthless.

**Dumps.** Melancholy, fixed sadness.—B. From Du. *domp, damp*, a vapour. *Domp uit de mage*, vapidus fumus ex ventriculo in cerebrum erumpens.—Bigl. In the last century the term *vapours* was commonly used in the same sense. *Vapeurs*, une certaine maladie dont l'effet est de rendre melancolique.—Dict. Trev. *Avoir une vapeur*, to have an unreasonable fancy, a fixed persuasion of a thing. *Dump*, a sudden astonishment, a melancholy fit.—B. A *merry dump* is a merry humour.

**Dumpy.**—**Dumpling.** *Dubby*, dumpy, short and thick.—Hal. Prov. Dan. *dubbet*, s. s. *Humpty-dumpty*, a short, thick person. From *dab*, *dub*, a blow; *dab*, a small lump. We have *bump*, *dump* (with the equivalent *thump*), *hump*, *lump*, *bunch*, *dunch*, *hunch*, *lunch*, used nearly synonymously for a blow and a shapeless lump. The origin is probably the sound of a blow. See *Dunch*.

**To Dun.** To make a droning sound. *Dunnyn*, in sownd, bundo. *Dunnynge* of sownde, bunda, bombus.—Pr. Pm. Hence to *dun*, to demand a debt clamorously. In like manner from *bum*, a humming sound, *bum-bailiff*, a bailiff employed to dun for a debt, and incidentally to arrest the debtor.

**Dun.** Dark in colour.

And white things woxen dimme and *donne*.—Ch. in R.

From the notion of shutting up, covering, obscuring. AS. *steorran dunniath*, stellæ obscurantur. Gael. *duin*, to shut, close; *donn*, brown; Manx *doon*, to shut up, close, darken; *doon*, a field, a close, the equivalent of E. *town* and of G. *zaun*, a hedge. The connexion between the ideas of covering and darkness is a very natural one. Sp. *tapar*, to stop up, hood-wink, cover; *tapetado*, of a dark brown or blackish colour; Ptg. *tapar*, to stop up, cover, inclose; *taparse*, to darken, grow dark.—Vieira. Du. *dopen*, properly to stop; *dompig*, *bedompt*, sombre, obscure.—Halma. *Dumps*, twilight.—Hal. From the same root (with a change of *mp* into *nk*) Du. *doncker*, dark in colour; G. *dunkel*, dark.

**Dunce.** From Duns Scotus, the great leader of the schoolmen, called after him *Duns-men* or *Duncemen*; and as they were violently opposed to classic studies in the revival of learning, the name of *Dunce* was given to an opposer of learning, or one slow at learning.

Remember ye not within this twenty yeares and far less, and yet dureth unto this day, the old barking cures Dunce's disciples, and like draft called Scotists, the children of darkness raged in every pulpit against Greek, Latin, and Hebrew.—Tyndal in R.

Perhaps the reference to Duns has coincided with another

designation of similar sound. The Latin grammar which obtained universal acceptance was that of Donatus, whence a Latin grammar was called a *donat*, and a student in grammar *donatista*, *donaist*. *Donatus*, *Donaist*; *Donatista*, qui studet in isto libro.—Carp. Fr. *donataire*, a donatary, or *donce*.—Cot.

**Dunch.** *Dunche* or *lunche*, sonitus, strepitus, bundum, bombus. *Dunchyn* or *bunchyn*, tundo; *dunchinge* or *lunchinge*, tuncio, percussio.—Pr. Pm. Dan. *dundse*, to thump. Lat. *tundere*.

**Dung.** The original meaning, like that of *muck*, seems to be simply, wet. Dan. *dygge*, *dugge*, to sprinkle with water; *dyg-vaad*, *dyng-vaad*, wringing wet, as wet as muck; *bedugge*, to bedew; E. *bedaggled*, dirtied; *daggly*, wet, showery; *dugged*, *dugged-tealed*, wet, with the tail of the garment dragged in the dirt. Prov. Dan. *dung*, *dyng*, *diung*, wet through; Sw. *dynga*, dung, muck; G. *düngen*, to manure.

**Dungeon.—Donjon.** Originally the principal building of a district, or fortress, which from its position or structure had the command of the rest, from the Lat. *dominio*, *domnio* (as *domnus* for *dominus*), *domgio*, *dongeo* (as Fr. *songer* from *sonniare*), *donjon*. In a charter A. D. 1179, given by Muratori, is an agreement “quod de summitate Castri Veteris quæ *Dongionem* appellatur prædictus episcopus ejusque successores debeant habere duas partes ipsius summitatis, scilicet ab uno latere usque ad vineam episcopi et ab altero usque ad flumen,” showing that in this case the *domnio* was mere open ground. In general however it was applied to a tower or other work of defence. “Milites oxyus consenso *Domnione*, domo scilicet principali et defensivâ.”—Duc.

Desus le plus maistre *dunjon*

Drescent le rcial gonfanon.

Chron. Norm. 2. 820.

**Donjon** in fortification is generally taken for a large tower or redoubt of a fortress, where the garrison may retreat in case of necessity.—Bailey. The name of *Dungeon* has finally

been bequeathed to such an under-ground prison as was formerly placed in the strongest part of a fortress.

**To Dup.** To do up, as *doff* and *don*, to do off and do on. Swiss *tuffen*, to open, as a door or a letter.

**Dupe.** Fr. *dupe*, one who lets himself be deceived. From *dupe*, *duppe*, a hoopoe, from some tradition of the habits of that bird of which we are ignorant. Thus from It. *bubbola*, a hoopoe, *bubbolare* (portar via con inganno), to cheat—Altieri, whence E. *to bubble one*. Pol. *dudek*, a hoopoe, also a simpleton, a fool. *Wystrychnać na dudka*, to make a fool of one.

The name of the bird, *dupe*, is probably from the crest by which it is characterised (Fr. *touffe*, a tuft), as the E. names *hoopoe*, *whoop*, or *hoop*, from Fr. *houuppe*, a tuft.

**Duration.** Lat. *durare*, to last, *durus*, hard. Gr. δῆμος, lasting, enduring. Turk. *durmak*, to continue, stay, endure.

**Dusky.** Lifeless, without animation, dim in colour, obscure.

The pennons and the pomels and the poyntes of shields  
Withdrawen his devucion and *dusken* his hert.—P. P.

—they dull or blunt his religious feelings.

The ground stude barrane, widderit, *dosk* and gray,  
Herbis, flowris and gerssis wallowit away.—D. V.

Sw. *dusk*, dull, melancholy weather. It seems a derivation from *dull* through the forms *dulsk*, or *dolsk*, *dorsk*, *dosk*. Prov. Dan. *dulsk*, *dolsk*, dull, lifeless, loitering; prov. Sw. *dälsk*, lazy, slow; Dan. *dorsk*, indolent, sluggish, dull, torpid; Icel. *doska*, to dawdle, delay.

**Dust.** Icel. *dust*, Gael. *dus*, *duslach*, dust. Du. *donst*, vapour, down, flour, dust; G. *dunst*, vapour, exhalation, dust-shot. See Down.

**Dwale.** See Dull.

**Dwarf.** AS. *dweorg*, *dweorh*, Icel. *dvergr*, Sw. *dverg*, *dverf*.

**To Dwell.** It has been shown under *Dull* that the stoppage of the powers of life and mind or general failure of activity is expressed by a double form of root, *dul* and *dwal*, whence Du. *dolen*, *dwaelen*, to err, to go about, as opposed to going straight

to a certain point ; AS. *dwelian*, to deceive, to balk one of his purpose, *dwolian*, to err, Pl. D. *dwalen*, to wander in judgment, act foolishly, jest, wander ; Icel. *dvelia*, to hinder, and in a neuter sense to delay ; Sw. *dvala*, a trance, *dvaljas*, to dwell ; Dan. *dræle*, to dwell, linger, tarry.

**To Dwindle.** AS. *dwinan*, Pl. D. *dwanen*, to fade, waste away, vanish ; Du. *verswiinen*, *verdwiinen*, to fade, perish ; Bav. *schweinen*, G. *schwinden*, to shrink, waste away, wane. “Der mane wahsit unde *swinit*,” the moon waxes and wanes —Diutiska in Schmeller. Icel. *drina*, to diminish, to leave off ; Sw. *twina*, to pine away, languish, dwindle ; Dan. *tvine*, to pine away, also to whine or whimper. In the last of these we probably touch the origin of the word. A languishing or weakly condition of body is naturally expressed by reference to the whining, pipy tone of voice induced by illness. Thus a person says he is rather pipy, meaning poorly. The Pl. D. has *quakken*, to groan or complain like a sick person, whence prov. Dan. *quak*, poorly ; Du. *queksen*, to complain, to groan, to be poorly.—Kil. In like manner Goth. *cwainon*, W. *cwyno*, to bewail, complain, grieve ; Pl. D. *quinen*, to complain, to be poorly, languish, waste away ; Icel. *queina*, *reina*, to bemoan oneself ; AS. *cwanian*, *wanian*, to mourn, faint, languish, *wanian*, to wane. For the interchange of an initial *cw* and *tw* see Besem.

**To Dye.** AS. *deagan*. The primitive meaning seems to be to soak, to steep, to wet. Dan. *dygge*, to sprinkle with water, *bedugge*, to bedew.

Then if thine eye *bedye* this sacred urn,  
Each drop a pearl shall turn  
To adorn his tomb.—Epitaph, 1633, in N. and Q.

Dan. *dyg waad*, *dyng waad*, thoroughly wet. Probably the Lat. *tingere* may be radically the same word. Gr. δευω, to water, wet, soak, also to dye, to colour.

## A P P E N D I X.

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**Abet.**—**Bait.** Et si defaut soit trove en le pain del pestour de la citee a priner foithe soit traie sur une cliae de la Guy-halle jesques a soun hostielle parmy les grauntz rucs ou il purront pluis de gentz estre aboteez (where they can best be baited by the people) et parmy les plus grauntzordes rues, ove le faux pain al son cool.—Liber Albus. 265.

**Along of.** After all, the expression *long of* or *along of* may be simply the equivalent of Fr. *selon*, which is derived, not, as Diez suggests, from confusion with Lat. *secundum*, but from *long* and the particle *si*, *se*, *ce*, *so*, here, this.

Trop fesoient miex cortoisie  
A toute gent *long ce* que erent.

Fab. et Contes, 1. 160.

They did better courtesy to each *along of* what they had, according to what they had.

**Arrant.** The references in the text are, I believe, erroneous. The connexion is in all probability with the forms mentioned under Arch. G. *arg*, bad of its kind, great, exaggerated; *ein arger Schelm*, an arch rogue. AS. *earg*, timid, evil, wretched; OE. *arwe*, arrant.—Coleridge, Gloss. Index.

Now thou seist he is the beste knyght—  
And thou art as *arwe* coward.—Alisaunder. 3340.

The termination *ant* is probably from the Low German inflection *en*. *Een argen drog*, ein Erzbetrüger, an arrant rogue.—Brem. Wörterb.

**Arrow.** For the derivation from the whirring sound of its flight compare It. *freccia*, an arrow, with Fr. *frissement d'un trait*, the whizzing sound of a flying arrow.—Cot.

**Atone.** The idea of reconciliation is expressed in the same way in Fr.

Il ot amis et anemis;  
Or sont-il tot à un mis.

Fabliaux et Contes, l. 181.

**Avow.** In the sense of maintain. Et prædicti Vicecomites *advocant* prædictum attachionamentum justum eo quod, &c.—Lib. Alb. 406.

**Bat.** The derivation of *bat* or *bak*, from *blacta*, *blatta*, is confirmed by the OE. form *blak*.

But at that yche breyde  
That she furthe her synne seyde,  
Come fleyng oute at here mouthe a *blak*—  
That yche *blak* y dar wel telle  
That hyt was a fende of helle.

Manuel des Pecchés. 11,864.

**Beck.** Compare Esthon. *nokkima*, to peck as a bird; *nok-kutama pead*, to nod with the head.

**Beer.** Beer seems to have been used in OE. in the sense of drink, comprehending both wine and ale.

Rymenild ros of benche  
The *beer* al forte shenche  
After mete in sale,  
*Bothe wyn and ale.*  
An horn hue ber an hond,  
For that was law of lond  
Hue dronc of the beere  
To knyght and skyere.—1114.

Hue fulde the horn of wyne  
Ant dronk to that pelyne.—1156.

K. Horn.

**Benison.** O. Fr. *beneïçon*, *benéison*, from *benedictio*.—Fab. et Contes, 2. 302.

**Braid.** In support of the explanation of *braid* in the sense of gesture, countenance, resemblance, comp. Icel. *stíp*, any rapid movement; *stípa*, to whip, do quickly, turn; *svípr*, vibration, moment, countenance, features.

**Brown study.** O. Fr. *enbrons*, soucieux, préoccupé, la tête basse.

Unques n'i vout doner respons,  
Mais tuz pensis e tuz *enbrons*  
Tint un baston, si'n na reiées  
Les cendres qu' out aplaniées.

In deep thought he drew lines with a stick in the ashes.—Chron. Norm. 7817. Vol. 2. 354.

It. *imbronciare*, to huff and snuff with anger—Fl.; *broncio*, anger, grief, trouble; *far il broncio*, to pout at one; *bronfiare*, to huff and snuff, to snort.

**Brunt.**

The larke and lynnnett singith well,  
The thrissel dowe his best,  
The robbyn beares away the bell  
And passeth all the rest.

On Robert Earl of Essex. Camd. Misc. 3.

**Deuce.** This euphemism for the Devil may perhaps have no higher source than a gambler's exclamation. The G. *daus* is properly the *deuce* or two of cards or dice, but in G. cards the name has been transferred to the ace, and as this is the conquering card of a suit, the term is used as an interjection of amazement, or to express the type of perfection. *Ei der Daus!* *Was der Daus!* The Deuce! *Wie ein Daus*, deuced, point-device.

De olle Fritz, potz schlag in't hous!  
Det was en keunig as en Dous.

That was a deuce of a king!

**Devise.** Doubtless the notion of a testamentary or other disposition of property commonly includes and insensibly blends with that of division of the property in question, whence *jus dividendi* is found in Mid. Lat. for the right of disposing of lands by will.—Duc. But the original meaning of *devise* is that stated in the text, and on the same principle a testamentary disposition is called a Will. “Fai ta *devise* e tun plaisir de ço que est en ta maisun, kar tu murras.”—Livre des Rois. “Set thy house in order.”

Richard, duke of Normandy, having appointed his eldest son his heir, is pressed as to his will respecting his other children.

Sire or nos fai cers e sachanz  
Quel ert de tes autres enfanz,  
Dreiz est tun plaisir en sachon ;—  
Kar tot eissi sera gardé  
Cum de ta boche ert *devisé*.

Chron. Norm. v. 2, p. 379.

THE END.

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